EKO AKETE.

"EMI YIO FI OHUN TI O NDUN MAKUNNU HAN AWON ALAGBARA, NGO SI JE ALAGBAWI AWON ODI"—W. T. STEAD.

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Ẹ fi owo ati *Letter* ranṣẹ si *Editor*.

GBOHUN-GBOHUN.

:o:

GBERE, ỌMỌ BALOGUN OGUNBỌNA AGBOKE-T'OYINBO.

O jẹ didun inu wa lati gbọ pe awọn Agba Ijọ Arọlọva npete ati ṣe Awowo kan nipa jaba fun Baba wa nipa ti Oluwa Bishop Howells ni Ile Ijọ na ni ọtunla. Ẹ kare, ẹnyin enia to mọ iyi to m'ẹyẹ.

Ẹ KU'RIN ỌBA ALAIYE-LUWA.

A gbọ pe Akarigbo Ọba Ijẹbu Rẹmọ de sinin lati Iṣagamu ni *Saturday* to kọja, lun Fāji ati pe Ile Ọgbẹni Rufus Wright Ologbe ni ita Joseph lo wọ si; Abọ o!

ERE IJE KURO LAWADA.

Awọn Ọgbẹni Ransome-Kuti Olori Ile Iwe Giga ti Ijẹbu Ode, Ṣowunmi, Lucas ati awọn ẹlomiran bẹrẹ idanwo wọn ni Ịọlọyi fun oye Diakoni ati ti Alufa kikun ni Ijọ wọn—C.M.S. Orire niti awo.

CHARLIE ỌRẸ MO GBADUN RẸ, EGE LO YẸ CHARLIE.

Ihin kan ni lọṣẹ yi pe a pe Ọgbẹni Charles Ọbafẹmi si Awo iṣẹ *Lawyer* ni Ilu Oyinbo ni *Monday* ọjọ kọkandilogun oṣu yi. A ba baba ọrẹ wa na Daddy Harrison Ọbafẹmi, Ọgbẹni Michael Ọbafẹmi ti Ile owo G. B. Ollivant ati A. A. Ọbafẹmi, Ajiya boto-ninu-aworan yọ fun iṣagunmolu ọmọ ati aburo wọn yi.

ẸNYIN IGARA OJU OMI, Ẹ O JOYE APẸLẸWỌN BI ỌBỌ LAIPẸ.

Diẹ ninu awọn ero Ọja Ọjọ sọ fun ni lẹdunṭẹdun pe iwa jamba ti awọn ole ati Igara kan nhu si pupọ awọn ero Ọja lapa Ọja yi ni Abuleko kan kuro ni ṣereṣere. A sọ pe ni a'pẹ yi, awọn ole na lọ ko ile Ọgbẹni kan loru, nwọn si fā aya Ọgbẹni na lori korodo, tobẹ ti obinrin na fi dabi Afari korodo agba Ijẹbu a'sọ pe titi awọn ole yi fi nṣe eyi, fọ'fọn niti fọn ni obinrin na sun ati awọn ara ile na; nigbati ilẹ mọ tan ni ariwo sọ lẹhin igbati awọn ọlọṣa na ti lẹ kito.

Ẹnyin Opa Ọba, ẹ jigiri ati wadi ọrọ yi o, ki ẹ mu si jatara ati dabobo awọn enia wọnyi ni igberiko ọja na.

Ẹ ṢU RIGIDI BO MI O!

Editor "Eko Akete" nṣete ati ṣe Ipade gbogbo-gbō ti Ilu ni Ile Afari Ọgun (Ile Ẹgbẹ l'Ẹbhingbẹti) ni ọjọ Atini (*Monday*) ọtunla ọjọ 26 oṣu yi ni agoṣo mẹrin-abọ aṣalẹ lati sọ ti iranlọwọ ti o nfẹ lọwọ ilu nipa ilọsiwaju Iwe Irohin na.

A pe t'ọmọde t'agba t'ọkọnrin t'obinrin sinu Ipade yi.

Ọgbẹni wa J. A. Oṣodi Alaragbayida Ayọ-ninu Ẹgbẹ daradara ti 36 Ita Idoluwo Oniṣowo, ni yio ṣe Alakoso Ipade na.

A tanmọ pe ẹṣẹ gbogbo awọn to ti nka Iwe Irohin yi ni akagbadun lọṣọṣẹ lati iwọn oṣu mẹdogun ti a ti bẹrẹ rẹ, ni yio pe pererere si Ipade yi.

ABỌ O!

Pastor A. Adedeji Iṣọla ati diẹ ninu awọn *Member Church Brotherhood* ti nwọn ti lọ si Ijẹbu Ode fun Iṣe *Mission Church* na ni Ịọlọyi, bọ wa'le ni alẹ ijẹta; Alafia k'ẹ de?

ARA FẸ JOJO.

A gbọ pe Alufā S. J Gaunsilo ti Ijọ Ebute Ero, gba isinmi bi ọsẹ mẹta lẹnu iṣẹ rẹ; ni gasikiya, iwọn-tún-wọn-si ni iṣẹ fẹ.

ỌLỌMỌ LA.

O ta si ni leti fẹnrẹn pe Bishop Howells ati awọn Ẹbi rẹ yio ṣe iranti ọdun kan ti Iya wọn ti tẹrigbaṣọ ni Ọjọ kinni oṣu *December 1922*, ni Abẹokuta; nwọn o ṣe iranti ọjọ nã ni ọjọ kinni oṣu *December*, to nbọ yi. A kã mã reti Páki na? Ki Baba mu ọjọ ro.

KILOKAN "FATOLU" ỌYỌJU ỌRAN?

A ngbọ kakiri nibi gbogbo pe awọn obinrin Kiriyo Oniyẹri kan joye "Ṣọbọṣọla" nipa lilọ sodọ Ijọba ninu ọsẹ yi lati da si ọrọ awọn Imale; bi o ba jẹ pe awọn ti a wi wọnyi fi ọtọ inu lọ ṣe irufẹ iṣẹ bayi ni, a ba "yonbo" wọn: ṣugbọn gẹgẹbi a ti mọ wọn si, ati ọrọ wọn, rúgúdù kan ni nwọn tun nwa ọna lati da silẹ. Ikoko dudu ko gbọ ti ara rẹ o ngbọ ti ẹnikẹni!

O TORI AJA, AKARA D'EGUN.

A gbọ finrin pe awọn Oyinbo ti o nkọ awọn enia ni iṣẹ Lọya ati ti Dokita ni ilu Ọba, ti bu si ọdun ti a ti fi nkọ iṣẹ na: gẹgẹbi a ti so fun ni; a sọ pe ẹniti o ba fẹ lọ kọ Iṣẹ Lọya lati ọdun to mbọ, yio ni lati wa ni Ilu Ọba lati kọ iṣẹ na fun ọdun marun dipo ọdun mẹta ti a ti nfi kọ ri, ati ọdun mẹjọ gbako fun kikọ iṣẹ Dokita dipo ọdun mẹfa tabi mẹfa abọ ti a ti fi nkọ. Ọrọ re o!!!

ALHAJI ONINURE, ORUN RERE.

A kẹdun iku Alhaj Alli Fahm to sẹ'lẹ ni Alamisi (*Thursday*) ọsẹ yi ni ile rẹ ni ita Oluwọle, ki Ọlọrun f'ọrun kẹ.

AFÃ ṢỌṢI, Ẹ DAKẸ NI?

[*Lati ọwọ* ATARI AJANAKU.]

Si Oni'we-irohin "EKO AKETE."

Mo juba o,

Ki ọtun wẹ osi, ki osi wẹ ọtun ni ọwọ fi nmọ, ṣugbọn nigbati ọran ba oju, ti imu nhu iwa "A don kia" (*I don't care,*) igi ko da baun? Irufẹ iwa "A don kia" yi li o si dabi ẹni wipe awọn Afã Ṣọṣi nhu nigbakugba ti rudurudu tabi Idamu ba de si ilu.

Pupọ ninu wọn ro wipe nigbati on ba fi ṣe iwãsù meji lori igi (*Pulpit*) li ọsẹsẹ, ti on si ṣe Kilasi (*Class*) fun wakati kan li ẹmeji tabi li ẹmẹta li ọsẹ, on ti pegede; ki oṣu pe, ki on si gba owo iṣẹ on nikan li o tun ku. A gbọ wipe nwọn ki gbe Iyawo fun enia l'ofẹ li aigba "Obi," bi obinrin ba si fẹ dupẹ ewu Ọmọ-bíbi, o ni lati di "ẹgẹ" rúgudu fun Afã. li aika owo pẹ-pẹ-pẹ miran ti ngba ọna pupọ bọ si inu ajufu wọn, bẹni ẹ... "Jesu ko gb'owo, Jesu ko gb'obi" ni Kirikiri nkọ li ojojumọ.

Lati ọjọ ti Alaiye ti da aiye ni ẹniti o ba ṣe, ti lati jẹ, enia ko si le ṣe iṣẹ Afã d'igbese. Lọ... temi, awọn Afã Ṣọṣi dabi Olnṣọ-agutan ti o ni lati jẹun ti ara ati ti ẹmi yó daradara, ki nwọn to le toju Agbo-agutan won gẹgẹ bi ilana Kristi. Bi Bibeli ati adura ba si to fun onjẹ ti ẹmi—onjẹ ti ara nfẹ Kọrẹnsi (*Corrency Notes*) ti o dan.

Nitori idi eyi ni a ko ṣe le da Afã ki Afã fi ẹbi fun asiki owokowo ti Ọlorun ba pese fun wọn li ona ti o to; ko nṣe wipe ki a da owo si wọn lọwọ bi igbati a mu nkan fun Afala, ti Afala fa a la. O dabi owe o.

Tani le fi ọwọ so àiya wipe lati ojo kanna ti ... ti de aiye li on ti nṣe iṣẹ Afã, tabi ki o leri wipe bi o tilẹ jẹ wipe on ti balaga tan ki on to ga Agbada pelu Kọlà K'ẹhin-s'aiye (*Clerical Collars*) o da on loju gbangba wipe ninu iṣẹ na li on mu ku si, ko si; bẹni gbogbo wa patapata li o le ... ògún gba'ri wipe lati ọjọ ti a ti de inu aiye li a ti nṣe ara ilu—ara ilu na li a o si ma ṣe, titi ọjọ igbende Alikioma. *Halá yao mal Kiyamat.*

Bi oyè ara Eko kan ninu iṣẹ Afã pọ ju ti Archbishop of Canterbury ti ilu Oyinbo lọ, eyini ko ṣe oloyè nla na di Oyinbo, ara Eko li o jẹ sibẹsibẹ. Ṣọṣi Eko li o ma ṣe iwasù, owo Eko li o ma fi ra ata pẹlu alubọsa ni ita Faji ati Ereko, dukia Eko li o ma fi ṣe ọlá; nitorina, ko yẹ ki o hu iwa "A don kia" si ọrọ Eko, ko si tọ ki o gbàbọdi tabi ki o fẹ apakan ilu, ki o si yan apakeji ni ipọsi.

Bi ara ilu ko ba le, ailera na yio ran Ṣọṣi. Ṣọṣi wo ni a ko ti ilẹkun rẹ nigbati àrun ayọkẹlẹ nba ilu ta iporogan li ọdun karun ti o koja; Ṣọṣi wo ni ko fi ara gba li akoko ogun ajakaiye, tabi Ṣọṣi wo ni ko ṣe gbẹdẹ fun li akoko ti awọn boys nlẹ Kọrẹnsi mọ lady li àiya, ti awọn kan si nra Burẹdi Aganyin oni-tọrọ (3d.) ni pọnwun meji-abọ (£2 10 0) ati aja (dog) kekere kanṣoṣo ni pọnwun meje-abọ (7 10 0) ni Ikore Ṣọṣi.

Ṣọṣi hu iwa "A don kia" si ọrọ *National Congress of British West Africa*, si ọrọ *Criminal Code*, si ọrọ *Provincial Court Ordinance*, si ọrọ Eleko, si ọrọ Lọya ati Dokita enia dudu ti ko si ni ipo ti o dara to ni iṣẹ Ọba, si ọrọ Afa enia dudu ti ko le di Bişọpu kikun bi Oyinbo, ani ju gbogbo rẹ lọ.

didakẹ ti nwọn dakẹ si ọrọ yiyan enia si ajọ Igbimọ Aṣẹ 'lu (*Legislative Council*) ku pupọ ki o to.

Gẹgẹ bi ẹkọ ati oye wọn, awọn Afa Onigbagbọ ni lati mọ nkan ribiribi ati nkan pataki ti o wa ninu yiyan enia si Igbimọ Aṣẹ lu, sibesibe oju ko ti wọn lati fi gbogbo iṣẹ na fun awọn Ratibi Imale lati ṣe. Bi nwọn ko tilẹ le gbe, ti nwọn ko le sọ, nwọn ko ha le ṣe akanṣe adura si Ọlọrun nipaṣẹ ọrọ na? A dupẹ wipe ajulọ ko pin si ọdọ ẹnikan, Ọlọrun ti gbọ adura awọn Ratibi, O si ti ṣe eyiti o dara fun ilu pẹlu Shyngle, Moore ati Dokita Jones, Ajiṣafẹ.

Ọrọ Imale lo tun de ilẹ yi—ti nwọn fi enia meji jẹ Lemọmu si Mọṣalaṣi kan ṣoṣo. Ka tilẹ wipe aṣa ilu yi ni lati ma fi Naibi jẹ Lẹmọmu, ko ha tọ ki gbogbo wa mọ pe aṣa yatọ si ofin. La koko kan ri, o jẹ aṣa l'Eko yi lati ma fi Ikin ko gbogbo ile, ṣugbọn l'oni nkọ? Tani le pe mi l'ẹjọ pe mo ngbe ile ti a fi panu bo lori.

Ko si aṣa-kaṣa ti a ko le yi pada bi ṣẹria ba wi bẹ; papa ninu Alkoran iṣẹ awọn Ratibi lati yan Lemọmu lai ṣe ojusaju enia, gẹgẹ bi *Patronage Board* ti nyan Alufa Ṣọṣi *C.M.S.* ti *Synod* nyan ti *Wesleyan*, ti *General Committee* nyan ti *African Church*.

Awọn Ratibi lo yan Afa Ligali olohun iyọ, nitorina Lemọmu tirẹ lo tọ suna. Bi a tilẹ kilọ fun awọn onisọkoto gbọrọ pe ki nwọn maṣe da s'ọrọ ẹsin Imale, a ko ro pe ohun to buru ni bi awọn Afa Ṣọṣi ba dide lati pari ija-kija to le da ilu ru, nitori ninu ori karun ẹsẹ kẹsan ihinrere *Matteu* a ri ka nibẹ pe "Alabukunfun li awọn onilaja: nitori awọn ọmọ Ọlọrun ni o ma pe wọn."

Alukọngọ mo fi kọ nyin l'ọrun.

Emi ni ti nyin nitotọ

ATARI AJANAKU.

THE FOREMOST MAN.

M. Poincare is the foremost man in European politics of to-day French President 1913-17, was a staunch ally of Britain during the world-war 1914-18. Lawyer and politician, has great influence in his country. Peace and war are at his bidding. He holds sway in European affairs, He held Germany bound in the Rhur and overcame the passive resistance of the Germans. All is now quite in his sphere of influence in the Rhur and other parts of Germany occupied by the French. (When I say peace and war are at his bidding, I do not mean that the French Premier may initiate another war but simply that he has the European situation in hand by his masterly and magnificent policy). He is rightly or wrongly called "vindictive" because his policy is of such nature that he would brook no flaw of form in the allied demands from Germany to pay to her utmost capacity, the liabilities incurred by her during the war (1914-18) that she had initiated and that she must not be allowed the remote chances of getting on her feet as a world power for the second time before paying her liabilities.

Private pique, hideous taunts, and an *ignis fatuus* form our chief defects in Nigeria, especially in Lagos. By the power of literary rhetoric, every patriotic clamour is argued down as the concoction of a few self-seeking libertines. "The liberal soul shall be made fat" says Holy writ, and a liberal mind must be a *sine qua non* in responsible quarters. Liberality of sentiment must not be an odious necessity Obstinate conservatism and loyalty to great Britain, while loyalty to Nigeria remains an undesirable object to a large portion of the so-called advanced and more cultivated class among us. Liberal opinion is essential to our existence as a race and a more hopeful outlook on things will bring us nearer and nearer to our desired haven. Loyalty to Nigeria, as no less a portion of the British commonwealth than Great Britain as a European pointed out sometime ago in one of our local papers. The elective franchise is quite contradistinctive to the Saxon Heptarchy mistatingly advocated by some. Political parties have already been formed in the country. Are these parties called into existence as permanent institutions or do they exist for the time being as long as the current of events of late last or are these parties concurrent with these events, only? That is the anxious question of the moment. It is well-known, indeed, that these political parties to wit Democratic Party, Peoples' Union, Young Nigerians, and Reform Club, are of diversified opinions concerning political matters, but we sincerly hope that they will not differ as to the things that really matter. The total elimination of colour prejudice is the fight our hero of the hour is putting on now in remote France and may the efforts of M. Poincare and his noble sentiment reecho among his British allies so that the British dominions may once more know an unshackled exercise of their liberties and privileges and that the magnanimity of the French Premier may triumph over all, adverse forces, so that all animosities may be swallowed up in joy of emancipated humanity to glory and praise of God.

CLIPEUS.

A DABBLER IN YORUBA LANGUAGE.

In his issue of the 14th instant, the Editor of *The Nigerian Advocate* shamelessly played the *role* of a Meddlesome Matty or a Mrs. Grundy, when he essayed to paint in lurid clours the nickname *Aguntasolo*, fondly written of a respectable Clergyman *spare of build* in welcoming him home a few weeks ago: in writing as we did, no offence but admiration was intended as the burden of the passage in our issue of the 29 ultimo unmistakably shows: no bad taste exists in the use of a nickname such as this for anyone *straight of build*, any more than it exists in the use of *Akuru* for one short in stature.

What would our doughty (?) Editor say, suppose the Rev. gentleman's picture *in caricature* were given a place of honour in the pages of our London contemporary *West Africa*? Would he have to haul the London Editor over the coals for daring to publish the mirth-provoking figure characteristic of all pictures in caricature appearing in that Journal? Such is the vanity of man, when he attempts to make a pronouncement on a subject of which, practically he knows next to nothing."

For worrying himself unnecessarily with other people's business the Editor of *The Nigerian Advocate* certainly TAKES THE CAKE in this instance. *Ne sutor ultra crepidam.*

Editor—*Eko Akete.*

EKO AKETE.

Eko, Saturday, November 24, 1923.

ỌLỌRUN NI YIO GBA ABUDULAI LOKO OLOWO.

IMALE KI SINGBA.

Ọrọ yi ni a le sọ si ti gbun-gbun-gbun to wa nisinsinyi nipa ọrọ Imale, a si fẹ ki awọn ọkawe wa ṣakiyesi ọna ti a o gbe ọrọ na gba ninu Iwe Irohin ọsẹ yi. Ibere mẹta si ni a fẹ bi ara wa ki a to fi idahun wọn si i.

Ekinni :—Tani a pe ni Abudulai ninu awọn Imale ilẹ yi ?

Ekeji :—Kini Oko Olowo ?

Ẹkẹta :—Kini Igba sisin ?

Awọn Abudulai ni awọn Janmã ti nwọn ko sinmi, ti nwọn ko baye lati fi gbogbo nkan Isin nwọn si niginnigin nipa yiyan olori pataki-pataki ninu nwọn fun ati bojuto ona Isin ; awọn Musulumi wọnyi jẹ ọpọlọpọ ninu awọn Imale to mbẹ ni ilẹ yi. A gbọ pe ninu Mọṣalaṣi bi meji-dilogoji to wa ni ilu, awọn Mọṣalaṣi mẹrinlelọgbọn lo wa ni tiwọn, ati pe Mọṣalaṣi mẹrin pere to ku lo lodi si wọn ; bi awọn Janma yi ba si wariko fun mimu ọna Isin wọn si ẹ̀tọ́-tọ̀rọ̀ kilopo ? Ṣugbọn o dabi ẹnipe awọn kan wa ti nwọn jẹ Imale bakanna ti o wa njẹ didun inu wọn nigbakugba lati ma ru awọn enia soke fun ija, dajudaju awọn wọnyi ko fẹ ki alafia ki o wa larin gbogbo Imale ; nitoripe ọna ati ma da won si meji ni irufẹ awọn bayi ngba nigbagbogbo ; nigbati a sorikodo ti a nwõ, o dabi ẹnipe pupọ ninu awọn wọnyi ni ko niṣẹ lapa ti nwọn ko labọ lesẹ, bikosepe ki nwọn ma yajule awọn àgbà kiri lati ma gbe ọkan wọn gbona nipa sisọ ohun ti ko si : ni ọna bayi,* ija Imale ti iba ti pari lati ọjọ jọjọ si nbi si siwaju.

Kini oko olowo jẹ ?

Oko olowo ti a ni Abudulai wa ko ju gbigbun ti awọn ti a nwi wọnyi ngbe awọn Janma na gbun Ijọba loriṣiriṣi ọna lọ ; bi awọn Janma sõ tẹ̃n, bi nwọn tọ ya o di ki nwọn fi ẹsẹlẹsẹ lati lọ sọ fun awọn kan pe eti rẹ melo ? Onitọhun a ni meji nwọn yio tun bi pe kilo fi ngbọ? Oni-tọhun yio tun dahun pe, ọrọ ni ; nigbana ni nwọn yio sọ ohun to ṣe sọ, ati ohun ti ko ṣe sọ, lati lẹdi awọn enia wọnyi lẹhin wọn ; o si daju pe Ijọba ki nṣe agiwere lati gbọ ẹjọ ẹnikan da ; nitoripe bi nwọn ba wa idi rẹ siwa-sẹhin, fùlúlú ni iru ọrọ na nja si.

Kini Igba sisin ?

Igba sisin ko ju hilahilo ti irufẹ iwa ti awọn alapamaṣiṣẹ wọnyi nhu nfi awọn Janma na si lọ, bi awọn Janma ba si f'ọkan sibikan lati tẹnumọ kunkun pe ọrọ Isin yatọ si ọrọ ilu, a tanma pe a o fẹ mu wahala yi ku.

Jijẹ ti a fi Ligali jẹ Lemọmu-Agba ni ọsẹ diẹ to kọja, jẹ ọrọ Isin, ko si eyi ti o kan Ijọba nibẹ ; a le fẹ fi enia joye *Bishop* ni Ile Isin Ijọ Ọmọ Ibilẹ, ki a ṣeṣẹ lọ ṣe jeje korodo iyẹn lọdọ Ijọba bi ? Agbẹdọ ! bi elegun ngbe egun, ti oloriṣa si joye Arọbadade, ti o si nyọ ina lẹnu bi Ṣango lọna Isin rẹ, Ijọba ki yio ni o kun tabi o ṣẹku niwọn igbati iru Isin bẹ ko ba ru ofin kan, tabi ki o pa ẹnikẹni lara ni ilu : nigbakugba ni a ti nsọ sinu Iwe Irohin yi pe Araba nla ni Ijọba Gẹsi jẹ fun gbogbo awa enia to wa labẹ wọn, nwọn ko si ni ki ẹnikẹni maṣe ohun ti o fẹ niwọn igbati ohun bẹ ko ba lodi si ofin ; bi ogun oniṣ ko togbọrọ oni-kọ̀ à kan, ti o si fari oriṣa lọsangangan, ti o si nla ilẹ ni ipa wọnin, ti o nja ijo Ṣango, Ijọba ki yio bere ohun to nṣuta. A lẹ ki awọn enia wa ki o mọ eyi, ki nwọn si dẹkun a nko jọnin jọnin ba ẹnikẹni ninu Isin.

O ta si wa leti fẹnrẹn pe awọn Ọgbẹni Herbert Macaulay ati J. Egerton Shyngle ti nlọ soke lọ sodo ni lọlọyi lati pẹtu si ọrọ a jẹ Lemọmu a ko jẹ Lemọmu ti o di iyọrọ ti o bo awọn oni-jagidi-jagan

tan nisisiyi. Adura wa ni pe ki Baba na ṣai fun won ṣe.

Akoko to, ki olukuluku fi tirẹ ṣe tirẹ, ki enikẹni si ye joye Bisi Bẹke Aluojubọ.

K' Ọlọrun ma ṣai gba Abudulai loko olowo, Imale ki nsingba!!!

Si Oni'we Irohin EKO-AKETE
Lagos.

Mo bẹrẹ f'oji o.

Mi o le ma fi ẹnu sọ nipa iṣiri ti mo nri nipa kika Iwe-irohin rẹ. Ki Ọlọrun Olodumare ninu anu Rẹ nla ki o ma ṣọ ọ, ki o masi ṣe jẹ ki o ri itiju—Amin ati Amin.

"Emi yio fi ohun ti o ndun Makunnu han awọn alagbara ngo si jẹ alagbawi awọn odi"—W. T. Stead.

Ọrọ yi ni ohun ikini pataki ti o dabi ẹni pe o nlu ilu fun mi wipe "dide jo." Mo ro pe ọrọ ti mo fẹ sọ na, nigbati mo ba nba lọ ẹ o ri dajudaju pe, Malu ti ko ni'ru ni.

Gẹgẹ bi a ti ri ka ninu iwe Irohin rẹ nipa Alufa o ni ṣokoto gborọ ti o lọ gba iwe ipa (*Fi fa*) lati mu onigbese rẹ, gẹgẹ bẹ ni Alufa oniṣokoto gborọ kan ṣe ni Agbadarigi ni lọwọlọwọ yi. Alufa po ni Agbadarigi nisisiyi loto, ṣugbọn bi a ba wipe mọ o, ọmọran a mọ ọ. O ti ṣe ki! nikun Alufa na nisisiyi. Ki nto ma ba ọro yi lọ siwaju, o ye ki a ka *Psalm 50 Verse 21*. "Nkan wọnyi ni iwọ ṣe emi si dakẹ, iwọ ṣebi emi tẹle dabi iru iwọ tikarare; ṣugbọn emi o ba ọ wi, emi a si ka wọn lẹsẹsẹ l'oju rẹ."

Alufa ti mo wi yi fi iwe (*Letter*) ran awọn ọmọ kan niṣẹ si Eko (*Lagos.*) O si wi fun wọn pe ọgbọn ṣile wa ninu iwe na, ati pe nwọn ni lati mu *letter* na lọ fun Iyawo rẹ loke odo. Bẹni awọn omode na ko mọ Eko tẹlẹ, bẹni nwọn ko mọ ile Iyawo re ti o ni ki wọn mu iwe fun. (Ki ẹnyin enia Ọlọrun jọwọ kiyesi iru iwa yi daradara o.) Enia ti ko lọ si Eko ri, ki a fun ni iwe (*Letter*) pe ki o ba ni mu lọ fun Iyawo ẹni ti o jẹ pe ko si ni Eko papa. Ka to wọkọ de Eko, ka sọkalẹ lẹhinbẹti, ka wa fi ẹsẹ ṣa lọ titi, ka ma sa fun moto (*Motor*) ka ma sa fun kẹkẹ (*Cycle*) ka to sa fun ẹṣin, ka wa lọ gun ori kereni Iddo. Ka tun jiya jiya titi ka sọkalẹ ni Iddo, ka wa mu ọna Ebute Mẹta pọn, ka wa ma bere, lọwọ t'aja t'ẹran pe, ẹ ku onile, ẹ mọ ibiti aya Alufa gbe wa fun mi? Enia ti ko wa s'Eko ri la ma bẹ ni iṣẹ agbara bayi o. Njẹ bi enia ko ba jẹ ẹniti o mọ oju ilẹ dara-dara, o gbọdọ daba ati lọ si Ebute Mẹta?

Awọn ọmọde wọnyi sa ipa lati le fi iwe jiṣẹ fun aya Alufa, ṣugbọn ọna jin. Bẹni nwọn ko tilẹ ri enia mu wọn lọ. Njẹ ki o ma jẹ pe nwon ṣe alai jiṣẹ, nitorina nwon lọ ra Ontẹ (*Stamp*) wọn si lọ fi iwe na ranṣẹ. Nigbati nwon pada bọ wale ti nwọn sọ fun Alufa oniṣokoto gborọ ti o npe ara rẹ ni enia Ọlọrun nko? O gbọ bi o ti wi? O ni bi Iyawo on ko ba ri owo na gba, ki awọn ọmọ kekeke mọ daju pe wọn o san a pada. Laifa gun lọ titi Alufa oniṣokoto gborọ ma gba owo na lọwọ wọn o.

Mo ni Alufa kanike gba owo na perepere lọwọ awọn ọmọde na o b'omi ṣin wọn lọwọ, o si tun la'nu mẹnrẹn pẹlu. Eyi ha dara? Ọlọrun Ọba ariwa-rẹhin lo le jeri awọn ọmọ na, nitori a ko mọ inu wọn. Sibẹ-sibẹ o ha tọ fun ẹniti a pe ni Alufa lati hu iru iwa ọmọ aijọbẹ ri bayi? Alufa tori 30/- ba orukọ ara rẹ jẹ bayi. Bi a ba nṣe bayi si igi tutu, bawo la o ha ti ṣe si igi gbigbẹ? Ọtọtọ awọn eleyi jẹ ọmọ Ijọ niyi o. Bi o ba jẹ ọmọ Abọriṣa tabi Imale kan ni, mo ro pe kanike yi ko ni kọ ki a ti awọn ọmọ na mọle. A! ẹnyin ọrẹ mi njẹ ohun ti o ti ni loju ju ole lọ ko si baun? Dajudaju o wa. Awọn ọmọ na san 30/- orukọ wọn ko pada. Oju ati Alufa olowo yi nisisiyi lati le ma ki awọn ọmọ na.

Alufa yi ma nṣe iwasu nipa awọn owe Jesu Oluwa wa ti o pa fun awọn ọmọ ẹhin rẹ nipa onigbese ti oluwa rẹ dariji.

Ṣe apẹrẹ ni iru nkan wọnyi jẹ fun onigbagbọ Alufa Agbadarigi ti tori 30/- ba iwasu rẹ jẹ. A! o buru, o buru, o tun buru o ju gbese lọ. Ko tilẹ daju pe Alufa na tun ranti iru ẹjẹ ki o to gba kola. Bi Alufa yi ba mọ pe on fẹ lati jere enia fun Kristi ki o maṣe ṣe bẹ mọ.

Nitoripe o ṣoro fun ole lati ma wasu fun enia pe ki o ma jale mọ, nigbati o jẹ wipe ọlọṣa, wompari, kolekole ni on papa. Alufa yi ni ero pe kini wọn mọ l'agbadarigi, ṣe ara oko ni wọn.

A! O maṣe o, mo kãnu fun Alufa na pupọ pupọ. Mo bẹ Alufa yi ki o maṣe wo pe mana-mana ko rọrọ ki o fi ma t'ika bọ lẹnu. Gambari ko m'ole'ja oluwa Gambari ni nkọ Gambari l'ole yi o. Diẹdiẹ ni awọn Alufa bawọnyi yio ma fi ara wọn han fun awa Egun pọn-pọn. A bẹ Alufa yi, ki o yara lọ fi owo na ra ilẹ amọkoko, nitori iru owo bẹ ti di 30 owo fadaka ti Judasi gba ni ọjọ kini. Bi bẹ kọ, ki o yara dijn sọ owo na si ọsa tabi ki o fi tọro fun awọn alagbe lẹhinna ki o lọ tọrọ aforiji lọdọ

Ọlọrun ati awọn ọmọ rẹ pẹlu. Ki o ma lọ ki o ma si tun d'ẹṣẹ mọ ki iru ohun ti o ju ti eyi lọ ki o ma ba wa ba.

Emi ni tirẹ nitotọ,

SEKARIA—*Woli.*

ỌKỌ A RE FO!

Si Oni'we Irohin "EKO AKETE"

Mo juba o,

O ta sini leti wipe Ẹni-ọwọ I. O. Oyekunle ati Ọgbẹni M. O. Allen (Alufa ati Baba Ijọ Eletọ Ọmọ-Ibilẹ) pẹlu arakọnrin wa Ọgbẹni Akinyẹmi Amosu nlo si Ajido fun iṣẹ Ọlọrun larin awọn Abọriṣa ati Imale ti o wa ninu ilu yi.

Ki Olodumare ki o la oju awọn enia wa wọnyi lati le sin Ọlọrun Alaiye lai ṣe agabagebe. Aṣẹ.

A o jihin abọ wọn lọsẹ to mbọ.

ALỌMA-VI

Si Oni'we-irohin "EKO AKETE."

Ma ṣai fun mi li àye diẹ ninu Iwe-irohin rẹ ọsẹ yi, lati ba so ti ẹnu mi fun awọn ti o ba nfẹ ilọsiwaju ilẹ wa nitotọ.

Ọmọde ni mo jẹ, ng ko si ni ogbọn tabi oye tó lati fi rú ifẹ awọn enia wa soke to bi mo ti fẹ, ati bi o ti wa li ọkan mi. Ohunkohun ti mo ba sọ, bi o tilẹ je ogbọn omọde ni mo fi sọ o, ẹ gba a bẹ, ki ẹ si sọ o di ki un ati pipé ninu nyin; ābọ ọrọ li a sọ fun ọm luwabi, bi o ba de inu rẹ li o ndi odidi.—(Owe ẹnyin agbalagba o.)

ẸNYIN ỌRẸ, EKO, ATI ARA ILU, Ẹ YA MI L'ETI NYIN.

Ninu gbogbo ilu ni Nigeria, Eko ni aṣiwaju, ninu gbogbo nkan; funọgbọn, ọmọ'we, oni'po ati olowo to o wa ninu rẹ: a ko si fẹ awọn ọpe, alaimọkan ati awọn alābọ-ẹkọ kù ninu rẹ pẹlu lọpọlọpọ. Awọn w ny. ni ireti lori, ti a ba le fun won ni anfani akanṣe, eyiti nwọn ko ri àye rẹ li ọmọde.

Mo ke pe ẹnyin Baba wa, ni ọmọ'we, ni ọjọgbọn ati olowo, lati gba a ro wipe ki anfani le wa fun iru awọn wọny, ti o jẹ wipe, yala aini enia tabi owo to, nwọn ko le ni ẹkọ ti o ye kòro, ti a nke igbe rẹ li Eko nisisiyi, anfani na ni ti Ile-iwe alẹ (*Evening Class*) fun awọn Oṣiṣẹ, tabi awọn ti o ba fẹ lati lo, ati lati jẹ anfani na. Tali o mọ ohun ribiribi ti o maṣe li arin wa; Ile-iwe alẹ ṣe awọn Oyinbo li ōre, o si nṣe wọn li ōre lọwọ bi a ti nsọ yi: mo le tọka nyin si meji tabi mẹta ni awọn Oyinbo ti Ile-iwe alẹ ti ṣe li ōre. Enia bi Dr. Okey, ẹniti o jẹ wipe ni igbati ko, ẹniti o ma ran a lọ si Ile-iwe, o lọ kọ iṣẹ hwun'ṣọ (*Apprentice Weaver,*) nigbati o ṣe, oy ri lo fẹ o si di Igba-keji Ọga Awunṣọ (*Assistant Weaver*) Ninu owo ti o ngba bi ṣile kan ābọ (1/6) li ọsẹ, o fi nra iwe a-lo-kù ti o nkọ; nigbati o bẹrẹ Ile-iwe alẹ, ti o fi ori ti iṣoro rẹ, o gba oye *Doctor* o si di *Professor University* kan fun ede Italy (*Italian.*) Bẹ na si ni ti Ọgbẹni Jackson Coleman ti o jẹ wipe Ile-iwe kekere li o lọ, lẹhinna li o bẹrẹ ti alẹ, o si fi ori ti i tobẹ ti o fi di *Lawyer* loni. Ti awọn wọnyi dun; ẹ gbọ ti Ọlọpa kan ti Ireland, ti o njẹ Patrick Smith, nipa āyan ati iforiti ni Ile-iwe alẹ, o di Oloye M.A. (*Master of Arts,*) eyi ko tẹ Ọlọpa yi lọrun, o ni afi bi on ba gba oye *Lawyer* pẹlu; o mu ileri rẹ yi ṣẹ laipẹ, nwọn si "pe e si Agbo" ni Dublin. Ẹgbẹ kan ti a npe ni "*Workers Educational Association*" ati "*Ruskin College*" fun awọn Oṣiṣẹ li o nṣe ohun àra bayi; melo li a ma ka ninu ehin Adepele, ti inu ọrun, ti ode ọjọ, ojile-nirun li o fi ori mulẹ li aiyọ, ni ti awọn enia ti o ri ōre Ile-iwe alẹ gba je, ki a dakẹ lotọ nipa awọn yen. Bi a ba le ri iru anfani bi eyi ni Eko, aiye wa iba tòro ju bayi lọ, a ba bọ bibo. Ẹnyin Baba wa, ẹ ma ṣairi wipe anfani bi ti Ile-iwe alẹ wa fun wa ni Eko, ki a si ri Ẹgbe bi "*Workers Educational Association*" ni Eko, bawo li o ti ma dun to!

"EKO AKETE," iwọ ti o sọ wipe:—"Ohun ti o ndun Makunnu li o ma fi nhan awọn alagbara," iṣẹ na ya way ;nitori o to akoko ki Eko ni anfani yi kun eyiti o ti ni ri. Mo ni igbagbọ wipe ọrọ mi yi, bi ko ti pọ tiy m-tivan yi, ẹ ki yio jẹ ki o bọ si ilẹ gbigbẹ li ọkan nyin. Ki Ọlọrun ma ṣai fi diẹ na ṣe iṣẹ nla fun ire ilu wa o.

Mo dupẹ fun àye ti o fun mi yi.

Emi ni tirẹ,

AGBORO-ỌDẸ.

[A fẹ ki awọn Ọkawe wa ṣe akiyesi ọrọ ọgbọn ọdọmọde'kọnrin yi. Ọgbọn ko sa si ninu Irungbọn-hihu.

Editor,—"EKO AKETE."]

TOWN WARDEN, TO THE RESCUE !!!

We would very earnestly call the serious attention of our Town Warden to the neglected state of Upper Williams Street, on your way to Taiwo Street as you leave the public Fountain. It is usually the practice of the scavengers detailed for duty in this part to turn up AT THEIR SWEET WILL in clearing the drains, with the result that filth gets accumulated from day to day to the inconvenience of the rate-payers: the effluvia emanating from this dirt can be better imagined than described.

Will the Town Warden please note.?

NOTICE.

IN THE MATTER OF THE ESTATE OF

LAWANI BAMGBADE LAYENI,

(Deceased.)

Pursuant to the Statute 22 & 23 Victoria, Chap 35.

NOTICE IS HEREBY GIVEN that all creditors and other persons having any debts, claims or demands upon or against the estate of LAWANI BAMGBADE LAYENI, late of No. 75, Broad Street, Lagos, Nigeria, who died on the 4th day of September 1921, intestate, and Letters of administration of whose personal property were granted by the Supreme Court of Nigeria to the undersigned, are hereby required to send in particulars of their debts, claims or demands in writing to us at 4, Layeni Street, in Lagos, aforesaid on or before the 31st day of January 1924, after which day we will proceed to administer the estate and distribute the assets of the said deceased amongst the persons entitled thereto, having regard only to the claims and demands of which we shall then had notice and that we will not be liable for the assets of the said deceased or any part thereof, so distributed to any person or persons of whose claim or demand we shall not then have had notice.

And all persons indebted to the said estate are hereby required to make immediate settlement of their account.

Dated at Lagos, this 24th day of October, 1923.

AKIN: ADESIGBIN,
IMORU LAYENI,
Administrators.

AIYELẸSỌ ỌLARINDE

Repairer of all kinds of Bicycles, Gramaphones Fitting and Sewing Machines.

Workshop :—20, Williams Street Lagos.
Residence :—135 Igbosere Road.

Charges Moderate.

POOR DELUDED "MOG" !!!

The coward "H. Adu Mog" who bursts forth in the issue of *The African Messenger* of the 15th instant (which, by the way, did not come to hand until the morning of the 21st instant almost a week late) in disgracing the columns of that paper by his trashy letter therein ought not to take leave of his senses as he has done in that discreditable missive. It would certainly have saved him much waste of stationery had he taken the least trouble to reflect on what the Celebrant in the Ahmadia Marriage Ceremony at Empire Hall was reported to have told his audience *apropos* of Muslims, and the Public house sometime ago; the Coward was misinformed when he attempted to palm it off on the public as true a marriage of a member of the Church of the Brotherhood at Ilupesi Hall, whilst his aspersion on us moves us to commiserate this misguided soul whose sole delight, it appears, is to muddle up matters rather than to sift them.

This scribbler ought to know though he pretends otherwise that it is Never an Article of Faith with us, to slam the door of our journalistic house in the face of any religious persuasion in this country, nor are we intolerant in our religious views a cursory glance at the weekly Table of our "Preachers for Tomorrow" in which even this Coward's Denomination—Ahmadia—prominently figures week in, week out, and that with no consideration whatsoever will convince an out-and-out fanatic.

Editor—*Eko Akete.*

IN MEMORIAM.

In sad and loving memory of our dear beloved father,

ISAAC D. BICKERSTETH

Who departed this life on the 21st day of November, 1920, at Edea-Cameroon.

"'Tis three years since we missed thy loving face,
But aye! Thy memory lingers
Day by day the voice saith come
Enter thine eternal home."

"The saints of God! Their wanderings done,
No more their weary course they run
No more they faint, no more they fall,
No foes oppress, no fears appal
O happy saints! for ever blest
In that dear home, how sweet their rest.

BY KẸNKẸ.

Preachers for To-morrow.

AWỌN ONIWASU ỌLA.

ROMAN CATHOLIC (HOLY CROSS)

Masses will be sung by Priests appointed.
Awọn Paddi ti a yan yi o ṣe Isin ni gbogbo ikoko wọnyi. (MORNING)

Masses Isin Arọ.
6.30 7.30 8.30 9.30
7.30 8.30 9.30 10.30.

(EVENING.)
Masses (Benediction) Isin Ibukun.
4.45—5.30 6.45—7.30.

ST. MICHAEL'S (Lafiaji.)
MORNING. 7 a.m.—8 a.m. 8.30 a.m.—9.30 a.m.
EVENNING. 5.45—6.30 p.m.

ANGLICAN

Time.		Preacher.
9 a.m.	Christ Church	The Vicar
6.30 p.m.	do.	do.
9 a.m.	St. Paul's (Breadfruit)	Ven. Archdeacon T. A. J. Ogunbiyi
6.30 p.m.	do.	Rev. I. O. Ransome-Kuti
9 a.m.	St. John's (Aroloya)	Rev. H. V. E. Johnson
6.30 p.m.	do.	do.
9 a.m.	St. Peter's (Alapako)	Rt. Rev. Bp. I. Oluwọle
6.30 p.m.		(In charge)
9 a.m.	Holy Trinity (Ebute-Ero)	Rev. S. J. Gansallo
6.30 p.m.	do.	do.
9 a.m.	St. David's (Jordan)	Rev. J. A. Leigh
6.30 p.m.		do

WESLEYAN

10.30 a.m.	Tinubu	Rev. J. Allen Angus
7 p.m.	do.	„ D. A. Bababunmi
10.30 a.m.	Ereko	„ E. K. Ajai-Ajagbe
7 p.m.	do.	„ S. A. Pearce
10.30 a.m.	Olowogbowo	„ F. E. Williams
7 p.m.	do.	„ E. K. Ajai-Ajagbe
10.30 a.m.	Ọbun Eko	Bro. Dan. Mould
7 p.m.	do	„ Samuel O. Taiwo

AFRICAN (COMMUNION)

9 a.m.	Jehovah Shalom	Rev. M. B. Newton
7 p.m.	do.	„ J. F. Ogunko
9 a.m.	Erelu	„ do.
7 p.m.	do.	„ G. A. Oke
9 a.m.	Bethel	„ N. J. D. Shomuji
6.30 p.m.		„ J. A. Wright
9 a.m.	Zion	„ E. A. Akinola
6.30 p.m.	do.	Bro. J. K. Ṣowọnlọla
10.30 a.m.	African Methodist	Bro. J. A. Oshodi
4.30 p.m.		„ L. A. Randle

FIRST BAPTIST CHURCH

10.30 a.m.		Bro. O. Fadipẹ
6.30 p.m.		Rev. J. R. Williams
9 a.m.	Ararọmi (Baptist)	Rev. A. A. Puddicombe
5 p.m.		Bro. Joseph Adekọya

EBENEZER (BAPTIST)

9 a.m.	Rev. E. C. Alabi
6.30 p.m.	Bro. S. M. Phillips

BROTHERHOOD

7.30 a.m. Ilupesi	Bro. Arinola Ibaru
7 p.m.	Pastor A. Adedeji Isẹh

St. STEPHEN'S (EPETEDU)

9 a.m. & 4 p.m. Rev. A. Adekọya

AHMADIA (ISLAM)

6 a.m. Fajir Service Y. P. O. Ṣodẹyinde
5.30 p.m. Open Air Service Imam K. R. Ajose (Bamgboṣe Street.)

COLONIAL CHURCH (ODAN)

8 a.m.—Holy Communion
6.45 p.m.—Evensong and Sermon, Rev. H. A. Lewis

SALVATION ARMY.

10 a.m.	Capt. A. A. da Costa
7 p.m.	Lieut. Colonel Geo: H. Souter

CHURCH OF GOD

10 a.m. 22 Ọdunlami Street, Breaking Bread
7.30 p.m. Open Air Service at Campbell Square, Edwin Mathew & Wm. C. F. Terrell

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Nwọn si nba enia ta Ọja bi Epo tabi Ekurọ ti a ba fi ranşẹ si wọn si ilu awon Oyinbo (*Europe*) ni owo ti o jọ enia loju.

Ko si ewu kankan ni fi fi Ọja-koja ranşẹ si wọn lati Eko tabi ilu miran ni *Nigeria*.

Ki ẹnikẹni to ba fẹ ba awon Oyinbo yi şowo lọ ri tabi ki o kọwe si Aşoju wọn nibi Ọgbẹni Karimu Kọtun ti ita Oba Dosunmu No. 3, tabi ni ibi-işẹ rẹ (*Office*) ni Opopo-nla (*Broad Street*) ati ni ibi-iti Ọja pamọ si (*Porto-novo Market Store*) l'Eko.

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CHANGE OF NAME.

I, Moses Richard Affun, Sanitary Inspector Ondo, will be known as from the 1st of November, 1923, as MOSES RICHARD AFFUN ADEGBULU.

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