

MAR 1925  
LAGOS

# EKO AKETE.

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

VOL. III. No. 139. SATURDAY, MARCH 14, 1925. 4d.

**Declared Circulation 1,450 Copies Weekly.**

## **White's Golden Female Tonic.**

A splendid Remedy for female diseases such as:—Barrenness, Weakness, Painful and Irregular Menstruation, Leucorrhœa (White's), Cramps Ovarian, Neuralgia, Inflammation of the Ovaries. A tendency to Miscarriage etc., etc.

Made and sold only by VICTOR WHITE, Esq.

41, Offin Road, Lagos.

*N.B. Not obtainable elsewhere.*

N. V. HANDLEMATTSCHAPPIJ V.H.

OYINBO **J. F. SICK**

Qba Ilẹkẹ, Ile Ilẹkẹ, 9, Ita 'Bode lailai, Eko.

A jẹ Ajirera ninu òwò Ilẹkẹ, oriṣiṣi Ilẹkẹ wọnyi wa ni tita :—

Ilẹkẹ Oyinbo, Ilẹkẹ Rubber, Ilẹkẹ Olomi Wajl, Ilẹkẹ Onikẹkẹ, Ilẹkẹ Elejo, Ilẹkẹ Ayinrin, Ilẹkẹ Oniwòrd ati Fadaka, Ilẹkẹ Kerewu, Ilẹkẹ Jòjò, Ilẹkẹ Olokuta, Ilẹkẹ Oloruka, Ilẹkẹ Eleranko, Ilẹkẹ Didan Yinrinrin, Ilẹkẹ Meremere, Ilẹkẹ Mojekun, Ilẹkẹ Adumàdan.

È wa wo Ile oja wa ; A ni nkan wọnyi fun tita :—

Ikoko Taba Onigi, Jigi, Aṣo Aran, Eṣo Agbudo, Ile, Qti Elewifo (Beer) ati Eleso Ajara (Wine), Awon Onje Ipanu, Aṣo Is'oso, Eṣo Ere Omode, Ohun Oṣo, Abẹlà (Candles) ati egbagbeje oja miran.

A nta Maṣini Vestia, a si ni Cement atata ti Portland ati Irin pipon abẹ oni Diamond. Idi òwò wa wa ni Rotterdam, a si ni Ile Owo ni :— Calabar, Gablonz (Czecko-Slovakia) Gold Coast, Accra, Lome Hamburg, London, Venice (Italy).

**LEVER STORES LTD.**

**THE PEOPLE'S STORE**

---

**ALWAYS**

**Something New**

AT

**LEVER STORE**

AT THE

***POPULAR PRICES***

**3d. 6d. 9d. & 1s.**

Editor & Proprietor:—

ADEOYE DENIGA,

Offices: 22 & 24, Williams Street,  
P.O. Box 286,  
Lagos, Nigeria.

ASAN-SILE NI OWO GBIGBA RE.

Eko.	Ilu miran ni Nigeria.	Ilu Okere.
Odun kan 12/-	13/-	14/-
Oṣu mefa 6/-	6/6d.	7/-
Oṣu mefa 3/-	3/6d.	4/-

Ẹ fi owo ati Letter ranṣe si Editor.

## GBOHUN-GBOHUN.

OBUKO DE, ORUN DE.

A-RI-“IYAWO”-KO-IVALE, ESO RE O!

“Jaginni, o dun mo mi” ni otọ ti o wa s’egbu wa ni loloyi nigbati enikan rohin obun ti oju obirin-abileko kan ri loḍo oko re ni Mekunf ni’leyi fun enikeji re.

Bi otọ ti a rohin re na ti je leyi:—

Obirin kan fe obirin egbe re ti o ti di “edun-arin’le” nipa isẹ to nse fun oko re ni ireti pe ki o ba le san, sugbon kilari? Kete bi obirin ti ekeji re sanu re yi ti “ko’gba wa’le” beni o ni ki obirin ti o sanu re na fo-ka-niso; evi ti a nwi yi ti pe, “eḍera” yi ti gba isasun lowo iyale re na, nse ni jagun nfe fo bi oka, ti o nyo lere bi afegbo-ludo, ti o si nrin gbingbin bi a’omi-yo; a gbo pe nigbati o se, oko ko fe ni obirin re oninure ti o sanu egbe re alamore yi soju mo; apakan ile ni oko sa ti si: ati pe obirin yi be oko na ki o mase fi ibi su “ore” ti on se fun u, sugbon “Eja” ni.

Bi otọ yi ba je otito, yio san fun oko na ti o pe arò ati oḍofin inu re, ki o si gba ope ti aya re yi nbe e. Eḍi ki nsa pe mu abgbara.

A fe ki oko yi se iranti itan Samson ati Delilah, ati itan Ahaḷu Qba ati Jezebel aya re.

Enyin abileko a-f’aya-f’oko, e ko ha ni fi iwa obirin wobia, wombiliki, womu-womu yi kogbon bi? Ki e mase fi owo ara nyin se ara nyin, nipa fitẹ aya ti yio le nyin jade ni oḍede oko nyin, fun bale nyin? E mase ki enikan gba Sunday lowo nyin ki o si gbe Satide le nyin lowo o. Obirin

Abaramoreje yi ti joye “Opeḷo wo ibi to tutu basi,” sugbon inure ki npa ni. Ti a ba ni mo e, oḡḡran a mo e.

EPE P’ELEPE. AWEREPEPE.

Ki eso ki o to diẹ ninu awon oḷe-ba-ti o ko sile keu oniwasu opopo-ode ti nwon ki iye dekan riri idin ni’yo nipa isokuso ti nwon nso bi eja pe “Arun” miran mbo wa s’Eko,” eyiti yio “pa ba-mbari,” gege bi ode isinsinyi. Nigbati a wadi awon ahoroje bi Ologbo Idunmata wonyi, a ri pe diẹ ninu won lo ti Oke wa, ti o dabi enipe epe-ṣoroṣo ni nwon ti’le t’ona wa se si ile yi.

Ki irufe awon Oniwasu ero-ina na kiyesara ki nwon ma ba di ero Ita Tinubu apapa-ndodo, nipa dida’ya ja enia; a se bi ise Oniwasu ni lati ma tofo alafia fun Ilu, a ko mo pe awon irufe oloṣi oniwasu yi ti joye Alufa Imale kan ti ki ye fi Orun Apadi deruba awon Imal: Egebe re ni sa kan, tobe ti nwon fi so e loruko:—Alufa “Agbe gbana gbere-gbere!”

Awon irufe Oniwasu bayi mo ara won, ki nwon sora, nitoripe awon Oḷeḷe bi Ologinni se nfoju ka won mo; bi owo ofin seṣi te nwon gbago, nwon yio ke bi Abawun Ajapa tireko oko Yanrinbo pe:—

Oṣanyin mo d’eru re

Oṣanyin mo d’eru re !!!

AGBAKO DI MEJI OKAN!

Balabalala ti moto kan (Car No. 1594) jo ni Monday ese yi, mu ki g’ogbo enia to wa nilati jamba na gbe seḷe lapakan Opopo-ḡa re lo sibe; a si gbo pe bi omose oni-moto na ti bo sinu keke moto na lati tunse, borokoto ni itan re bo, ti o si di

gbigbe lo si o do Dokita Macaulay ni  
Victoria Street.

Igi jamba igtagbogbo yi ma da! iku  
ni'le, iku l'ode, ewo l'a o se?

ATAGO-K'EYIN-APARO,  
OHUN-OJU WA LOJU NRI

"Gbau" ibon ni obinrin Tsekiri kan  
gbo leti re ninu ose yi, ibon ti Oyinbo  
kan yin fun u ni Ehingbati nigbati Tsekiri  
yi ti sun loḍo re tan, ti o si nin  
Oyinbo na lowo "iye" gegebi a ti gbo o:  
oni lo yo obinrin yi, nitori feru ni o ta  
ibon na koja niwaju re, bikoṣe beni, boya  
tutu ni ibon iba fo lagbari. Afara-kosi,  
awon Opa Oba ti so oran, yi di ojo ni Ketu  
won, a si gbo pe Adajo bu poun mewa  
( £ 10 ) fun sisan sapa Oba fun Oyinbo  
na Oro re o, enyin a'a di jeun: bi  
obinrin yi t'ohun d'ohun nko, se beni  
idi re iba iba seku pa a si? Inu wa yio  
dun ti enyin obinrin Tsekiri yoku ti e  
koi ti b'onile'nde bayi, ba le tunba iwa-  
kiwa yi, ki e si lo wa oko ni gbun: bi  
e ba nba irufe iwa agbere yi lo lai ni itiju  
kan, abi won Oyinbo so nyin di aherere  
nikehin, Adie le o ma sin! E ko lo bere  
igbehin "O" tabi "Y" ti nwon ti nlu  
gbagba ni irufe ona yi ri ni'le yi;  
asehinwa asehinbo nko, Apadi ko ni nwon  
fi nhor'a purupuru bi elekuru? Dede o!  
dede o!!

NIGBATI IWQ BA DEKUN A TI BA ENIA  
JE NIGBANA LA O BA O JE.

[ Lati owo AKIRIMANU ]

Si Oniwe-irohin "Eko Akete"

Mo juba o,

Ninu ohun gbogbo ti awa da nse lode aye, ire  
ni pataki ati ere lo je eyiti a fesan lati ma fun'ka  
mo pupo papa ti Olorun ba siju anu re wo wa  
loya nipa owo tabi opolopo omo tabi emi gigan,  
a o wa gbagbe ara wa patapata benani niu  
oniruru ohun miran pe. A se akiesi idanwo  
oniruru to ufo feru kakiri igboro Eko nisisiyi  
nitoto gbogbo wa lo mo dajudaju pe san nbe;

ki o to di igbali Ogbeni wa Herbert Macaulay be-  
lati ilu Oyinbo ni awon alagba bi melo kan  
nikigbe fun irepo larin wa, lehin na nigbati Ogbeni  
wa yi bo wa sile o tan bere si se iwasi lori irepo  
larin wa; sugbon akiesi wa nipe awon apaltan ko  
eti di' si imoran na kilo de si arin ilu loni bikoṣe  
laghaja ko owo je. Laghaja se aibaya la  
irepo ba wa nkan gogbo wonyi ko n wa jade  
fun gbogbo aye mo. "egba ti a ti no iyale mba  
ni koro fun iyawo." Beni ko kan ni lo mu ai  
nkan na ribe lakoko yi ti esan wa de genne to wa  
nbe'e lode lagba l'omode onikaluku wa mo je  
"se emi ko je la iro iwa kiwa wonyi" tani to fi  
owo so aya pe on yege ninu iwa janduku woyi  
to b'ni la be'le lati ojo pupo bayi? Bi aye ko ti  
fun wa ni mu ose yi lati fi ero pataki kan ba lila  
Mojo lagbe Ag-ghon ati Faro O'lorun, a o gbidanwo  
lati se be lagbara Olorun ni lojo yi.

A dupe lowo Gomisa wa Hugh Clifford fun  
meji pere ti o se si ilu Nigeria nipa yiye agbe  
meji si mejila abo, ati awon Meta to yonda fun  
wa fun Igbo Agbon sugbon lori ore meji pere  
yi a ni irati pe yi fi eketa kun fun wa iye ni  
Oba wa Eleko.

Emi ni tinrin nitoto,

AKIRIMANU

4, Byron Lane,  
Lagos, 12th February 1915

The Honourable  
The Chief Secretary  
to the Government of Nigeria,  
Lagos, Nigeria.

Dear Sir,

I read in the *Speciator* of the 7th instant that the Govern-  
ment of Nigeria has arranged a Durbar of Yoruba Kings  
and Chiefs to take place at Oyo because it is the most  
convenient place to the Government.

I beg very respectfully to state through you to His Excellency  
the Governor and Commander-in-Chief, that the only  
coming visit of His Royal Highness the Prince of Wales  
being the first of the Heir Apparent to the Throne of Eng-  
land such occasion I submit warrants loyalty and most  
obedience from Kings and Chiefs downward to the monarch  
which will go to history.

In order that this visit might have a true and genuine  
appreciation, and to avoid tribal jealousies, feelings of dis-  
respect to Yoruba tradition, customs and practice, I on behalf  
of the Native race submit very respectfully that the  
Government might be graciously pleased to arrange another  
more neutral and convenient place for the Durbar of Yoruba  
Kings and Chiefs, in place of a controversial town like  
Oyo.

This country is historically unsuitable, and highly un-  
favourable that Elder Brother Kings should be made in His  
Majesty's name to go up to Oyo (House of Younger Brother)  
to receive Prince of Wales; the proposal is apparently at  
least to say the present administration cares very little for  
tradition, practice, customs and feelings, but knowing  
this is far from being intentional, our Race will be obliged  
and thankful if the Durbar can be fixed for Lagos.

respected and neutral centre, and residential abode of His Majesty's Representative.

Thanking the Governor most humbly for this consideration.

I have the honour to be

Sir,

Your obedient Servant,

PHILIP T. COKER

**COPY.**

No. 1386/1/190.

Chief Secretary's Office,  
Nigeria,  
Lagos, 24th February, 1925

In reply to your letter of the 12th of February I am directed by the Governor to say that you are incorrect in your assumption that Oyo has been selected for the Durbar of Yoruba Chiefs to suit the convenience of the Government of Nigeria. It has been so selected to suit the convenience of His Royal Highness the Prince of Wales, so far from any of the Yoruba Chiefs demurring, they have on the contrary expressed their eagerness to attend the ceremony.

I have the honour to be,

Sir,

Your obedient Servant,

(Sgd.) H. M. M. MOORE,

General Secretary,

Prince of Wales Reception Committee.

Mr. Philip T. Coker,  
4, Byron Lane,  
Lagos.

**IN MEMORAM.**

In loving memory of our dear father

**Thomas Valentine Williams**

(Of Orile Ilugun Odunlami, Street, Lagos).

Who fell asleep in Jesus on the 15th day  
of March, 1897.

On the resurrection morning  
Soul and body meet again  
No more sorrow no more weeping,  
No more pain.

On the happy Easter morning  
All the graves their dead restore  
Father, mother, child and brethren  
Meet once more.

BERNICE O. OLUFOLA,  
EMAN. O. B. WILLIAMS.

**Farewell-bidding at St Peter's  
School, Faji, Lagos.**

On Friday the 27th ultimo the children of the above-named School bade farewell to one of their teachers—Mr. E. O. Lucas who is soon proceeding to British Isles for further studies. The occasion was made memorable by the singing of appropriate farewell songs both in English and Yoruba.

The Headmaster of the School, Mr. E. Fabiyi spoke in high terms of Mr. Lucas' work. He remarked that a radical improvement in the work of the School had begun to be effected, ever since Mr. Lucas joined the Staff and that the School continued to improve until it is now one of the leading Primary Schools in Lagos. The Headmaster also referred to Mr. Lucas' patience and unremitting assiduity in preparing the members of the Scripture Union for their Quarterly Competitions with the result that the School had won the Scripture Union Banner and Prizes on several occasions.

The Manager of the School, Rev S. V. Latunde B.A. also spoke well of the teacher and prayed that God may crown his efforts with success. Mr. E. O. Dare, a teacher in the School and one who is much associated with Mr. Lucas, also spoke about him to the School children in the form of a biography.

The parting gifts both from the Staff and School children were presented to Mr. Lucas, who on receiving them, gave a short reply to thank the persons concerned. It is evident that the children were unwilling to part from a teacher who has loved them so well and has spent much of his time for them.

SONUKE

39, Aroloya Street,  
Lagos, Nigeria,  
9th March, 1925.

Si Oniwe-Irohin "Eko Akete"

Ninu Eko Akete ti 7/3/25 lori ikowe enikan to npe ara re ni Akirimanu mo ri i ka pe "se bini a gbo ti awon omg lehin Bi-pu lola gbe e ga tope ti won nso pe Oye ti Bi-oppo yi gba je iru Oye ti Jesu Kristi gba ati pe Bi-pu won yi na si le se bi Jesu Kristi ti se ni ode aye ni akoko re.....bi o ba sepe agbara ti Jesu Kristi ni ti o si fi nla oju awon ajoju ti bo si omg awa eda obibarin merin marun wonyi.. .."

Aki nsaba ri orọ agalamọ́ bayi ninu iwe nyin; jowo mo iẹ bere lowo *Akirmanu*, omo lehin Bişopu Işola wo lo ba "a so iru orọ yi? On ha ši wa ninu awon to gba Kristi Jesu ni Olorun-omo bi? Ko ha mo pe ni ilu India ni Kristi Jesu gbe ko Iwosan ati Imularada la be Udraka ti ipe Oluwosan Hindu? On ha wa ninu awon to ši gbogbo pe Enia Dudu ko le se ohun duru nipa Iwosan bi? Gbogbo awon afoju to wa ni *Pales-tine* ni igba-aiye Jesu ti Nazareti lo ha la oju wọn fan bi?

Ngo duro nibin na! Ki "Ijimerere" so igi gun, ki o ma ba gun igi "Aladi:" ti o ha seşi gun igi "Aladi," warawara ni yio sokale.

Mo dupe aye ti e gba mi, wo oyin yio ma roke o.

Eni ni tiyin.

ARINOLA IBARU,

Pastor, Isolarian Brotherhood,  
Lagos.

#### AFRICAN BETHEL CHURCH, LAGOS.

ELECTRIC LIGHTS DEDICATED 21. 2. 25.

The Electric Lights of the above-named Church were dedicated on the 21st February, 1925.

The service (in Yoruba) was commenced at 7.30 p.m., with Introit "Lead me Lord," &c.

One cannot help but comment on this beautiful Introit when it was being sung by the choir and congregation. It is an Introit which has retained its good effect from time to time. I was spiritually charmed, and I believe it aroused the spirit of worshippers and prepared their minds towards what was about to be done. After the singing of the Introit, the exhortation followed, and it was concluded by silent prayer. (During this time the congregation was kept in darkness.) Then the Reverend gave a short address concluding it with the words "And the Lord said let there be light." The Choir intone answered very melodiously "And there was light" then all the Electric lights were lit at the same time.

This was a very interesting sight. After the congregation had been supplied with light a hymn was sung. The sermon followed. Reverend Puddicombe gave a short and impressive sermon. His text was in St. Matthew Gospel 5. 17. Let your light so shine before men, etc. He started by giving the audience the different kinds of light and making a comparison of them. He further gave the audience his experience during his tour to Ekiti country with regard to the torch light used as light by the Ekiti people (as compared with the Electric Light) and he pointed out the disadvantages thereof. He further said that the Electric Light dedicated is not the light referred to in his text but the true light taught by our Lord Jesus Christ. He informed the audience during his sermon that the electric light was supplied by the benevolence of only one person and that the cost is £45. His sermon lasted 20 minutes.

#### Observations.

During the service the following observations were taken.

1. Vocal Solo "Lighten our darkness Lord, we beseech Thee" etc., by a Bass Soloist.

This is a very beautiful and sweet Solo; but it was surprising to see that the soloist could not pronounce out the words, and could not sing up to the tone, thereby rendering the solo inaudible.

2. Hymn No. 5 Moscow. Time-Signature 3, 2.

During the singing of this hymn, I noticed that the correct Time-signature was not observed; and the worse thing to see was the congregation having their own time, leading the organist and his choir. This shows a lack of tact on the part of the organist. I am very much particular about the time-signature of any hymn, and I would strongly advise the organist to be always strict to the correct time-signature in future, and to try with his choir to control the congregation and do not give any chance to be led by them.

3. Anthem. This was fair, but the choir is lack of two things—(1) Act of singing without breathing and (2) act of singing with the mouth closed. These two things are against the rule of singing. The first mistake leads to screaming and shouting. The second mistake always renders the words of any song or anthem inaudible.

I would advise the organist to start at once to the training of his choir, the art of singing by breathing, and to always see that his choristers sing with their mouths open so that the words may be heard as it was said in the Hints to Singers—The Choir-Boys Handbook, Page 17.

During the collection the organist played a piece. This piece is not worth any comments on, as I expect from him a better piece than that.

After the singing of the last hymn, the service was brought to a close at 8.30 p.m.

AN ORGANIST.

ALAREDE NKE RIRI; OBINRIN BURUKU  
SE NI; ANA BUKUKU NI KO SE NI.  
FOR BETTER N I KIŞE FOR WORSE.

Iwa aimo ngbile pupo Erin wa l'Eko yi nra-sinyi nipaşe awon omode binrin wa, patali awon ti a gbe ni iyawo Oyinbo tabi arede : a ko tile mpe omiran ninu won mo ofin arede ; kete ti nwon ba ti ri pe ayipada dię de si. Oko won were a o ni pe nwon ja Oko na silę bi igbati Reluwe ja wagan silę ti nwon a si diwo elomiran ; omiran k'ole bi nran ti ko dara rara nitorina a ke si awon Alufa wa ki nwon ba ni ri si iwa aimo yi nira iwasi ab adura, nwon le segun iwa butura yi, ki Ojona gba wa lowo ana oniękuje o, "a ki mo oko om ka tun mo ale re."

Wahala wo ni Oko miran ko ri tan lowo Mirę ti dudu nwo ti pupa nwo ; lehin igbati oko ti ba ti telorun tan gege bi o ti nbe nipa re. Mirę Elomiran ati le ma mokun logbele sugbon ki ni Oko be fiyedenu nitoripe ojo gbogbo ni to le ok kan ni to niun. Obinrin arire banije agbon silę miran nwo were osangangan, kilęsebi ?

Oluwa nikan lo to dajo afihin peran.

ABOGUNLOKO

**Jubilee of the Ondo Church Mission**  
(C.M.S.)

Cloth per piece 7/6,  
Medals each 9d.

Obtainable from Mr. T. K. E. Phillips  
Phillips' Medicine Store, Campbell  
Street and Faji Market.

Almanacs each 9d.

Obtainable from C.M.S. Bookshop only.

**The West African  
Soap Co. Limited**  
APAPA, NIGERIA

*Manufacturers of*

**NEPTUNE**

PALE SOAP

**BUGLE**

PALE SOAP

**MAGNET**

CARBOLIC SOAP

will send Price Lists and  
terms to merchants upon  
application to

**P.O. Box 522**

**Lagos  
Nigeria**

**MORE ECHOES OF THE ORATION.**

Everybody who is anybody and who is imbued with that spirit of true patriotism will stop to read a pink notice, if I am not colour-blind, placarded about the streets, which announces "an Oration by Professor Deniga on our late lamented townsman Mr. Dada Adeshighin" at the Innesi Hall on 3rd March, 1925.

I was one of those who halted to read the notice and attended the "Hall" in question on the appointed day.

As I sat down and craned my neck I could count men of the late Mr. Dada Adeshighin's age on my finger's ends.

The observation at once betook me to my "brown studies": Can it be that our elderly men are deplorably lacking in that correct spirit? If so, then it is a habit extremely difficult to reconcile with progress and emulation as was testified to by the good attendance of members of the younger generation.

No sooner did the Professor espy me among the crowd than he sent for me to join him on the platform.

Mr. H. Astus Williams in his breezy manner introduced Mr. H. S. A. Thomas as Chairman in the absence of Mr. Adedapo Kayode.

Mr. H. S. A. Thomas in turn introduced the Professor to the audience.

The Professor then delivered his speech *Verbatim et Literatim, et punctatim*.

The panegyric was really a masterpiece.

The Professor told us that most of our Native Names are but the quintessence of the manner in which we are brought into this world.

He took the name Dada and Adeshighin and explained them with such perspicuity as any child present could easily understand.

Eulogistic reference was made to the noble, industrious and honest effort made by our lamented townsman in his walk of life; that he was the embodiment of all that is upright, true, philosophic, philanthropic and patriotic.

The Professor made reference to Calpurnia's Warning to Julius Caesar on the occasion of that fateful day, "Whom beggars die there are no comets seen; the heavens themselves blaze forth the death of princes."

That this saying is but true and exemplified on this occasion, the Professor said that there was a partial "eclipse" of the moon on that very day the soul of our lamented townsman departed.

At the point of concluding his speech the Professor could not help but give vent to his pent up feeling by shedding tears for the irreparable loss sustained by the members of the family and the public.

The "Oration" was then declared by the Chairman as open for discussion.

Two young-gentlemen spoke and expressed themselves admirably in the English language.

Mr. J. G. Holloway in concluding his fine speech, made it a motion that the Oration be printed both in English and Yoruba for publication, and was seconded by Mr. C. O. Blair.

The motion was carried *unanimously*.

Rev. J. R. Williams said that most people are complaining audibly that they cannot follow the "Oration" as delivered in English. He suggested a peroration in the vernacular which the Professor performed to the satisfaction of all.

An address was delivered to the Chairman by Mr. N. A. Sodade for the able manner in which he conducted the Meeting.

The proceedings of the meeting terminated with a vote of thanks to the Professor which was carried by acclamation.

## EKO AKETE

EKO, SATURDAY, MARCH. 14, 1925.

### ENITI O JU NI LO LO NF'OWO ENI GBA NI LOJU!

Ko dani loju pe aṣiṣo mbe ninu oṣo yi ti a ba sọ nipa ti awon Ile Yaba ti Ijoba ti gba lowo awon ti o ni won lati bi oṣu mefa Oyinbo, ti Ijoba na koi ti la-ala sisan owo aiyelujara kan fun awon enia na. Loju wa, iwa inira ati idalara l'eyi je fun awon onile, nitori a ko fun won l'aye lati je aniani ohun inu won; be nitoripe ki nwon ma jiyà ni won fi yá Majiyà l'ofá; ki nwon ba ma ri nkan lo lasiko ni pupo ninu awon onile na fi p'ebi mo nu da okan tabi meji duro ninu awon ile na. Ka si gbo pe lati ojomiyo ti Ijoba ti gba awon ile wonyi, koi ti fi okan lo won, kákà bẹ iwe akotunko ni a nko lorisiri si awon ti o ni won, eyi ko buru bi igbati eniti o ju ni lo fi owo eni gba ni loju, baun?

Bẹ bi enikan ko nigbana lati yoda ile re fun Ijoba, ofin ko ni sai lo oluware nipa pe ki a fi ipa mu san poum medogbon (£25) sinu apo Oba lasanlasan, tabi ki o lo si ewon oṣu meta? Gbo bi ofin na ti wi ni ede Gesi:—

Any person who shall wilfully hinder or obstruct the Governor, or any person employed by him, from taking possession of the said lands is liable under the provisions of the Ordinance abovementioned, on conviction, to a fine of £25 or to imprisonment for three months.

—From The Nigeria Gazette 26th Sept. 1924.

Eko ha ri iyà lori iyà wayi? Ara ku tan a tun nda ibantẹ bo o!!!

Ni won oṣe meji to koja, a lo si ibiti tete Ijoba je awon ile na ni apa Yaba, nigbati a si wo awon ile fi-ongbon-fi-ongbon ti Ijoba nko s'ori ile onile lai ti fi kobo kan lo awon eniti o ni, o su wa su u.

Ejo wo ni Ijoba tabi Kotu le da eniti o ra nkan oni-nkan ni ireti pe on yio sanwo fun oluware, ki eniti o ra nkan na si bere si lo laisan toṣo, laisan sisi tabi ki

adehun owo sisan wa ninu takada tabi lai tile ti mo elo ni onitohun ma san? Talo le fi irufe iwa "Moju-o-lo" lona eyi lo Ijoba? Oluware l'ori meji ni, tabi Alamo nmo okan de ni ona onun? Talo gbodo je oṣe k' o fi ogiri f' oṣo lona bayi Enyin ri eniti o pe ejo ni Kotu lawin ri? Ki oluware so pe o di igbati on ba gba owo tan lowo onigbese on ki on to san owo ejo pipẹ fun Kotu? Bi kobo Ijoba se ta si owo elomiran, iwe ko ni tan ni le onigbati pe kobo na bo wa'le? Bi Ijoba ba me irahun ti pupo ninu awon enia ti nwon gba ile won na nge papa nisisiyi, a tanma pe logan ni a o ti da won lohun.

Boya enikan le so pe se fun aniani awa ara wa na ni a gba ile yi fun, eyini ni awon ti a npete ati si lo si Yaba lati Idumota tabi Oko-awo titi a o fi tun adugbo wonyi se ti yio bo lowo jamba Arun Ekute bi ire ti esi. A ko so pe buruku ni Ijoba se yi sugbon ohun ti a ntenumo ni pe lati igbati Ijoba ti sofii iyoda ogidinleje owo ti a o san fun awon ti a gba ile won ni Yaba. owo bi oke meji-abo poum owo pupa (£50,000) kinise ti kobo re koi ti le won lowo lati bi iwon oṣu meta ti a ti sofii yi? Bi a ma je eku, ki a je eku, bi a ko ni je eku ki a je ki eku ki o je.

A ke si Ijoba ki nwon masai da awon enia wonyi lohun kiakia, bi a gbe aworan tan a o fi owo re te ibikan; omiran ninu won ti ro omi, ro iyefun le iba owo die na ti Ijoba yio fi ju on lori, sugbon nigbati nwon retiti ti eti ma re silẹ yi nko? Ewo ni aise? Enyin Oyinbo ni ma npowe pe (*Hope deferred maketh the heart sick*) eyini ni pe "Ireti ti a gbojule ti o si di tipetiṣe ma nko irewesi ba okan enia." Awon onile wonyi ri pe Ijoba gba ile won, nwon si gba Ijoba gbo pe yio san owo won fun won sugbon nigbati nwon ko ti ri koro sisan owo na nko, titi di jijade "Eko Akete" ti oni, orin wo ni ki nwon ko si ilu gbedu o bikose ero ya wa wo; se bi Ijoba ko da won lowo ko bayi ni, nwon yio ti se ile won bi nwon ti fe. Ko si eniti ko ni fi owo se, o ti apa amusia, amu mi-inu rawe.



A tanma pe Ijoba ko ni wa ni po jegudu-  
jere, eugbon pe laipe nwon yio re. "ekun"  
awon enia wonyi ni kan-kanai.  
Oro olokan la so !

"OF IKIJI!"

[ Lat. sup ATARI-AJANARD. ]

Si Oni we-irohin "EKO AKETE."

Mo bere f'obi,

JOHN HARMONA

versus

DR. ORISHADIPE OBASA.

An Administration Summons has been issued against Dr. Orishadipe Obasa of Ikija by John Harmona, the only surviving son of Estacio Domingo Harmona, deceased, to show cause why an order for the administration of the property of the deceased should not be made, because Estacio Domingo Harmona died at Lagos on the 12th day of January, 1908, and his friend Dr. Orishadipe Obasa of Ikija applied to the Supreme Court of Nigeria for the grant of letters of administration to the estate of the deceased which were granted to the said Dr. Orishadipe Obasa of Ikija on the 16th day of May, 1908.

The deceased left a widow Sarian Harmona and her son the Plaintiff together with property sworn to £4,200 including a Fixed Deposit Receipt of £90 of the Bank of British West Africa, dated 25th day of October, 1907, deposited by the deceased; also one Lagos Government Bank Book—£32 3s 11d. Specie.....£263 18s. 8½d. 26 boxes gold bullion, 40 packets gold bullion, 5 Title Deeds of valuable properties in Lagos and other personal effects, too numerous to mention.

The said Dr. Orishadipe Obasa of Ikija filed his account of the Administration of the Estate last week; and the Plaintiff, John Harmona, has filed an affidavit through his Solicitor, stating that to the best of his information and belief, the Administrator Dr. Orishadipe Obasa of Ikija has failed to file a correct account of his administration.

We refrain from making comments just yet as the case is *sub-judice*.

Administration generally.

Laws of Nigeria, Cap. III, Section 52.

"Every person to whom a grant of probate or letters of administration shall have been made and every Administrator appointed by the Court shall,

within 18 months from the date of the grant or the order appointing him, file in Court the account of his administration.

Any such Executor or Administrator who fails within the said period to file his account as aforesaid, shall be liable to such penalty not exceeding £50 as the Court may think fit to impose. Every such fine should on non-payment, be enforceable by distress and failing sufficient distress by imprisonment for a term not exceeding 6 months.

The Court may on the motion of any party interested or of its motion, summon any Executor or Administrator failing as aforesaid to show cause why he should not be punished as aforesaid.

It would be the duty of the Registrar to bring to the notice of the Court, the fact that any Executor or Administrator has failed to file his account as required by this Rule.

In this Rule, the word "Accounts" shall mean and include any inventory, an account of the administration, the vouchers relating thereto, and an affidavit in verification."

Itumọ eyi niba ọkọ ni wipe:—

John Harmona, ọmọ Panti Aguda Ologbe kan ti oruko re nje Estacio Domingo Harmona pe Dokita Orishadipe Obasa ti Ikija l'ejo wipe ki o wa so idi re fun Kotu, ti ki yio fi yanju ogun (Estate) baba on fun on ni kankansi; nitoripe, Estacio Domingo Harmona baba on na ti ku lati odun ketadi-logun, pelu oṣu meji, o le ojo meris. Dokita Obasa ọre re ni Kotu si yoda iwe Baba-isinku fun, lati odun ketadi-logun na, gega bi Dokita Obasa papa ti fi owo re ko iwe si Kotu wipe on ni o fe se Baba-isinku Ologbe na.

Ogbani E. D. Harmona Ologbe na fi iyawo re alarede silẹ l'aiye pelu ọmọ re John, eniti o pe Dokita Obasa l'ejo nisisiyi; o si fi ile silẹ pelu, ti Dokita Obasa bura si nigbana wipe o to ile egegbeja ponwun. O si tun fi iwe edegberun ponwun, owo ti o fi pamọ si Banki ni Ehinḡbeti wipe ki o ma lé (Fixed Deposit) silẹ pelu; Ologbe fi owo yi pamọ si Banki, o si gba-iwe re dani ni odun kejidi-logun ohun.

Lihin edegberun ponwun ti o wa ni Banki Ehinḡbeti fun Ologbe l'ihin iku re, ti o bọ si owo Dokita Obasa pelu ponwun mejile-logbon, silẹ meṭa ati kobo mọkanla, ohun-ini Ologbe miran ti Dokita Obasa tun ba ni ile ni ọtalagba ponwun, o le meṭa, silẹ mejidi-logun ati kobo mejo aṣọ.

Koi ti tan! Dokita Obasa tun ba ogun apoti iwọro tabi wurá ti a koi ti yé si owo, ati ogon gburin ti o tun kun fun iworo tabi wurá; "Gan-randi" tabi Iwe-ile meṭa ati onirura ohun-ini ati igara iyebiye miran ti Ologbe fi silẹ.

Oṣe ti o koja ni Dokita Obasa se "Iwe-akonta" tabi igara bi on ti se gogbo ogun tantan ti Ologbe Estacio Domingo Harmona yi fi silẹ. John Harmona ọmọ Ologbe ti o pe Dokita Obasa

Fejo si ti pase fun Loya re wipe gege bi on ti gbo ati bi on si ti ri akan si, ki Loya on se iwe si Kotu wipe, aiyederu "Akonta" ni Dokita Orişadipe Obasa ti Ikija se; Loya si se iwe na be gege, o si ti fi ranşe si Kotu. A koi ti gboḍo so ohunkohun oisisiyi, nitori ejo si l'oyun!

Ofin nipase Baba-isinku ni ila Nigeria tiwa yi so wipe —Enikeni ti Kotu ba yoda iwe Baba-isinku fun, ni lati se "Akonta" tabi Işiro bi o ti se ogun na si larin oşu mejidi-logun ti Kotu yoda iwe-aşe na fun u. Eniti ko ba se "Akonta" tire larin akoko yi, yio san adota ponwun fun Ijoba. Ti ko ba si tete san a, Ijoba yio wahala re de gere fun owo na; bi be ko, yio lo si Ewon oşu mefa!

Kotu tabi enikeni ti o ba ni ipin ninu ogun na te ni ki Baba-isinku wa so idi re ti Kotu ki yio fe re ni iyá, ti o ba lu ofin ti a wi yi.

Işe Akowe-agba (Registrar) Kotu ni lati je ki Onidajo mo nipase enikeni ti o ba jafara lati se "Akonta" Baba-isinku re larin oşu mejidi-logun ti oin yoda.

Itumo "Akonta" ni işiro gbogbo ohun-iri Ologbe, bi Baba-isinku ti pin, tabi lo ogun na si; iwe gbogbo inawo ti o ba se, ti o ba si bura si. Ofin nipase akoko lasan ni eyi, ko nşe nipase aışoto, eyiti o je oran Ewon.

Ifoya ko si rara fun Baba-isinku-ki-Baba-isinku ti o ba se otito ninu gbogbo işe re gege bi Baba-isinku; şugbo, Baba-isinku-ki-Baba-isinku ti "Akonta" re ba jo gate, bi ko jo gate, ti o ba fi şe mejeji tiro, ewon idi Baba-isinku na yio gun de Saro!

SIGISMUND OLAŞENI MOORE, (Barrister-at-Law)

IN TROUBLE!

WAHALA AIYE.

Lati ibere oḍun yi, ni wahala Kotu ti nyo l'otun- l'osi fun pupo enia. Ti Olola Loya Kitoyi Ajasa koi ti pari, ti Dokita Orişadipe Obasa şeşe bere. Ni oḍunla ewe, (Monday,) ni agogo meşan owuro, Attorney-General tabi Oga A-gb' ejo-ro Ijoba yio daba wipe ki Kotu gba agbada ati fila Loya Moore (Kekere,) ki o mase le se işe Loya mo, tabi ki Kotu da a duro fun akoko ti o nisan, nitori wa aida ra ti Onidajo M. L. Tew so wipe o hu fun Ogbeni Şomefun, nipase owo ko se owo kan, ni oḍun ti o koja!

Olola Loya J. Egerton Shyngle ni Loya Moore (Kekere) haya lati yo o kuro ninu wahala na; iran Shyngle yio si dun pupo lati wo ni Kotu ni owuro oḍunla na, l'agbara Bata, niwaju awon Onidajo mefa ti o fe da seria na.

"E je ki enikeni ti o ro wipe on duro şpra, ki o ma ba şabu!"

Emi ni ti nyin nitoto,  
ATARI AJANAKU

## THE EDITOR'S OBSERVATORY.

Whilst the grass is growing

The horse is starving!!!

The above couplet can be appropriately applied to the policy of the Government—a Red-tape one, at that—with respect to the Yaba Land Acquisition, the consummation of which, in so far as the prompt payment of compensation to claimants is concerned, is still in the words of time: it is now bordering on six calendar months, since the Government has been at it, and yet, up to the present writing, not a shilling has been awarded anybody "having interest or right" on the land. To say, such policy is, in our opinion, inequitable—having regard to the actual possession by the Government of the site, for which no payment has been made whatsoever, is to call it by no harsher name; in the name of goodness, will those responsible for this parasitic "job" in the Government Department "double up" and so relieve many a soul whose interest has been thus affected of the mental strain.

Mr. T. I. Kester, on leave.

Our genial Assistant Superintendent of Police, Mr. T. I. Kester, we learn, is on three months leave of absence from the 2nd instant. Mr. A. Phillips, Chief Inspector of Police, acts, we believe, during his absence.

Welcome, timely rains.

There were nice downpours with cooling effect during the week, to the great relief of many like us who have been anything but at ease owing to the almost intolerable heat in evidence in these days.

"Deity is my Pastor. I shall not want."

—Dr. Sam Johnson.

For the benefit of our readers far and near, we are in a position to say that The African Unitarian Church, of which something was said in our last issue, is now firmly established.

Enquirers, as regards membership, etc., should please communicate with "LIGHT" in care of the Offices of this paper.

Mr. Ebenezer Oduntan Lucas.

On voyage to Mr. Ebenezer Oduntan Lucas a son of "Daddy" Lucas of H. M. Customs Lagos, who sailed yesterday to Europe on the "Abims" for prosecuting his studies in Engineering at Bristol.

Mr. Lucas was until recently a member of the Teaching Staff of St. Peter's Day School, Lagos, before he left the School for the Theodolite.

A new Edition of Al Quran.

A new Edition of this Book by the Rev. M. S. Cole, M.A. is on sale at the C. M. S. Bookshop Lagos, at 4/- a piece.

Coffin! Coffin!! Coffin!!!

With excellent workmanship and finish on sale at Paul I. Samuel's Workshop, 40, Camptell Street, Lagos.

Residence and Office 72 Igbosere Road  
Lagos.

[Copyright.]  
**"EKO AKETE" LAW REPORT.**

[Labi owo Atolugbokun.]

JOHN ILE EJO TI KOTU OLOPA NIWAJU  
 OGBENI G. S. BERRLEY, POLICE MAGISTRATE  
 NI IJO KETA OSU MARCH, 1925.

"ESU LO NSE CHARLIE, O  
 OGO LAI LO BABA."

*Charge No. 439.* Ejo yi ni ti Charles, eniti ko mo won ara re nipa bi ba iyawo re Sellina ja ni gbanja ita. Adajo wo won titi o ni ki awon mejji sun sile meji abo meji abo.

IJA KO YE OMO ENIA LO SI ILE EJO.

*Charge No. 440.* James Ajnto, Janet, Agnes ati Johnson, awon meririn je oko iyawo, aburo iyawo, aburo oko won je ka yo, ka ki ara won nise ka ma la ara, eni, gbogbo won gbagbarun enikan kan ni ki won san.

*Charge No. 446.* Olopa mu Jimo wipe o lu ibronke ja, Jimo ni on ko jebu, ibronke ni Jimo ba ni pe on "Agwewo". Adajo ni ki Jimo ma lo. Odeki wo lo wa ninu "Asewo", mo bere ni o?

*Charge No. 445.* Olopa bi Raji Sunni mole tun esun wipe o ji ago iroririn meji, Raji Sunni ni on jebu. Ng o rohin ejo yi fun ayin ni ba soki. Raji Sunni wo sabu lo, o si ba omobirin kekere kan ti iya re fi so sabu, o si ki ago iroririn meji mole, o fese fe citoro ki bo si, olopa wa ra Raji Sunni ya nra. Nitorina enyin ti e nsi sabu, ti e sge anamo edunibeti ti e ma mu oromodiye on so sabu. O di owo ayin pelu awon gbewiri yi o. Raji Sunni ko ju omo odan mewa lo. Adajo si ki awon akoran na ni pausan mejila.

Si Ogbeni Olopa  
 Akowe Kotu Olopa,  
 Eko.

Mo bere toji o.

Ni ijo *Tuesday* ijo keta osu yi ni mo ti emo-oju ten ni awa Ogbeni Olopa to si nle awon akowe *Lawsyer* bi eni le eran, eyiti je ohun ara loju mi, sugbon mo ni lati fun Ogbeni Olopa ni aye kan iye ni aye wipe ko si Loya tabi akowe Loya ni, oja Igbo Ekits nibiti won ti gbe Olopa wa si ila yi, ko si si Loya ni Ijebu Ode eyiti o je iju Olopa bo ba je wipe Loya tabi awon akowe Loya wa ni ilu wonyi Olopa ko ba mo orisi enia to ma le, sugbon pataki on to ya mi lenu niye nigbati Ogbeni Sunib to je Aganyin to njoko niwaju Alajo riva nibe,

ko si abuku kan to nfun ni depo bi Ogbeni Smith ko ri aye ati galle, to je Ogbeni Timothy Johnson lo ma njoko de, ko si iyasi ati oja ti ki fun awon akowe Loya to ti e nnu ori enia si ni aciko wonyi, bi Ogbeni Olopa ko ba si ni olosi ni isale boya a ma se gbedegbeyo tabi ise ogbifio ni olce ni iwaju Adajo ni aadiko yi, oja tutu ni a fi nwo Olopa, sugbon ni eyiti o dabi eniipe idi re fe ran ijoko emi Atolugbokun ko fe ko se aseju ni ipo kekere to wa yi. Ma ko iwe yi ni ose to koju si o, moro wipe boya ogun gun o loju nigbana, sugbon ni ijo *Tuesday* ijo kewa osu yi bakanna ni iwaj Olopa tun se eyiti o tun ya ni lenu niye olopa lo wa fi le awon akowe Loya, sugbon oran edun ni wipe awon Loya ti akowe won tele won lo si Kotu nibi ni wonn fe ki akowe won joko si tabi larin awon ero, eyiti o dum mi pupo ju niye won ko da si, bo je wipe won da si ni, aye ko ni gba Olopa to be. Imado ko ba se bi gbede a ba lu je, eru ko ba jobsa enia ko ba ti fun itan. Mo fe ki Olopa mo dajudaju pe gega bi ipo re, o ni lati fi aye ijoko Loya soto ti awon akowe Loya si olo, ba wo ni awon olopa ati awon odaran se ni aye ti won bi a si wi tan iwaj Olopa wa ni eru nnu. Loya ki awon akowe didi, bi ise akowe Loya ba wun o je ko iwe si *Secretary Bar Association* ko ba e wa naye, bi ise to wa yi lo fe o loran ni, ko se melomelo iwo ni kan ko lo wa nibe, hawo ni o se ran Cooker ogbifio ti iyen ko le jise, o mo daju pe awon omoluwabi omo omibiran ni awon to nise akowe; omo ti a fi owo kojade ni awon to nise akowe; Loya, ki se awon alebi pa enia ki de nye ti pe oju mi ko ri Kotu ri, kini anfami Kotu pa pa bi ko ba si ti ise Age. Bi iwaj Olopa pa pa sile were odaran ni won ma pe o, itan ni babu ni ti ngun esun ri. Nitorina mo fi eyi fa o leti v so ko to e. So fun awon olafofu Kotu ki won to Aga akowe Loya si olo, ki enikan ma le joko sibe, bi o ko ba se yi, bo ba da oja ile akowe Loya, ko ni si oran fi a ma ko ju. Agan abe o, ki polisi to de.

ATOLUGBOKUN.

**Lagos Boys' High Class Institute.**

A. S. Ajibola Junior, distinction in Arithmetic.  
 N. B. Falade Preliminary, " " "  
 A. S. Oriola " " "  
 I. A. Ogungbadero, " " "  
 L. A. Tijani " " "  
 S. A. Adigun " " "

*Number Sent* — 1 Junior  
 7 Preliminaries

SAMUEL OSO  
*Principal.*

## LAUGH AND GROW FAT!

## Peniless.

Judge: Have you anything to offer to the Court before sentence is passed on you?

Prisoner: No, Judge, I had ten dollars, but my lawyers took that.

## Exposing a Quack.

The late David Paul Brown, an eminent attorney of the Philadelphia Bar, used to tell a very funny story.

A quack had instituted a suit to recover his bill for medical services rendered. The defence was "Quackery, and worthlessness of the services rendered." The doctor went into the witness-box, and was submitted to a rigid cross examination, as follows:—

Did you treat the patient according to the most approved rules of surgery?"

"By all means—certainly—I did"

"Did you decapitate?"

"Undoubtedly I did; that was a matter of course."

"And you performed the Caesarian Operation?"

"Why, of course; his condition required it, and it was attended with very great success."

"Did you then subject his person to autopsy?"

"Certainly; that was the very last remedy I adopted."

"Well, then, doctor," said the Counsel, "as you first cut off the defendant's head, then dissected him, and he still survives it. I have no more to ask; and if your claim will survive it, quackery deserves to be immortal!"

## Thanks for Sympathy.

Mr. and Mrs. D. J. Johnson and Rev. A. A. Onideyi on behalf of their Family beg to return their sincerest thanks to all kind friends and acquaintances at Lagos and abroad who by calls, letters, or telegrams have expressed sympathy during their recent bereavement of the home call of their daughter and wife Miriam Ayodele at Ibadan on Sunday the 22nd day of February 1925.

## LAGOS ACADEMY.

The Rev. J. A. Leigh, M.A., has recently established at 34, Pike Street, Lafaji, an academy for the advantage of those desirous of higher standard of education; for prospectus, etc.

Apply to:—

J. A. LEIGH, M.A.

Principal.

## Stop Press!

"Please endeavour arrange immediately qualified medical practitioner establish Bonny Government closed down hospital death rate in consequence rampant greetings."

From Bonny Chiefs.—"Eko Akete" Wireless.

## White's Golden Male Tonic

(DOUBLE-STRENGTH)

Whenever a woman has not been in the family way for a long time, the fault is usually set down to some disease or other in her generative organs.

Now while it is true that many women suffer from disease yet many times the fault lies with the man, owing to weakness or some other disease of the male organs of generation. *White's Golden Male Tonic* (Double-Strength) is calculated to give full vigour to the man, and to remove all diseases which prevent breeding. Every sensible man ought to use two bottles every month, to cure or prevent weakness of the generative organs.

Made and sold only by VICTOR WHITE, Esq.

The Reliable Dispensary, 41 Ofofa Road, Lagos.

N.B. NOT OBTAINABLE ELSEWHERE.

SHAKE THE BOTTLE

## AREMỌ FUN ỌKUNRIN

Nigbatì obinrin ko ba tete loyàn, a ma nro pe ara obinrin na nikan ni arun wa. Sùgbọ̀n nigba pupọ̀ ni o nje pe ara ọkunrin ni arun wa. Egbogi y dara pupọ̀ fun Arẹ, Èdà ati gbogbo Arun ti ki ẹ ki ọkunrin se abiamọ.

N.B.—O ye ki gbogbo ọkunrin ma lo ọpọ̀ mejimeji loṣoṣo—Iṣe ti egbogi na nje ni ara ko ẹ royin.

Price ten shillings ( 10/- ) per bottle

PRELATE JONES AND THE AFRICAN CHURCH.

By THE REV. S. A. COCKER.

II

The prestige and influence of the white man, dreaded by many natives here, delayed greater spread of Native Churches. But God rules everything in His own time and in His own way. I repeat, therefore, sincerely, men that the African Churches, being *young* and *unorganised* by *force* must wait until God's own time, even if the Missions' men, under ailed, still in Christ's own time, will not cease the energy. A good Christian Government will set clear the path for the White Missions, and the Churches of England and the White Missions, and the Churches of England and their episcopacy and archbishop now, against us with the prestige of colour we could do so much inside forty years, when these strangers have been pretty near two centuries at work in West Africa, and these foreigners have—though they may not care to confess it, and may be anxious the Europeans should know nothing of our progress, and perhaps calculate on success by speaking and writing against the spiritual life of our Churches as void of parity of worth whose opinion is worth consulting, after all, there is not much in so long as the African Churches are concerned. It would have been a surprise if no one *pretended* to see with the Prelate among his adherents; but as we do not know who these are, white, black, or perhaps both, shall it be one of yours if we ask whether they are people *hologotically* and *ecclesiastically* qualified (the Holy Spirit alone being able to give—) if they be *spiritually* qualified; whether they are people who may not be known as hypocrites, men who would not goad truth on account of the fact they slightly detest for the white man; men whose life is always in need for special favour;—recreation and pardon from the white man—while men's pleasure who agree with their own view of honour in secret, but appear to another occur to be either man, importing hate against, what they really love and believe to be wrong; or they may be people who would not, ordinarily think it is the white man's Church & Church, controlled by white man can lead headman to Christ and to; it is impossible in the black man to say anything contrary to what the white man's Church declares.

We are not so much concerned about this. We do not like you People Jews, thank them, sincerely, strong for the way against "our common enemies, the African Churches, *indeed*, would not have been seeking the aid of Non-European Bishops." And if the Clergy and Lay Delegates here present will take a little, among the Churches of the present generation, we shall win through and the Churches will be purer and better for the enforcement of our Regalation. It did not appear that the Prelate was not by the stand his Clergy and Lay Delegates, took on the whole (also from the report we hear of this meeting with the different Provincial Committees at Accra in 1901, correct). Try again dear Prelate! The Claven Foundation, however by the last four words: the chief aim, we are content to see in implementation of the Prelate's Church into Africa, excluding occupations, substitution of Natives to his agents, *devises* and *uses*, his Church must be *very pure* indeed to put her in that exalted position of being able to show other Churches Churches *faire*. From our study of Roman Catholicism and the absence of the New Testament *Episcopate* or Bishop, but self-appointed *prelacy* of the Church of England, we cannot but come to the conclusion that both Movements are alike; they would rather, it seems to us, the Natives of a country *Medians* and *not* of (it possible) from Christ, than run the risk of their being Christian, and *hence* *distinctions*. The members of the Church of England in Africa are really endeavouring to erect the Roman Catholics from the *hinder* of *Parasitic Intelligibility* and *realities*, themselves thereon.

To be continued.

The Editor "Eko Akets,"

Sir,

Please permit me a space in your valuable journal to narrate the following:—It is observed by the general public that the notice boards at the customs wall were removed, and on investigations being made from the proper source, we have been convinced that the action was done by one Mr. W. F. Wadhwa, wharfinger (a European), the striking part of this case is that these removed boards were *honestly* marked "Public Notice" and that the majority of people have been enjoying the various notices placarded there as far back as 1896. It is not my wish to throw any ill suggestions to any European, but it on the contrary we are being induced to do so, we shall honestly throw out all that is needed for public opinion.

In our simple opinion Mr. W. F. Wadhwa who is receiving not less than £41 a month outside the office; clean, weed, etc.

Position which I am sure the Headman of the Customs Labourers could efficiently perform. I have personal respect for the Collector Mr. Adams whom I understand Mr. W. F. Wadhwa the wharfinger may rely upon, to answer the unsatisfactory manner in which the public has been deprived of one of its useful links. Mr. W. F. Wadhwa as a wharfinger receiving the sum of £41 a month in the revenue of Nigeria which is nothing but a real waste, and a blight which in the Coach of Customs Department. We shall stop here, but expect Collector Adams to replace these boards for the benefit of the Europeans and Africans.

Thanking you for space allowed.

Yours faithfully,

AKIRIMANU

### Ask From Kaduna Stores.

Everything for Bicycles, Motors, and Gramophones. Newly arrived Gramophones and Zonophones, at cheapest prices as follows:—

£1. 10s. od., £1. 15s. od. to £2. 0. 0.

We also stock special *Loudner* Gramophones needles; these needles play four-records at one time.

Yoruba and English records of the latest amusing tune.

For Particulars apply to the Manager.

S. A. CLAY

No. 79, Ominia Street, or  
1, Macaulay Street,  
Lagos.

**Preachers for To-morrow.****AWỌN ONIWASU ỌLA.****ROMAN CATHOLIC. (HOLY CROSS)**

Masses will be sung by Priests appointed.  
Awọn Paddi ti a yan yio še Isia ni gbogbo  
akoko wonyi. (MORNING)

Masses Isin Aro.

6.30 7.30 8.30 9.30

7.30 8.30 9.30 10.30

(EVENING.)

(Benediction) Isin Ibukun.

4.45—5.30 6.45—7.30.

St. MICHAEL'S) Lafaji.)

MORNING. 7—8 8.30—9.30

EVENING. 5.45—6.30 \*

**ANGLICAN**

Time. Preacher.

- 9 a.m. Christ Church, The Vicar  
6.30 p.m. do. do.  
9 a.m. St. Paul's (Breadfruit) Rev. S. J. Gansallo.  
6.30 p.m. do. The Cucate  
9 a.m. St. John's (Aroloya) Rev. H. V. E. Johnson  
6.30 p.m. do. do.  
9 a.m. & 6.30 p.m. St. Peter's (Alapako)  
Rev. S. V. Latunde  
9 a.m. & 6.30 p.m. Holy Trinity (Ebute-Ero)

- 9 a.m. St. David's (Jordan) Rev. J. H. Oguntoro  
6.30 p.m. do. do.

**WESLYAN**

- 10.30 a.m. Tinubu Rev. A. N. Cole  
7 p.m. do. Rev. D. A. Bababunmi  
10.30 a.m. Ereko Rev. J. Allen Angus  
7 p.m. do. Rev. L. R. Potts Johnson  
10.30 a.m. Olowogbowo Rev. S. A. Pearse  
7 p.m. do. Rev. E. E. Williams  
10.30 a.m. Qbun Eko do.  
7 p.m. do. Rev. S. A. Pearse

**AFRICAN (COMMUNION)**

- 9 a.m. Jehovah Shalom Rev. J. F. Ogunko  
7 p.m. do. Bro. J. T. A. White.  
9 a.m. Christ Church (Ebute Meta)  
Rev. D. A. Hughes  
7 p.m. do. Rev. J. F. Ogunko  
9 a.m. Bethel Bro. Aboyade Cole.  
6.30 p.m. do. Bro. Adeniji Olugbile  
9 a.m. Zion Rev. N. J. D. Somuji  
6.30 p.m. do.  
9 a.m. Salem Church (Ebute Meta)  
6.30 p.m. do.  
9 a.m. Bethlehem Church (Ebute Meta)  
do.  
10. a.m. African Methodist Bro. W. K. Fafunwa  
do. Bro. S. A. Fatolu

**FIRST BAPTIST CHURCH**

- 10.30 a.m.  
6.30 p.m. Rev. J. R. Williams.  
(EBENEZER BAPTIST)  
9 a.m. Rev. E. C. Alabi  
6.30 p.m. do.  
9 a.m. Araromi ( Baptist) Rev. A. A. Puddicombe  
6 p.m. do

**ISOLARIAN BROTHERHOOD.**

- 7.30 a.m. Ilupesi Bro. F. Fayi  
7 p.m. Pastor A. Ibaru

- St STEPHEN'S (EPETEDO)  
9 a.m. & 4 p.m. Rev. B. A. Wifunke.

**AHMADIA (ISLAM.)**

- 6 a.m. Fajir Service Y. P. O. Sodogbinde  
5.30 p.m. Open Air Service Imam K. R. Ajose  
(Central Mosque, Aroloya Street.)

**ZION CONGREGATIONAL**

- 9 a.m. Kakawa St. Locum Tenens.  
7 p.m. do. do.

**SALVATION ARMY**

- 10 a.m. Glover Memorial Hall  
Staff-Captain & Mrs. Wilson  
7 p.m. do.

**CHURCH OF GOD**

- 10 a.m. 22 Odunlami Street, Breaking Bread  
7.30 p.m. Open Air Service at Campbell Square  
Wm. C. T. Terrell.

**IGBE L'OWO WÀ.****EKO.**

Bi òwò Ekuro, Epo ati Cocoa ti ku si  
lòşè yi léyi:—

**EKURO**

£14 17 6 fun ton kan.

**EPO.**

£26 0 0 fun ton kan.

**COCOA.**

£28—£29 fun ton kan.

**KANO.****GROUND NUT.**

£13 0 0 fun ton kan.

**J. C. VAUGHAN**

Ti Ile-Oja Sheffield ni Ita Kabawa ati Ile-Oja  
"Excellior" ni Ita Agarawa, ni onituru awon ohun  
kole fun titi ni owo opokun-oyokun.

O ti nsowo Irin Ise lorisirisi lati adota odun  
gbin titi di ota.

ATARI AJANAKU ni OGBENI na je ninu  
awon onisowo Irin Ise ni ilu Nigeria.

OKO tita wa ni owo po o.

**Ero ya wa ra**

ADEBOYE SOLANKE Onisowo  
"Gbabiogede" nta Panu-kikole ati kikan-  
ko, Igo lorisirisi, Kokofo (Irika) t'ilekun  
ati t'apoti lorisirisi, Atupa fifalowo, Simenti,  
Oda lorisirisi ati Epo-oda, Fikifiki, Okun ero,  
ati Ogan, ati Pakun ti Awo-eja lorisirisi,  
Awo t' awon Aganyin fi nko Eja-sawa  
lokun ati Eja Abomafu, ni Sobu re  
ni No. 4, Idunmagbo Street, (Iebute  
Okowu) ati ni No. 19, Moloney Bridge  
Street, (Tanikantamo) l'Eko.

O nta Iworo (Golu) ati Fadaka-tutu ati  
Irin-ise Agbede Iworo ati Fadaka.

Owo Oja re fanimora. E lo ra tiyin nibo

**Coffins to suit your Taste.**

Coffins with Pillows, Shroud, Brass  
Edges, and Removable Lids, on sale at  
A. Kessler's Establishment, 7, Labinjo  
Lane, Lagos: also Gramophone Records,  
Gas-lamps, etc., etc.

Prices to suit you. No worry, prompt  
attendance. Make a call.

**ENIKEJI,**

Aso oke to yanju mbe lodu Iya Afin  
Saamota Ike Olorun fun titi, opoku oyoku  
ni owo won, lo bere ni 3, St. John Street,  
l'Eko, leti ile Johnson Agbejoro.

**GOOD MARKET.**

Gonorrhoea Specific, Moloke Mone,  
A. & D. Bula Matadi for health-restoring  
purposes: these Medicines are on sale at  
Mr. H. Campos's First Class Shop, 37,  
Odunlami Street, Lagos. The Specific  
acts like Magic: has cured many obstinate  
cases, and *will cure yours just the same, if  
any.*

Cheap Goods! Superior Quality!! Quick  
Fortune!!!

Cable Address:—

"Steinafrik" HAMBURG

E. H. STEIN & Co.

HAMBURG, Neuhwall 16/18.

Hildebrandhaus.

AFRICAN MERCHANTS.

ALL INDENTS EXECUTED.

for

English and Continental Goods

and

PRODUCE

Sold on Best Terms.

Produce to Europe covered by Floating Marine  
Insurance Policy.

P. O. Box No. 505.

Agent in Lagos:—

Mr. Karimu Kotun

5, DOSUNMU STREET.

Ruby Plates! Ruby Plates!!

Ruby Plates!!!

BOON TO GOLDSMITHS

Just arrived.

Call at once and make your choice from:—

DURO THOMAS,

55, Massey Street, Lagos.

# A. Kessler,

7, Labinjo Lane,

Williams Street,

P.O. Box 459

Highly Recommended :



WESLY  
THE

## Pilsener Beer

"Crystall" Brand  
Light & Sparkling  
Per Case

33s.

Send for a trial case to-day and convince yourself of the first quality of this Beer.

### EGBOGBOISE FUN OBINRIN

Egbogi yi dara pupo fun Aboyan, Ipa, Eran, Oyan ti o ba fe baje ati origiri ati ki je ki obinrin bimo.

Price 10/- Per Bottle

"SHAKE THE BOTTLE"

A nta Egbogi yi ni Sabu Egbogi Ogbeni White, 41, Offin Road, Lagos

### WO'BI ENIKEJI,

Oniruru Posi li o wa fun tita, Igo P. I. Samuel owo won boro lati P. I. abo titi ce P. I. mejila sile mejila. ri won ra ni 10, Campbell Street, Ile-isiin Soji Ebenezer, ati ni No. 7 Igbojere Road, nitosi King's College.

### White's Convulsion-Killer.

(FOR BOTH CHILDREN AND ADULTS)

Sold only by VICTOR WHITE, Esq.

The Reliable Dispensary,  
41, Offin Road, Lagos

DIRECTIONS:—For adults one Tablespoon every halfhour until the fit is gone. As a preventive, one Tablespoonful every morning with food. For Children, one dessertspoonful in the same manner.

"SHAKE THE BOTTLE"

### EGBOGI AIPERI.

(Fun Omode ati Aghalagba)

Alejuwe:—Fun Aghalagba, Sibi ti a fi ngan meji-meji ni akabo Wakala, ta aiperi na yin olawa re sile. Fun omode sibi kokan bakana.

Ki Aiperi na ba seni:—Fun Aghalagba, fi sibi meji-meji tele inu lofo. Fun omode kokan. Ki a mi Igo na dara dara ni a to mi gi na.

PRICE FIVE SHILLINGS (50) PER BOTTLE

When replying advertisers please mention "Eko Akete"