EKO AKETE.

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

VOL. IV. No. 168. SATURDAY, OCTOBER 3, 1925. 4d.

The People's Leading Vernacular Paper.

N. V. HANDLEMATTSCHAPPIJ V.H.

OYINBO ***J. F. SICK***

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

A jẹ Ajirera ninu ọwọ Ilẹkẹ, orișiṛisi Ilẹkẹ wọnyi wa ni tita :—

Ilẹkẹ Oyinbo, Ilẹkẹ Rubber, Ilẹkẹ Olomi Waji, Ilẹkẹ Onikẹkẹ, Ilẹkẹ Elejo, Ilẹkẹ Ayinrin, Ilẹkẹ Oniwọrọ ati Fadaka, Ilẹkẹ Kerewu, Ilẹkẹ Jọjọ, Ilẹkẹ Olokuta, Ilẹkẹ Oloruka, Ilẹkẹ Ẹlẹranko, Ilẹkẹ Didan Yinrinyinrin, Ilẹkẹ Meremere, Ilẹkẹ Mọjọkun, Ilẹkẹ Adumādan.

Ẹ wa wo Ile ọja wa ; A ni nkan wọnyi fun tita :—

Ikoko Taba Onigi, Jigi, Așọ Aran, Ẹrọ Agbado, Ife, Ọti Elewuro (*Beer*) ati Elcso Ajara (*Wine*), Awọn Onjẹ Ipanu, Așọ Is'ọșọ, Ẹrọ Ere Ọmọde, Ohun Ọșọ, Abẹla (*Candles*) ati ẹgbagbeje ọja miran.

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

To Let.

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ANNOUNCED

LATER

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Offices: 22 & 24, Williams Street,
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Oṣu mẹfa	6/-	6/6d.	7/-
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Ẹ fi owo ati *Letter* ranṣẹ si *Editor*.

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Ọgbẹni D. L. Oshodi ti 36, Idoluwo *Street, Lagos* ni orişirişi *Ivory Coat & Trouser Button* (Onini) fun tita kosi aşọ ti ko ni *button* to yọ. O si ni wabi-wọsi ero-ija *Tailor* (*Tailors Trimmings*) ni tita bakanna; o si nfa'şọ şe *button* (*Press Coat Buttons*) ki awọn af'aşọ-dara (*Expert Tailors*) maşe jafara lati ba ra tiwọn; ọpọku-ọyọku ni ọja meremere wọnyi.

GBOHUN-GBOHUN.

:o:

ẸNYIN SUNLE-SUNLE EKO
Ẹ MA GBỌ
B' ỌWỌ ỌBA BA TẸ NYIN
Ẹ O WỌ GIDIGBO
B' Ẹ BA WỌ GIDIGBO TAN
ỌBA A FI NYIN S'ẸWỌN!!!

Ko si ẹni meji ti wákà yi mbawi bikoşe awọn ọmọ-ina kan ni igboro ilẹ yi ti nwọn ko ni işẹ meji ju ki nwọn ma tẹ ina bọ ile onile laişẹ-lairo lọ, ni ọsẹ to kọja ni Ọpa-Ọba kan ni *Branco Street,* l'oju Oto ra oku-marata ọkọnrin kan mu niwọn agogo mẹta fẹrẹ ki'lẹ mọ ọjọ na ni okumarata na ti şana lati tẹ bọ ile ikin awọn Ọgbẹni kan ti a npe ni Suberu Ajasa ni'le awọn Olori. Bikoşepe Ọlọpa yi wa nitosi ibẹ lọjọ na ni, a ki ba ti ri ẹnu sọ jamba ti ọmọkọmọ yi iba fi şe awọn onile na; a fẹ ki gbogbo ara ilu fi'yesara irufẹ ina k'ina awọn ọmọ-ina wọnyi.

KULUMỌ KOI MỌ MI ŞAKULUMỌ!!!

Ẹ ku ipamọ. A ki aya Ọgbẹni wa Mr. Fanu ti Ita Amutọ, ọkọ rẹ A-ji-da-wura-bi ẹni kọ iwe, fun ayadun ọjọ-ibi iyawo rẹ Frances Agbekẹ (*36 years*). Ọjọ yi bọ si ọjọ *Sunday 4th October* şugbọn nijọ *Wednesday 7th*, ni "Kulu ma sọ" ni ile wọn. A yọ fun Aya rẹ aro nia dahun ọmọ dudu awelọrun, Ọlọrun ko mọjọ ro. Iwoyi ẹmi o—ọmọ tuntun—Amin "Asẹ."

OSE, ILẸ F'ẸNI 'RE JẸ!
HUN-UN, HUN-UN HUN-UN HUN HUN
UN-HUN-HUN-HUN-HUN.

Tẹduntẹdun la fi daro iku Mrs. A. Franz Laurenco ni Ibadan ni Satide ọjọ 19 oşu *September* to kọja; Iya-afin yi jẹ aya Ọgbẹni A. Franz Laurenco ti Ile-owo awọn Oyinbo Alalumọgaji (John Holt) ni *Zaria*: ẹhin rẹ si ni ọfọ yi şẹ ki o to sare wa si Ibadan; Ọgbẹni Laurenzo papa de ilu ọsẹ yi si ọdọ aburo rẹ Ọgbẹni S. A. Johnson ti P.W.D. ni Agbo-malu nilẹyi.

Ki Baba ma şai f'ori ji, ki O si rọ Ọgbẹni Laurenzo lẹkun ati gbogbo awọn ọmọ-oku.

NIGERIA BARRISTERS'
WHO'S WHO.

Beginning with our next issue, we propose to publish weekly, a pen-picture of each of our Legal Luminaries in Nigeria.

It is hoped a study such as this, will prove both interesting and informing to many of our readers at home and abroad.

Ed.—E.A.

RICHARD A. AJAYI,
Fashionable Tailor.
21, Moloney Bridge Street, Lagos.
Come for trial. Fitting Guaranteed
Charges very moderate.

"EKO AKETE" LAW REPORT.

[Lati ọwọ Atolugbokun.]

Niwaju Ọlọla Adele Adajọ Agba Ogbẹni F. A. C. Webber ni ọjọ *Thursday* ijọ kẹrinlelogun oṣu *September* 1925.

ESHUGBAYI ELEKO

versus

FRANK MORRISH BADDELEY & T. S. W. THOMAS

Suit No. 299/25.

Motion for leave to appeal in the judgment of this Honourable Court delivered on the 7th day of September 1925.

JUDGMENT TABI IDAJỌ

This is a Motion for leave to appeal. Eyi yi ni iwe lati gbaye lati mu ẹjọ yi lọ si iwaju Adajọ mẹta. See Order 53 Rule 5 on interlocutory Order.

"The Court below shall not give leave to appeal from an interlocutory order, unless it shall consider such appeal to be reasonable and proper, and in such case it shall transmit to the Appeal Court, along with the record of Appeal, a brief statement of the grounds upon which the Appeal has been allowed. Any doubt which may arise as to what decrees or Orders are final, and what are interlocutory, shall be determined by the Appeal Court."

I have no doubt in my mind that this motion cannot be granted. I.K.B. 507, 1910, I.L.R.-C.H.D. determined the points. Leave to appeal refused. Adajọ ni on kọ eyi yi o.

ESHUGBAYI ELEKO

versus

F. M. BADDELEY & T. S. W. THOMAS

Adajọ ni ailera wa fun Agbẹjọro Ọba, ko si le wa fun ẹjọ keji ti *Habeas Corpus*, on ni lati ri ki on bere bi ọjọ *Tuesday* ọjọ kọkandilọgbọn oṣu yi a wọ

The Attorney General is not well enough to go on with the other case I shall communicate with the Attorney General, if possible for Tuesday next the 29th instant.

JUDGMENT TABI IDAJỌ

REX *versus*

E. A. KING & OTHERS

A ti rohin ẹjọ yi fun nyin ninu iwe ti ọsẹ to kọja ṣugbọn on ti a fẹ ki ẹ mọ nipe lẹhin ti Lọya Thomas ṣe ẹjọ yi tan, ni Lọya Kayọde wa de, to sọ fun Adajọ, ohun ti on fẹ ki Adajọ da ro nipa ọrọ na, Adajọ ni on gbọ, ni ọjọ *Monday* yi ni Adajọ ni on pa Aṣẹ Adajọ Ebute Mẹta da, ki wọn [illegible] owo ti nwọn san pada fun nwọn. No evidence conviction quashed: fines should be refunded. Ẹnyin enia wa, ẹsọ ko to nyin.

Suit No. 299/25.

ESHUGBAYI ELEKO

versus

F. M. BADDELEY & T. S. W. THOMAS

Motion by the plaintiff for an order for leave [to] vary or discharge an order of this Court, made [on] Thursday the 24th day of September 1925, o[n] Motion for leave to appeal from the decision [of] this Court delivered on Monday the 7th day [of] September 1925, in this action.

Lọya Zizer ni o wa ṣe Motion yi. Lọya Z[izer] ni ohun ti on mu wa fun Adajọ ni Order 53 R[ule] Vol. 3 P 57 of the Laws of Nigeria. E g[…] ofin na ti wi :—

"An appeal does not lie from an order [made] ex parte. Any Ex parte person aggrieved by [such] an order may apply to the Court by which [it was] made to vary or discharge it, and an appeal [lies] from the decision on that application i[n the same] manner as from other orders or decisions.

Broom's Legal Maxim Vol. 8 p 101 [...] former Motion was dismissed under Order 25 [...]

Court :—I don't decide the first Motion [...] Order 25 rule 4 but on the principle.

Lawyer Zizer continued :—3 C.H.D. p [...] Court of Appeal 1904 L.T. 181, p 89.

We are applying Order 53, Rule 1. Afte[r] able argument by this Counsel he asked the C[ourt] Whether the Court is going to vary or disch[arge] he should like to know.

Court :—Your Affidavit is ineffective [...] Order 53 Rule 1, which you confined yours[elf] unless you are going to make it more effective.

Zizer :—At this stage, if your honour [...] allow us to amend our affidavit for Fri[day] Thursday.

Shyngle :—Your honour knows that no[...] arguable should be put in the affidavit, I thi[nk] affidavit is sufficient

Court :—I do not suggest an amendment.

Zizer :—I think your honour should fix any [...] this week, then we shall strengthen our affi[davit]

Court :—I'll adjourn this Motion till Th[ursday] the 1st October 1925.

To the other Motion re writ of Habeas Corpus. The Court announced to Mr. Shyngle that the Motion cannot come up for tomorrow Tuesday the 29th, till Thursday the 1st day of October 1925.

Niwaju Adajọ Kotu Ọlọpa Ọgbẹni M. C. Greene ni ijọ *Monday* ijọ kejidilọgbọn oṣu *September 1925.*

Charge 1770

POLICE

versus

ALBERT ADENIRAN—*Motor Driver*

Ẹsun ti wọn mu awa Mọto yi fun ni pe o wa Mọtọ ni iwa aibikita ati pe Ọlọpa ni ko duro ko duro. Nọmba Mọtọ na ni *L1365 (Driving recklessly and refusing to stop when he was asked by the Police).*

Ọdaran yi ni on jẹbi nitori ki ẹjọ rẹ ma ba pẹ nilẹ. Lẹhin ti awọn Ọlọpa mejeji to wa tako, ro ẹjọ tan. Adajọ ni on ri wipe o jẹbi. Ko san pọuwn mẹwa tabi ẹwọn ọsẹ mẹfa, ati pe ko gbọdọ wa *Motor* fun oṣu mefa. *Fine £10 or 6 weeks imprisonment. Licence suspended for 6 months.*

"Ẹnyin o ni *Motor*
"Ẹnyin awa *Motor*
"Ẹnyin o ni Pahẹdi
"Ẹnyin Ẹlẹtimi
"Oro re o. Ọmọ ojẹka, ọmọ osọta
"O di ọwọ nyin o, pẹlu ẹnyin awo.

Charge 1427

POLICE

versus

ỌPARA

1st Charge. Stealing £200 plea not guilty: remand till 5th October 1925. Lawyer Wright appeared on behalf of Thompson.

2nd Charge. Stealing one Bicycle. (Green Raleigh) Police offer no evidence, discharge

POLICE

versus

DIGAR

Stealing one Green Raleigh Cycle at Lagos Tennis Club on the 2nd day of January 1925, property of the Lagos Stores Ltd.

Lẹhin ti Adajọ gbọ ọrọ awọn ẹlẹri tan, o ri wipe ọrọ na dabi rigimọ tabi tẹmbẹlẹkun aṣamọṣamọ Ọpara ti awọn Ọlọpa ni ko si ẹjọ fun wọn lati ba ro nipa bicycle ninu, Charge, No. 1427 on ni ẹniti o da ọrọ yi silẹ, nitoripe Digar ni ẹniti o fi ẹjọ Ọpara sun D. O. ni Okitipipa wipe o nda ẹjọ nile; D. O. ni ko san pọnun mẹdọgbọn nigbana ni Adajọ bere lọwọ Ọpara, o ni bẹni. Adajọ ni ki Digar ma lọ. Lọwọ awọn Aladamọ Oluwa ko gba ni.

Ni ijọ *Monday* ọsẹ yi ni awon Lọya wa nilẹ yi jẹ adindun ti nwọn si mu Ọti to jire, nile onjẹ (*Bonanza Hotel*) ni *Custom Street*, wọn si pe awọn Dokita sibẹ—eyi dun mọ wa pupọ. A si ki Lọya Kayọde Sẹkitẹri o ku iṣẹ, ṣugbọn on to ndun ni lo ndun ni—o yẹ ki awọn Lọya wa pe awọn aṣoju, meji tabi mẹta ninu awọn Akọwe Lọya (*Solicitors' Clerks' Association*) ko le jẹ on iwuri nitori awọn ni epo to duro fun Mọto wọn, a ko palaṣẹ ṣugbọn a sọ eyi gẹgẹ bi imọran. A ko le sọ wipe awọn bi :—L. Bada ti Alakija ati Alakija, C N. Smith of Hagley and Mcarmack, Santos of Irving and Bonnar, John Bright of Wright's, Cyril Shyngle of Thompson, Reis of Shyngle nwọn kere ju tabi Baba Isalẹ wa bi Prince Osho Davies, Tommy Scott ati C. M. Silva, a ro wipe imọran wa yi, ẹ o daro, ṣugbọn a ni reti kan wipe bi ẹgbẹ wa yi ba ma ṣere, ṣe ẹ o ṣe iranlọwọ to tọ ati eyi to yẹ fun wa, o si tẹ wa lọrun nitori erin ki fon ki ọmọ rẹ fọn. A ṣe yi ṣa mọdun, ọwọ nyin aroke, ajọ a kun ju yi lọ. Ẹniti ko ti ri aye lọ, Ọlọrun a ṣe iranlọwọ fun awa pẹlu nyin. *Aṣẹ.*

Emi ni ti nyin nitotọ,
ATOLUGBOKUN.

THE ETERNAL SACRED ORDER OF THE SERAPHIM.

Motto :—

"ANSWER HIM NOT."

111, Cemetery Street,
Ebute Metta.
21st September, 1925

The Editor,
Eko Akete,
Lagos.

Dear Mr. Editor,

May I please thank you for a little space in your weekly journal, just to speak to our friend the Ebute Metta Correspondent in *The Nigerian Spectator* Vol. III No. 16 Page 5 of 12th September 1925, re "Revival Meetings conducted on Cemetery Street, on Thursday evening"—(at 7 o'clok p.m.).

The Meetings are also held regularly at No. 11, Agoshofun Street, Lagos, on Wednesdays and Thursdays at the same hour, and Open Air Services conducted every other Sunday, by Moses, the Baba Aladura, the Evangelist, the man of God, etc., etc., etc.

"The Lord working with *us* and confirming the words with signs following.—Amen"

"Ask them which heard"; but "the Testimony of God is greater",

TO WHOM ELSE IT MAY CONCERN—GREETINGS.

We have much to say in reply, but our Rule is "SILENCE". It is the time for the sealing and ingathering of the "chosen few" hence we have no time for "foolish contentions, for they are unprofitable and vain". See! "the fields are white already to harvest"; "the harvest" in turn "is plenteous", and what is more "the time is short", "for (already) the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch".

The fact of the occurrence is being propnesied in the Streets by their own singers :—

"Hepe, omo nyin a je n'be" That is to say, "Visiting the sins of the fathers upon the children"; for "the fathers have eaten sour grapes and the teeth of the children are (consequently) set on edge." "But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth and grow up as calves of the stall".—Amen

"If the righteous scarcely be saved where shall the ungodly and sinners appear?" It therefore remains that the treacherously "intelligent and sensible" cheats and rogues of the world repent and become as fools and little children; for "an highway shall be there, and a way, and it shall be called The Way of Holiness;..............the wayfaring men, though fools, shall not err therein, No lion shall be there nor any ravenous beast......................but the redeemed".

Whether it be "religious fanaticism" or something nobler that animates the Meetings, we invite the public to "come and see", only please "take heed *what* and *how* ye hear."

And our friend too may come
And our friend too may come
And our friend, and our friend too may come.
(Sing joyfully to the Tune "Angels hovering round")

He will certainly have something to cure him of his secret undesirable habits (if he has any) and prepare his languishing soul for Heaven. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

"It fills, it fills that Hall of Jubilee"
Make haste, make haste, 't is not too full for thee,
Room, room, still room! Oh enter, enter. now!

"Men scorn Thy sacred Name,
And wolves devour Thy fold;
By many deeds of shame,
We learn that love grows cold".

OUR AIM.

H.C. No. 30)

"Oh for the pearly gates of Heaven,
Oh for the golden floor;
Oh for the Sun of Righteousness
That setteth never more."

"Oh for a heart that never sins,
Oh for a soul wash'd white;
Oh for a voice to praise our King
Nor weary day or night."

"Oh by Thy Love and anguish, Lord,
Oh by Thy Life laid down
Grant that we fall not from Thy Grace
Nor cast away our Crown.—*Amen.*"

"Come thou with us and we will do thee good: for the Lord hath spoken good concerning Israel".
Amen. Amen. Amen.

We here beg to offer apology to the General Public (and to MOSES himself) for terming that true MESSENGER of the LIVING GOD a "Prophet." The word has aroused agitation because of abuse attached to it in some quarters. But we have to "try the Spirits whether they are of GOD."

We thank our friend for his kind though unsolicited advertisement.

I am,
Mr. Editor,
Yours very truly,
E. DAVID SODEINDE,
"*An ordained Minister.*"

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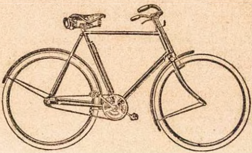

RALEIGH

THE ALL-STEEL BICYCLE

MILLER BROS. (L'pool) LTD., LAGOS.

EKO AKETE

Eko, Saturday, October 3, 1925.

AJINDE-ARA A MA JẸ NYIN DANDAN ! ! !

Igẹ̀dẹ̀ ti a le fi ki gbogbo ẹnyin enia wa l'Eko l'akoko yi leyi nigbati a kiyesi pe ninu ọsẹ ti a o bọ si yi, berẹ lati ọla *Sunday*, ni Ijọba tun kesi wa lẹkansi lati jumọ papọ ṣe Ajọdun Ẹkẹta ti Ọsẹ-Ilera, (*Health Week*) ti a ti da silẹ nibi niwọn ọdun kẹta s'ẹhin.

Nigbati awọn Sẹkitẹri Ajọdun Ilera yi fi Iwe-gadagbagadagba kan ranṣẹ si ni lati mọ bi nwọn ti to eto ọdunni si, a ri pe ṣaṣa ni awọn Dokita tabi Gbẹbi-gbẹbi ti a ko pin iṣẹ Asọye (*Lecture*) fun; eyi dara, o si tọ suna, ṣugbọn ki lo ha ṣe ti a ko fi ri orukọ ikankan ninu awọn Lọya wa nibẹ? O ha jẹ pe kosi Lọya kan rara ni igboro ileyi ti o mọ ọrọ sọ nipa pe ki a gba ile ati ọna wa ki o mọ fefe bi? Ki enia jẹ Lọya ko ni ki oluwarẹ na ma mọ pe ti aṣọ ọmọ ẹni tabi aṣọ ọmọ-ọdọ ẹni ba riri, fifọ ni yio kangun rẹ; ko ma si Lọya tabi awọn ẹlomiran ti ki nṣe Dokita ti ko mọ pe nṣe ni enia ntun'ra ṣe bi ẹiyẹle. A tanma pe irufẹ ifojufoda bayi ki yio si ni ẹmiran.

Ati olowo, ati mẹkunnu, ko si ẹniti ko mọ pe ọbun npa ni; ẹnyin ara wa ko ni ṣai niran owe yi—"Ọ̀bùn ri'ku ọkọ tòróḿọ́, o ni nigbati ọkọ on ti ku, ọpa bi on ti f' omi kan'ra! ẹ̀kẹ́, irada; ẹnyin mọ ọjọ ti aromi-ma-wẹ̀ rẹ ti wẹ; b'o jaja b'omi s'ara lẹkan ẹja ko ni ku l'odo ndan ?

B'o ti wu ki ẹnikan l'owo to, iba là to Ipọsu, ti ko ba si ara lile fun irufẹ ẹni bẹ̃, otubantẹ ni; ọla oniyẹn ko ja mọ nkan, ẹnyin ro irufẹ itu ti arun-ekute lasanlasan pa larin wa nileyi l'eṣi, nigbati iku di meji ọkan; ti oku-ekute fi di "ọja" ti Ijọba ngba lowo-geregere, bi igbati Oyinbo-Agbẹra (*Lagos Stores*) ngba *Cocoa*; a ṣebi nigbati awọn Alagbara ati awọn Ilu berẹ si gbogun ti ẽri ati õrunkõrun gbogbo ti arun yi muwa, ni o fi rọ, ki o to rọ̀ nkọ? Ẹnu ogọrọ enia ko kọ-jẹjẹ: ẹ ko ranti oporo-enia ti nwọn ba arun na rin? Talo gbọdọ gboju-gbaiya ko iyan ara-lile kere? Ara lile nipẹkun ọrọ; Ọgbẹni kan ti a de igba meji fun ti a si sọ ohun ti o mbẹ ninu awọn igba na fun u, eyini ni Ilera ati Ilọ́rọ̀ ti a ni ki o yan ọkan nibẹ ti o si f'oju kokoro mu igba-ọrọ̀ mọ̃tì, nigbẹhingbẹhin nigbati ẹ̀kuru bõ ṣikan ti o si ngbaun pàpà bi aja, ti o nawo-nawo, ti owo ọhun tan si i, sibẹ, ti ko gbadun; ni gasikiya, ko ma si ẹniti o le ko'yan owo kere o, owo a-pe-kanuko, owo to-to fũn u, bi ko si owo obinrin ko p'ọkọ l'ẹkisi, ibosi owo! Ṣugbọn sibẹsibẹ, o ni ohun ti awọn enia wa ri to nigbati nwọn ba nsọ pe ki Ọlọrun fun ni l'ẹmi ati ALAFIA-ARA.

Nitorina ki ọrọ Alafia-ile ati ọna ti a o musọ l'orişirişi ibi gbogbo l'ọsẹ ti a o bọ yi, maṣai kari olukuluku wa, t'olori t'elẹsẹ.

Ori ki ifọ Awun,
Aiya ki idun Igbin,
Okuta inu omi ki nṣ'ojojo
Agbara Edumare Agbojo-lọwọ ...

Ka si l'owo lọwọ, ka ma ni l'ọrun; ẹni yowu ti o si ni lọrun, wẹ̀, Baba-Onibu-ọrẹ ma ṣai ba san, ki o ni tirẹ.

Lakotan, ẹnyin Ọkawe wa, k'Ọlọrun ma f'ebi alẹ pa wa ! ! !

ILỌSIWAJU ILU.

[*Lati ọwọ* Kekere Ilu.]

Si Oniwe-Irohin *Eko Akete.*

Iba o !

Awọn onigba ni ima nkọrin kan wipe "K'ologbo to pa akere o, a fojugbolẹ, a ...b'omi." Ohun ti a ba sọ si'waju la nba, a nṣe k'a to jẹ. Bẹ na l'ori. Bi olukuluku ti ni lati fi iṣan diẹ ki o to jẹ bẹ ni ilu ni lati jijakadi ki o ri alafia ati ilọsiwaju.

Ni ọdun 1923, nigbati Gomina Clifford ... Ilana Igbimọ Aṣofin titun kalẹ, ko si Ọmọ Eko ... *Congress* ti ko yọ pe iṣẹ awon lo jade nyẹn. ... di bi a ti nwi yi ni awọn Agọnyin nṣe fah ... *Congress* lo mu anfani nla yi wa. Bẹ ha ... Tani ko mọ pe aṣepọ gbogbo awa iha iwọ ...

ilu Enia Dudu lo jẹ ki Ijọba Gẹsi da a'ro lati fi anfani diẹ fun wa niha ihin. A ngbero nisẹnyi pe Ilana ti awọn ara Ilu Agọnyin yio bori eyi-keyi ti a ti ṣe ni ibomiran. Ko le yani lẹnu pe ti nwọn yio ṣe gbamuṣin ju ti Saro papa lọ. Lalai ti ni Igbimọ titun awọn alagba ilu, ati Ọba ati awọn Bọkini, ni nwọn nṣe iṣẹ tara-tara fun ire ati anfani ilu wọn. Awọn ti a le pe ni ẹni-Ijọba papa ki ku Ijọba silẹ nigbati ọrọ ba jẹ mọ ilẹ, agbara Ọmọ-ibilẹ tabi ti awọn Ọba ilu, tabi inawo ilu. Awọn to wa ni Igbimọ-iṣofin ti ko si ninu ọkọ kanna nipa iṣẹ-iṣẹlu le ko rira ara wọn, nwọn le ma fẹ ri imi ara wọn l'atitan, ṣugbọn ninu Igbimọ, nwọn ki ṣura wọn l'ohun, nwọn ki si ndojuti ara wọn. Iru ifẹ ati itara si ọrọ-ilu wọnyi ni o jẹ pataki ohun ti o ṣe ilu wọn ni ile-*Congress*. Bi aisimi wọn ti pọ to, ni lọwọlọwọ yi ni nwọn tun dọgbọn tuntun kan lati ṣe igbeleke ati ilọsiwaju iṣẹ *Congress* lọdọ wọn. Awọn alagba diẹ ṣara wọn jọ nwọn pe ipade ilu ti sakani wọn. nwọn si gbe ọrọ *Congress* kalẹ pẹlu igbona-ọkan ati ifẹ, nwọn fi ọrọ iwuri gba awọn enia wọn ni iyanju, ọrọ wọn si mulẹ tobẹ ti ṣitiki (*tickets*) Ọmọ Ẹgbẹ di didu nibẹ, ọpọlọpọ alejo lo si wọ *Congress* ni ọjọ na. Tan-ma wọn nipe ki ọgbọn ti nwọn da na tan gbogbo ẹka *Congress* to wa ni Ilu Agọnyin, nwọn si ni igbagbọ pe idawo lọna yi yio rin gere, ọkọ *Congress* a si refo!

Ajọ Ẹgbẹ Ọmọ-ibilẹ wọn bẹrẹ l'oṣu to kọja, boya yio si ti pari. A ri oniruru ọrọ ti Ẹgbẹ fẹ ṣe alaro le lori o si jẹ iwuri pe awọn ohun ẹdun ilu gbogbo ni nwọn ṣika silẹ lati jiroro le lori.

Ẹkọ awọn ọmọde-ilu jẹ okan ninu olubori ọrọ ti awọn Agọnyin mu mẹnu; lori ọrọ ẹkọ nwọn ja pọnpọn pẹlu Gomina wọn, ṣugbọn nisisiyi o dabi ẹni pe ede ṣẹ nyede; Gomina ṣẹ npe wọn l'enia. Ile Ẹkọ nla Akimota (*Achimota College*) tabi ti Arẹmọ Ọba *King* ti nwọn nkọ lọwọ ti di olokiki lalaiti pari. Gẹgẹbi ilana iṣẹ ẹkọ ti nwọn nfẹ fun, laisi tabitabi, yio gbori lọwọ Saro papa ki a ma ṣẹṣẹ sọ ti Eko. Inu ti awọn onilu mu ọrọ Ile-ẹkọ na ti mu ọpọlọpọ atunṣe wa si inu iṣẹ na. Sibẹ oju wọn ko kuro lara re. Ani sẹ, nwọn dogongun ti Gomina tobẹ gẹ ti Gomina papa wa nṣe lala tara lati wa awọn Oluko to jẹ giriki enia ati ijinmi iwe fun Ile Ẹkọ nla na. Nwọn ja to bẹ ti Ijọba fi mọ pe Golu (wura) ni alumọni ti nwọn ṣe awọn o si ni gba fidaka. Odidi *Ceylon* nibiti Gomina Clifford gbe nlọ ṣiṣẹ nisisiyi ni Gomina ti lọ fa Olukọ-agba yọ (Rev. Fraser), oniyẹn kẹ ni on ki yio yẹ ẹsẹ kan kuro larin awọn ọmọ on ti on ti joko ti tara-tara ati bi Jakunde, Rev. Aggrey, Igi-nla, ba gba lati jẹ ipikeji on. Tani ha ma gbọ "Aggrey" ti ko ni "salamọ" lẹmẹwa na? Agọnyin kuku ni na, on si ni yi, gbogbo aiye lo mọ ọ ni Iwin ti nkọ'nia niwe. Awọn akọni mejeji yi si ti ṣe sa diẹ ni Ilu Agọnyin lati pilẹmọ iṣẹ nla wọn. Ninu awọn ẹkọ ti nwọn nfẹ gbekalẹ, Iwe ọkan; Iṣẹ-agbẹ, oko-riro ati ohun ọsin ati ọgbin ọkan; iṣẹ ile wiwon ati owun pipo ọkan, iṣẹ ọgbọn bi iwadi nkan fun ilọsiwaju imọ loriṣiriṣi ọkan; ede kiko ọkan; iṣẹdalẹ ilu ati itan Ilu Agọnyin ọkan; lọro kan, ẹkọ ti yio ṣe awọn ọmọde ilu ni ẹniti yio le daduro lẹhin ọla ni ete Akimota gẹgẹbi ipalẹ rẹ ti nlọ, awọn Ọgá Ile Ẹkọ nla yi ni tanma pe lọdun meji awọn yio ni ọmọ ti yio ṣelu Idanwo iwọle Ile Ẹkọ giga nla ti *London* nibiti Delọ Dosunmu gbe gba oye, ti Latunde Johnson ati Agbebi Lọya na gbe gba oye ofin. Larin bi ẹdun marun lo nwọn nj ero pe awọn yio ti ni ọmọ ti yio gba oye B.A., lẹhinna B.Sc., ati bẹ lọ. Ọdun mẹwa ṣa ni nwọn bu lati ṣe ni ibujoko-ẹkọ fun oye iwe ati imọ ti nwọn le mura fun.

A ti sọ nigbakan ri oriṣi ipọ ti awọn Agọnyin ni ni'ilu wọn ati oriṣi iyi ti nwọn ni lọdọ Ijọba, nwọn ko dede ni i gẹgẹbi ati wi ri. Nwọn pe ra wọn l'enia ni nwọn ko ṣeṣe ko bẹrẹ rẹ. A ti sọ nijelo bi Ilu ti dide pọ ni odun mẹta sẹhin nigbati Ijọba nwọn tun fẹ nwọn bi iṣelu-ti-Ọmọ-ibilẹ tabi akoso lori awọn Ọba-ilu. Ki a le wi awiye rẹ a le tun sọ pe gbun-gbun-gbun awọn ara-ilu roti kiya, gbo-gbo wọn f'ohun ṣọkan bi Ijọba lulẹ. Ki ija na le to eruku dara-dara, Casely Hayford torọ pe ki awọn Ilu l'orukọ Ẹgbẹ Ọmọ-ibilẹ ni Agbẹjoro, ki awọn Lọya na ni, lati wa sọ ti Ilu ati ti awọn Lọya fun Ijọba ninu Igbimọ. Ẹgbẹ-ilu si gba Lọya Hutton-Mills, to ti jẹ *Member* Igbimọ Aṣofin ri, awọn Lọya si gba Renna, olori gbogbo Lọya ilẹ Agọnyin. Awọn mejeji yi pitu han Igbimọ. Brown, Ofori Ata, Casely Hayford ati awọn ẹlẹgbẹ nwọn pẹlu Oyinbo Oniṣowo si pidan pẹlu. Itan jade ni awọn ọjọ ti a wi yi. Agbare-agbabọ, Gomina fa ofin rẹ wọle pada. Iṣẹ Hutton Mills kun ilu loju tobẹ ti Ẹgbẹ fi ran akapo wọn ki o fi ṣẹki (*Cheque*) irinwo pọun, irinwo ṣile, ranṣẹ si i, pẹlu ọpẹ fun iṣẹ nla to ṣe fun ilu. Ori jagun wa papa wu ṣugbọn o da owo wọn pada pẹlu ọpẹ, o ni ki nwọn mọ pe ẹnikan kọ ni on lọ ja fun ni iwaju Igbimọ bikoṣe ilu ati iṣẹdalẹ on papa! Akọni ti a nwi ni ni. O ha le ya ni lẹnu pe, nigbati Arẹmọ Ọba Oyinbo de si Ilu Agọnyin, Ẹgbẹ *Congress* fun u ni iwe ikini o si da esi pada fun wọn lọgan lati dupẹ ti o si ndaina pe ede-ko-yede ati gbọn-mi-s-omi-oto ti *Congress* ni pẹlu Gomina ti lọ sun pata-pata, awọn Ọmọ Ẹgbẹ nla na yio si ma ba Ijọba ṣepọ ni isowọpọ fun igoke ati ilọsiwaju Agọnyin titi awọn ara-ilu yio fi le da duro lati ma ṣe akoso Ijọba ilu pẹlu awọn funfun to wa larin wọn ni irẹpọ! Iri ni si ni isọnilọjọ! To to o.

A sọ wọnyi fun ẹnyin ilu ki ẹ le ri pe ija ope, ija palapala, iregbe ti ko mọyan lori Eko rẹ wa nilẹ pupọ, a ko si le ṣe bi a ti nṣe lai wawọ wọn relẹ. Nwọn ni bi a nja bi k'a ku kọ. Ṣugbọn l'ode Eko isisiyi Ọtẹ ti gbojikan tobẹ ti a ki nranti pe "Oni ku ọla o sunkun, bi a ti ṣe l'ao ṣ'ọla." Owe ni o, a bẹrẹ f'oji!

O to asiko pe ki a yẹ ọwọ wa wo ki a wo o bi ohun ti a nṣe ba le ebe wa roke. Bi a ba wo o ti a o ba ni ara wa tan danu a o ri pe arede l'a nṣe lati bi ọdun meje sẹhin, nipataki lati ẹnu eṣin wa.

K'Oluwa tọ wa sọna rere, k'o si mu ori wa mọ ọ. *Amin.*

KEKERE ILU.

THE EDITOR'S OBSERVATORY.

We don't want to fight:
But, by Jingo!
If we do,
We have the fists, we have the facts,
And have materials too.

A writer (presumably a European) in the *News and Notes* for August last, Vol. 12 No. 8 the apparently official organ of Nigerian Railway Officials, has driven us to the above versification in his attempt to poke fun at the defective education of "An African Candidate for Employment" (see page 8); by publishing in the issue under reference, what purported to be an Application for Employment from the writer's imaginary "African Candidate;" here is the letter:—

AN AFRICAN CANDIDATE FOR EMPLOYMENT.

On one or two occasions in the columns of News and Notes we published copies of letters indicating the ability and intelligence of African aspirants applying for situations on the Migerian Railway. Perhaps the following application received by the Chief Mechanical Engineer is typical as regards composition and style :—

DEAR SIR.

It has been come to my *hallucination* to have come to you *confrontlly* instead of my writing, but owing to my to and fro looking for work I shall be cordially thank for your aid unto me in succession of a post of mechanical, in which I obtained Testimonial of mechanics from America where I had learnt and work as journeyman for periods years before my departure and leaving to Lagos here. Thereby, I had entrusted that I shall meet with good success from you and in the confident hope that you will spare no efforts in presumeable to my this humble petition I had entrusted on you through the aid of heaven and by *attraction of gravity*'

I respectfully beg to be yours,
Sir,
I am your most obediently servant.

Evidently the writer forgets or is oblivious to the fact that it is one of *his own countrymen* who on one occasion in the local Law Courts, when engaged in a certain matter, rather unguardedly gave vent to this quaint English, WAS YOU THERE?!!! Again, it is a European Government Official, and not an African who, in the good old days, was in the habit of equipping himself with a small-pocket dictionary whenever he was on duty in one of the public Offices in this country, to which lexicon, it is said, he oftentimes referred when in doubt of the correct spelling and the true meaning of any English word when called upon to minute his "boss"—a big colonial secretary. Pray, can any European lay claim to proficiency in writing a sensible Yoruba letter? We trow not.

This reminds us of an incident in which one European clergyman, well-meaning, but too-knowing was one of the *dramatis personae.*

The story is this :—

This Man of God who lays claim to superior knowledge of the Yoruba language, wants to impress his white colleagues learned in the tongue by addressing his house-boy Gidado in pure and unadulterated Yoruba thus: "Gidado, lwo lọ fọ gbogbo awo to wa nile" (i.e. Gidado, go and break all the crockery in the house !) the boy did as ordered; after a time our Yoruba master asked his boy again to bring him some plates in the presence of this friend: the clergyman's discomfiture can be better imagined than described when he was answered by his valet in question, "Ọga, mo ti fọ gbogbo awo ile tan yanan-yanan, gẹgẹbi ẹ ti ran mi!". (Master, I have broken all the plates in the house as you ordered me) The mistake, on the part of our Yoraba graduate, however lies in his confusing the Yoruba verb "lọ" to wash, with "fọ" to break. Further comment is unnecessary.

EPO ṢE DỌTA ADI?

Si Oniwe Irohin *Eko Akete.*

A ri ka ninu Iwe-irohin *Eleti-Ọfẹ* tosẹ to kọja pe awa Alalukurani kọ toro aforiji lọwọ Imam Dabiri; opurọ enia ni ẹniti o mu iwe na ... sọdọ *Eleti-Ọfẹ*, bi oluwarẹ ba mọ pe on ki i ... opurọ ko da wa lohun. A gbọ pe ọkan ... ọmọ Imam agba fẹ dide lati pari oran na ... Alalukurani ati Imam Dabiri. A gbọ pe awọn alagba mẹta kan, nsọ pe a fi bi awọn Alalukurani ba gba ti wọn ki ọran na to le loju. Ka ... awa Alalukurani ma gba ti wọn, ki i ṣe akoko ... Woli eke wọ inu wọn to ni on lala pe awọn ... wọkọ awọn kan ko wọkọ gẹgẹ bi a ti ri ka ni *Eko Ọsọsẹ.* "A ki ṣe meji ni Mọka" ... Alalukurani ko jẹ ṣe ikan meji pọ. O tọ ki ... alagba wọn yi ma ro ọrọ jinlẹ ki nwọn to ma ... jade, ko yẹ wọn rara lati ma sọ iru ọrọ bẹ si ... lara; awọn agbalagba meji ninu wọn ikan ngbe apa ọtun, ekeji lapa osi. Ali Imam Alalukurani wa bere lọwọ Ijọ rẹ pe "ẹru nba nyin ni?" ... Jọnmọ rẹ si wipe o ti o ẹru ko ba wa. Awọn Jọnmọ rẹ si tun bi Imam Alalukurani pe ẹru nba ẹ ni? Imam si wipe ki ni iba ba on lẹru; o ni on ... ọwọ ọtun on ri Imam Amọdẹ on si tun wo ... osi on ri Imam Sanni, on tun boju wo ẹhin on ... gbogbo awọn Jọnma, nitorina nkọ on ko bẹru ẹnikan afi Ọlọrun Ọba ni kan, afi Anọbi Muhammed ti a fi Alukurani na ran ni on tun bẹru; lakotan ... Ijẹba Gẹsi ni on tun bẹru to da abo bo wa ... Ọdun mẹrinleladọta ti ko jẹ ki ija wa ... ọtun ati osi.

Ma jẹ a gbọ, irọ lo njẹ bẹ, ẹni o ri o bi, ... njẹ bẹ.

ALI ỌTUN
Alaje Street, Lagos.

Telegraphic Address ;—" SERVICE LAGOS.
Telephone Number ; Lagos 91.

ALL STANDARD CODES.

THE SERVICE COMPANY.

Service for all Nigerian Requirements.

POST OFFICE BOX 169,
BROAD STREET,
LAGOS

DEAR SIR (or MADAM),

To ALERT the KEEN buyers of all classes of MERCHANDISE, whether small traders or traders on the largest scale, we beg to announce that the SERVICE COMPANY of LAGOS can offer goods at the lowest possible prices, of best quality and can give prompt and efficient despatch of the goods to all buyers.

LAGOS is the acknowledged centre for keen and competitive buying and we put it to you as PROGRESSIVE Traders that tc utilize our services, and thus purchase in the keenest market will enormously add to your profits and add largely to the number of your regular clients. We hold most of the principal stocks required for all classes of trading and where we may have run short, (and this happens when a shipment has been very popular and sold out almost at once) we will obtain it for you in the cheapest possible manner locally. We can also obtain direct from England or the Continent if you desire. Our system of satisfying all orders in this manner will save you much disappointment and also loss of time in execution which so often happens when orders are not sent to a CENTRAL DEPOT, to which is attached an efficient BUYING and FORWARDING DEPARTMENT, with a European in charge.

Terms

Are Cash with Orders and sufficient over for Postage or Freights should be sent. Any balance will either be credited to your account in our books and advised to you or returned as you may request. Remittances may be made by Money Orders, Postal Orders, Bank Drafts or Currency Notes (the latter should be registered).

Sample Parcels.

To those Traders who are just starting we offer to send a well assorted parcel of say £2, £3, or £5, all readily saleable lines. This you may either leave to our discretion or give an indication of the class of goods you would prefer. Good businesses are built up by starting with our sample parcels and every encouragement an advice of an expert European acquainted with this matters will be given to all beginners.

Services.

Quotations for goods are sent almost by return of Post and in cases of Urgency a Reply Paid Telegram should be sent. Produce Prices ruling in Lagos will also be telegraphed free of charge if a Reply Paid Telegram is sent.

Should you require any PRINTING done in connection with your business we shall be pleased to receive an indication of your requirements when we will draft it for you, correct the proofs etc. In fact whatever Service you may require in Lagos we shall be happy to act for you.

With all good wishes for our mutual business relations and assuring you at all times of our best attention.

We are,

Yours very truly,

THE SERVICE COMPANY.

IN THE DISTRICT COURT OF LAGOS.

Charge No. 1410 of 1925.

POLICE.

vs.

ALLI BALOGUN AND SALAMI.

Charge :—Being in possession of stolen property 2 Bicycles.

Hearing day.

Wednesday 12th August, 1925.

Accused discharged on 12/8/25.

(*Sgd*) M. A. AKINSEMOYIN.

Solicitor for Accused.

[We congratulate the accused who were brilliantly defended by their counsel : the accused, we learn were arrested at Igbogila via Ilaro and brought to Headquarters.

Ed.—*Eko Akete*]

IN MEMORIAM.

" To every man upon this earth,
Death cometh soon or late."

In sad but ever loving and affectionate memory of my dearest friend,

SANNI AKIYEMI HANSON,

who received his home-call at Igbaje, (Ondo District) on Monday, the 3rd day of October, 1921. Deeply-lamented.—*R.I.P.*

" Better bestow your all, and penniless die,
Than hoard a pitiful heap of futile pelf :
Into the vastness of Eternity,
One only thing you take—Yourself !"

" Better have faith in falsehood to the last,
And bear illusion into age from youth,
Than over Beauty doubt's dim mantle cast,
Or scorn the radiant light of Truth !"

" Better be called a fool, an "innocent,"
Knowing that by your grave sad hearts will weep,
Than boast the mockery of a monument,
Beneath whose marble weight you cannot sleep !"

" Oh, ye who rightly read Mohammed's simple story,
And seek the Way His Feet have trod :
Proclaim that Life is full of Hope and Glory,
Only when Death is made a Path to God !"

By his sorrowing friend,

Mhd. SANNI OLOYE : OYEWOLE
(*formerly Anifowose*)

Lagos, Nigeria.
2nd October, 1925.

IROHIN ABẸOKUTA.

Kabiyesi Ọba Alake,
Ademola Keji,
Ọmọ Erin j' ogun ọla,
Ọmọ Ọtẹnkan.
Kabiyesi ! Kabiyesi !!

Ademọla Keji, Alake Ọba wa nṣe ajọdun kan ti o gba Ade ni Sọnde ọjọ kẹtadinlọgbọn ọ *September* to kọja.

Koda, ọmọ lakeji, ko si bi o ti ri ni, owo gburugbu ni, olowo sa ṣe ohun gbogbo tan. Lati ibẹrẹ osẹ to kọja ni gbogbo kijankijan na ti ni ilu ki ọjọ na to de. Aisun npe aisun ran Awọn onikete, onigẹlẹdẹ, oni-iyalu, alaligeta, alaṣiko, onibata-koto ati onirun miran ti a ko le darukọ sihin tan.

Ni ọjọ Sọnde ijọ kẹtadinlọgbọn jẹ ọjọ Ọba wa ni *St. Peter's Ake Church.* Ni nkan diẹ ki ago mọkanla lu ni gbogbo ero Ṣọṣi ti ṣọṣọ sinu Ṣọṣi ti a darukọ yi.

Nigbati o ti di ago mọkanla gan a ni a si gbọ fẹnrẹnrẹn-fẹnrẹnrẹn, fọnkun-fonkun, awọn Ọlọpa ti nwọn ṣaju Ọba pẹlu Ajẹlẹ wa E. A. Birakinbẹri ati aya rẹ lẹhin Ọba wa pẹlu Agura, Olowu ati awọn Igbimọ, pẹlu aimọye enia lati Eko, Ibadan ati orisirisi miran.

Bisọbu wa fọ 'gi sibi Iwasu yi. Ori ọmọ Ẹgba ni o ji pepe.

Bisọbu wa fi Bibeli kan ta Ọba wa lọrẹ ni Gẹsi

Owo ti Ọba fi ṣe Idupẹ jẹ (£12 12s. pọnwun mejila ṣile mejila.

Ni Mọnde ni gbogbo awọn ọmọ Ile-iwe ki i. Owo ti o fifun gbogbo Ile-iwe jẹ medọgbọn (£25.).

Kabiyesi o ! K' Ade pẹ lori, ki bata pẹ l'ẹsẹ Ma gbagbe Iwasu Bisọbu o !!!

ỌGBẸNI D. O. ADE. MANN.

O ku ewu o ! Ewu ina ko np' awodi
Awodi o ku ewu.

Ewu kekere kọ lo wu ọmọ Ọba (*prince*) D. Ade. Mann, li arọ kutu Mọnde ijọ kejidin oṣu yi, bi o ti gun Baisikulu onipupu rẹ ṣẹkulugbu (*corner*) Ṣọṣi Ake niwaju Adegboyega Ẹdun, mọto kan nbọ lati ọna Alake, pẹkirẹki ni awọn mejeji ṣe.

Bi ọmọ Ọba yi ti ri i pe ko si afaro mejeji mọ, bibẹ lo bẹ junu kuro Baisikulu onipupu yi, ni mọto na lọ Baisikulu tutu, on na fi ara ṣẹṣe. Ki Oluwa fi eyi o. *Amin.* Pẹlẹpẹlẹ dọwọ rẹ amulele o.

ọjọ Gudu Furaide eşi, ti ewu mọto wu Alarede rẹ o! Bi o ba ku ki Oluwa ma yọ ẹ o. *Amin.*

Emi ni ti nyin nitotọ,
AWODI OKE.

IROHIN IKORODU.

ỌKỌ-ỌBA.

[*Lati ọwọ Boşere Ẹlẹpẹ.*]

Si Oniwe Irohin *Eko Akete,*

Mo juba o!

Gẹgẹ bi a ti şe ileri lọsẹ to koja ọhun a o gbidanwo lati şe bẹ, a o si sọ ọrọ diẹ niba abọwọde.

Ninu Ọdun 1918, ni awọn Ẹgbẹ J. M. Shonubi ati diẹ ninu awọn Imale da ọkọ yi silẹ.

Ohun to si mu wọn da ọkọ yi silẹ ni awọn alaşeju Ọlọkọ Ebute-Ero, ti nwọn ti ri alafia ti nwọn si fi ọwọ nwọn nwa alafiafia nigbati nwọn fi sọ owo ọkọ (Ikorodu) di şile kan (1/-), ti nwọn sọ wipe sisi (6d.) ti awọn ti ngba ri ko tun pe mọ tobẹ ti awọn Ọlọkọ yi fi fi ake kori ti nwọn si taku wọnle pe awọn ko ni gbọ ẹbẹ.

A tilẹ gbọ pe awọn Ẹgbẹ Shonubi ran Oloye Oluwa (Chief Oluwa) si wọn nitori ọrọ na, pe ki nwọn jẹki a ma san sisi (6d.) ti a ti nsan ri, irọ ni, nwọn tun ran Ọmọ-Ọba Eşugbayi Eleko, ngbọ, şe ẹni to ma tẹ ki igbọ ẹbẹ, nwọn tun taku bi orukọ Lọya wa

Nigbana ni awọn Shonubi wa mura ti nwon si da ọkọ yi silẹ, a ko le şe alai ranti Ọgbẹni Samuel Ọdẹrinde Ladega bi a ba nsọrọ ọkọ yi, nitori Ọgbẹni na şe kisa nidi ọrọ yi, iba si dun pupọ, to ba jẹ pe bayi ni Ọgbẹni yi wa pẹlu awọn Ẹgbẹ rẹ ti ko si wipe, a ngba ara oke lẹhin lati fi ma rẹ ọmọ Ibilẹ jẹ, mo tọro aloriji lọwọ awọn ti nwọn ti fi ede ara-oke yi wọ lẹwu, mo si fẹ ki gbogbo enia mọ pe, ko si ẹniti o wo lati oju şanma, şugbọn a mọ iyatọ larin onile ati alejo, ti ko si wipe a npe ẹniti Ọlọrun da ninu aworan Ara Rẹ ni Eso-Igi, ati ede ti ko tọ miran, ati iwa ti ko le mu isinmi wa si ilu, bikoşe aisinmi ati ọtẹ, ati bẹ bẹ, tobẹ ti iwe kan fi sọ pọn-npọn ọrọ fun Ogbogbo-maja ati awọn Ẹgbẹ rẹ, tobẹ ti Ogbogbo-maja fi mi aja, ti Ọgbẹni Shonubi si da a lohun pe Heya ni Kotu Ganran ninu Ọdun 1924, ti nwọn si ja gidigbo yi fun odidi oşu marun, ki a to gbọ pe Otitọ bori, rikişi pin, tobẹ ti Kotu yọnda fun Ọgbẹni J. M. Shonubi pe ki o lọ gba owo Irin-ẹsẹ lọwọ Samuel Ọdẹrinde Ladega (the Ogbogbomaja-maja-maja) tobẹ ti on na fi di ero Ibadan osan gangan ti o si bẹbẹ pe on yio ma san owo Irin-ẹsẹ yi diẹ-diẹ ni oşoşu, enia Ọlọrun sa ni Ọgbẹni J. M. Shonubi, şe on na ni, nipa ọrọ Ọkọ-Ọba ti a mba bọ, nwọn da ọkọ yi şilẹ nwọn si npe ni Ọkọ-Ọba Ikorodu nwọn si ngba sisi, (6d.) ti a ngba ri.

Koi ti pari.

IKORE TO GBAMUŞE.

Awọn Ijọ Wesley Ikorodu şe Isin Ikore wọn ni ọjọ ọsẹ to kọja 20/9/25 nwọn si şe kisa ninu Isin yi, a ki ẹnyin Agba Ijọ yi, awọn bi B. L. Awodẹyin, Jacob Taiwo (Ibeji) Phebean Ẹgbin Baba Alakoso Ijọ na Ọgbẹni S. J. Thompson. Ọwọ nyin a roke o.

Bẹ la tun gbọ pe awọn Ọmọ Ibilẹ Ikorodu African Bethel Church yio şe Isin Ikore tiwọn ni osẹ iwaju (4/10/25). A nreti nyin o, ẹnyin Aji-kọdidun, a tun nreti Ọgbẹni E. A. Dowodu (Tişa) bi ko ba si ti ẹgan, Ọgbẹni yi nro *(compose)* boto-boro ninu orin, njẹ a tun ki nyin, Ẹ ku ipamọ o.

Emi ni tiyin nitotọ,
BOŞERE ẸLẸPẸ.

J. C. VAUGHAN

Ti ile-ọja Sheffield ni ita Kakawa ati ile-ọja *Excelsior* ni ita Agarawu ni orişirişi ati oniruru ohun kikọ 'le fun tita ni owo-ọpọku-ọyọku.

Ilẹkun awọn ile-owo mejeji wọnyi şi silẹ fun awọn Ọmọle ati awọn Gbẹnagbẹna: bi o fẹ da awo ni o, ero-ija dida'wo ko ni jẹ ọ ni'ya lati ra nibẹ:

Alagbẹdẹ Wura tabi ti Fadaka ni ọ ni o, gẹgẹ l'oşe fun ọ lati re yan irin-işẹ tirẹ nibẹ ba kanna.

Owo Ọgbẹni J. C. Vaughan ti di Owo Atari-Ajanaku lọjọ to ti pẹ: bi Ọgẹdẹ si ni Owo rẹ ngba kakiri ibikibi. Agbẹ ni ọ kai! bi o ri orişirişi Ọkọ ti o ri ra nibẹ ha yio şe o.

Sure tete iwọ Ọmọle, iwọ Gbẹnagbẹna, iwọ Aranbata, iwọ Asenjẹ iwọ Ageginigbo (*Sawyer*) Alagbẹdẹ Wura, iwọ Alagbẹdẹ Fadaka, iwọ Agbẹ re ba ori're tirẹ pade nibẹ.

Owo-lọwọ ni gbogbo ọja meremere ibẹ.

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Apply care Editor *Eko-Akete.*

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Preachers for To-morrow.

AWỌN ONIWASU ỌLA.

CATHOLIC.

Masses will be sung by Priests appointed.
Awọn Paddi ti a yan yio ṣe Isin ni gbogbo akoko wọnyi. (Morning)

Masses Isin Arọ,

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) Lafiaji.)
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) The Archdeacon
6.30 p.m. do. do.
9 a.m. St. John's (Aroloya) Rev. J. H. A. Ogunro
6.30 p.m. do. Bro. C. W. Wakeman
9 a.m. St. Peter's (Alapako) Bro. C. A. Kasumu
6.30 p.m. Rev. S. V. Latunde
9 a.m. Holy Trinity (Ebute-Ero)

6.30 p.m.
9 a.m. St. David's (Jordan)
6.30 p.m. do.

WESLEYAN

10.30 a.m. Tinubu Rev. A. N. Cole
7 p.m. do. Rev. L. R. Potts-Johnson
10.30 a.m. Ereko Rev. D. A. Bababunmi
3 p.m. "Harvest" Rev. Mafẹ
10.30 a.m. Olowogbowo Rev. E. E. Williams
7 p.m. do. Rev. S. A. Pearce
10.30 a.m. Ọbun Eko do.
7 p.m. do Rev. S. A. Pearce
Williams' Memorial Wesleyan (Ebute Mẹta)
10.30 a.m. Rev. D. A. Tekoe
7 p.m. do. Bro. King Paul

AFRICAN

9 a.m. Jehovah Shalom Rev. Suptd. G. A. Oke
6.30 p.m. do. Bro. E. Aderin
9 a.m. Christ Church (Ebute Mẹta)
Rev. E. Ayọ Salu
6.30 p.m. do. do.
9 a.m. Bethel Rev. J. Ṣotayọ Williams
6.30 p.m. do. do.
9 a.m. Zion Rev. N. J. D. Ṣomuji
6.30 p.m. do. do.
9 a.m Salem Church (Ebute Mẹta)
Rev. J. A. Wright
6.30 p.m. do. Bro. Ade Olugbile
9 a.m. Bethlehem Church (Ebute Mẹta)
Rev. E. David-Ṣodẹinde
4 p.m. Bro. S. O. Ilọri

10. a.m. African Methodist Rev. I. Oyekunle
7 p.m. do. do.

BAPTIST

10.30 a.m.
6.30 p.m. Rev. J. R. Williams
9 a.m. Ebenezer Rev. E. C. Alabi
6.30 p.m. do.
9 a.m. Ararọmi Rev. A. A. Puddicombe
6 p.m. do.

ISHOLARIAN.

7.30 a.m. Ilupesi Rep'table Sister Eyiyẹmi Pe
7 p.m. The Founder

EPISCOPAL

9 a.m. & 4 p.m. Patriarch J. G. Campb

AHMADIA

6 a.m. Fajir Service Y. P. O. Ṣodẹinde
5.30 p.m. Open Air Service Imam K. R. A
(Central Mosque, Arọlọya Street.)

ZION CONGREGATIONAL

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

ARMY

10 a.m. Glover Memorial Hall
Capt. Jones and the cadets.
7 p.m. do.

CHURCH OF GOD

10 a.m. 22 Ọdunlami Street, Breaking Bread
7.30 p.m Open Air Service at Campbell Square
J. P. A. Taylor

AFRICAN FAITHIST KOSMON

5 p.m. 8, Shitta Street. Bro. A. Gbogboade

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ẸNIKEJI,

Aṣọ oke to yanju mbẹ lọdọ Iya Afin Saamọta Ikẹ Ọlọrun fun tita, ọpọku ọyọku ni owo wọn, lọ bere ni 3, *St. John Street,* l'Eko, leti ile Johnson Agbẹjọro.

KERE O!

Ọgbẹni M. Winnet Macaulay, ti Ita Oju-oto l'Eko, (32, *Vincent Street*) bẹrẹ iṣẹ Ẹrọ Alọgi; Ẹrọ na si ni agbara Ẹṣin mẹfa. Bi idan ni Ẹrọ yi fi nlọ Igbado; ẹnikeji o sekọ ni o, o sagita ni o, re danwo owo rẹ ko tani lara, ẹ tete mu Agbado nyin tọ lọ.

Ero ya wa ra

ADEBOYE ṢOLANKE Oniṣowo "Gbabiọgẹdẹ" nta Panu-kikọle ati kikanọkọ, Iṣo loriṣiriṣi, Kọkọrọ (Iṣika) t'ilẹkun ati t'apoti loriṣiriṣi, Atupa fifalọwọ, Simẹnti, Ọda loriṣiriṣi ati Epo-ọda, Fikifiki, Okun ẹrọ, ati Ọṣan, ati Pakun ti Awo-ẹja loriṣiriṣi, Awo ti awọn Aganyin fi nko Ẹja-ṣawa l'okun ati Ẹja Abọmafọ, ni Ṣọbu rẹ ni No. 4, Idunmagbo Street, (l'ebute Olowu) ati ni No. 19, Moloney Bridge Street, (l'Anikantamọ) l'Eko.

O nta Iworo (Golu) ati Fadaka-tutu ati Irin-iṣẹ Agbẹdẹ Iworo ati Fadaka.

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