

EKO AKETE.

IWE IROHIN OSOSE.

ORÒ IFOJUSUN:—

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

VOL. I. No. 38. SATURDAY, MARCH 31, 1923. FOURPENCE.

Editor & Proprietor:—

ADEOYE DENIGA,

Office: 24, Williams Street,

P.O. Box 286,

Lagos, Nigeria.

ASAN-SILÈ NI OWO GBIGBA RE.

| Eko. | Ilu miran ni Nigeria. | Ilu Okere. |
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È fi owo ati *Letter range* si *Editor*.

N. V. HANDELMATTSCHAPPIJ V. H.

J. F. SICK ati AWON EGBE.

No. 7, Ita Ibode lala, l'eti *Glover Memorial Hall* (Customs Street,) EKO



Awon Oyinbo Onigowo yi nranṣe MASINI-ABANSO ti a npe ni
VESTA Nos. 1-4' olowo ati l' eṣe ni owo to roju a le fi iye-owo
won han enikeni to ba lo si Ile-owo yi.

Nwon mura tan lati se adehun pataki pelu enikeni to ba fe ranṣe
Meji a tabi jube lo ninu MASINI na.

Awon Oyinbo yi nse ori-sirisi Ileṣe alarabara, nwon si nranṣe *Cement*
ati panu kikole to nipon, ati eja Abomafu ati ori-sirisi oja
Iṣekun Ile awon Oyinbo yi si nigbakogba ti enia ba fe lati lo ba won
sop ASIRI nipa OWO. IROHIN KO TO AFOJUBA.

Ile Ita Egbo, ti Macaulay.

(Macaulay's Household Dispensary.)

A nfa orisirisi ogun Ife ni Ile-oja yi, to wa ni opopo-ns (Broad Street) I'Eko ni owo ro o

Awon-Ogun bi Oko, Pifnikiller, Ogun Inarin, Ogun Lakuregbe, Ogun Kajuina, Ogun Aran to dara, Ogun Eda, Ogun Awemo.

Ogbeni S. A. Q. Macaulay eniti oni Ile-Egbo yi je eniti o gba Ase ogun pipo ti *Certificated Dispensary*, lewo Ijoba Nigeria.

E LO DAN A WO, Ogun re je bi idan.

OGBENI J. C. VAUGHAN.

Ti Ile-Oja Sheffield ni Ita Kifawa ati Ile-Oja "Exerciser" ni Ita Agarawa, ni oniruru awon ohun kikole fun tita ni owo oppoku-oyota.

O ti nsowo Iru Ise loriserisi lati adeta odun sabin titi da ori.

ATARI AJANAKU ni OGBENI na je ninu awon onisowo Iru Ise ni da Nigeria.

OKO tita wa ni owo po o.

OGBENI DURO THOMAS.

ONISOWO PATAKI.

Ti 55, Ita Faji, I'Eko, ni orisirisi Oja to de fun u la3 Ilu Germany fun tita: awon nkan Awo abomafiy, Cement, Akara, ati opolopo oja miran.

E lo de ibe, Igbo-Akan 'mopa ni ohun to ni.

Bi e ba fe, e kowe si i, Number Apoti-Iwe re ni Ile ipin iwe (General Post Office) ni 374. Number fi-ero manamana ba a soye (Telephone) ni 243.

E WA RA OPO OJA

Ogbeni D. B. OSUNTOLU, onisowo Olanrewaju ni opolopo oja fun tita ni Sal o re ni

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Panu ikole, Aso oniruru, Ifeke, Baranje,

Olowonyo, Yomini, (Sattens.)

Ati orisirisi nkan atata miran, Oja Ogbeni yi roju o si lere ninu, oppoku-oyota ni.

E lo ra ti oyin mbe.

WHAT IS MORE REFRESHING than a sound sleep on a comfortable Bed? or time-saving than a thoroughly good sewing-machine?

A large consignment Brass Iron-Beds, Bedsteads (new arrivals from Germany) hand and Treadle-sewing machines "Gritzner" is just hand at Mr. Duro, Thomas establishment 55, Massey Street Lagos.

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CALL TO-DAY NOT TOMORROW

KILO NGLÉ MI LQ YI O? ORUN

ASQ NYIN FAYA, E LQRAN.

ASQ NYIN FAYA, E LQRAN.

IBUSUN-IBESANMI ati

MASINI-A-NJUWON

Ogbeni DURO THOMAS.

Onisowo-towolawi, ni, awon IBUSUN méréndéré onidé to soye de fun u paju awon MASINI iranjo ti a npe ni *Gritzner* oloye ati ti e'ese, lati ilu Jamani wa fun tita ni Ile Oja re 55, Ita Mase leti na I'Eko.

Ila mbe fun awon to ba tete lo ra tiw nibo: owo yepere ni a nta won, beni awon Oja na si "ka yin" to.

E lo la Awure nyin pade nibe.

GBOHUN-GBOHUN.

EYI ARA, RAFFLE NSE NKAN LODE
EKO III

Arun ti o nse oṣoṣo enia l'Eko nisisiyi ni ki a ma ta igba ati awo ni *Raffle*: aṣa yi tan titi o tan da oṣo awon omṣ ile-iwe: o di ki awon omṣ oṣodun mejo tabi mesan ma lo wa owo lonakona lati lo fi ta *Raffle*: kosi eniti ko mo pe ona ti irufe awon omṣ be, ma ja obi tabi alabojuto won lole ni eyi ki a ma seṣe tun so iwa tele ti o nko awon gṣomiran, a tile gbo pe awon omokunrin kan ma ndapara pe awon yio fi obinrin ti ko ba lo ko ta *Raffle*, ti eke ko mi mi!!! A be awon ara wa ki won fi ede si isehase bayi ti ki npe so onile-olona miran di oloraye osan gangan nipa gbigbe iwe yajule kiri pe "Gbajare *Raffle* tita o"! E ma je ki awon "Olelmuyon" (awon Olopa nu) ba nyin t'ese bo ki e to siwo ninu isegbe yi.

AWON IGARA OJU OMI NGBORUN
EWON LEKUNLE.

A gbo pe ni ojo *Monday* ose yi eje bo ikan ninu awon ara ikale ti won fi oko won mu oja tita wa sibi, ti won si gun si ebute Idunmagbo: ere idi eje nipe awon Igara kan mu oko lo da awon ero wonyi lona nigbati won mbo wa si ile yi, won si ta ikan ninu awon enia na ni ibon tobe ti eje fi bo, ti a si gbe lo sile alarun ti Oba. A tanpa pe awon Opa-Oba ki yio jafara ati ko-ngo fun awon "omṣ-orule-so-mi" n, ki won si fi won se apere fun awon egegbe won miran to l: wa nibikibi.

OBA ALASE EKEJI ORISA.

Gomina-Agba Sir Hugh Clifford gba isinmi osu mefa lo si Ilu-Oba ninu oko "Ayara-bi-aga"—*Abinsi*, o si nibi lana: Oloye Sir Donald Cameron ni yio je Adele re titi asiko yi. Oko a refs o!!!

ASORO KI LOJU OLOPA.—O.ooo leeee!

Ni *Saturday* to koja obinrin kan ti a npe ni Aluki ri omodebinrin kan pelu alaru to ru aso tele lati Ehingheti, a so pe oja aso na to ti o ni £13.

Obinrin yi si jaju mo odomodebinrin na pe ki o je ki alaru na ma gbe tele on kalo: eyi ti a nwi yi pe, beni o gba eru aso na nigbati a si lo so fun om-nkan papa, logan awon "Akeran" ti wa ogbole yi kan, won si "gbe bi eni gbe baba o-jo-nto" lo si Sabu won: Nikehin ni a wa gbo wipe oni ko ni "Iyawo" awon Olopa na ti nlo ro'ka fun Oba ni ogba oni go.

OGBENI EKETUNDE RE ORUN ALAKEJI
A-RE-IBO.

A ba awon ebi Ogbeni Eketunde kedun iku re ti o sele ni aro ojo *Tuesday* o o yi, ni ile re ni Ita *Vincent* loju Oto. Nigba aiye re, Ogbeni na je Arango-ma-ran-tise: ogoro enia lo si seṣe be fun pelu iteloron: ni edun karun oṣun (1918) ni esu gba omṣ re okunrin kan na lowo re ti omṣ na si ku si lowo: ejo yi de Ganran, igbana na, sugbon awon Bokinni (*Jury*) ti a fi dida ejo na le lowo sope kosi obi kan ni ile Yoruba ti o je mamo na omṣ re pa, ati pe esi ni oran na, beni ologbe na bo lowo iya-ewon lakoko na.

EJA MA KU S'OMI LOLA—IYEN-NI-YEN.

Gbogbo Ilu lo nku gbagba fun Ose Ajinde ti a o se iranti re lola: ese ko-gbe-ji ni gbogbo *Church* yio je: awon to ti gba *holiday* lilo si *Church* lati igba odun Keresimesi ati Odun Titun to koja, ni won yio "da nkan ni de" lola: aso wiwo yio si ma pe aso-wiwo ranse: ninu gbogbo eyi e je ka fi iwontun-wonsi se ajoyo na: ki awon enia ma si jafara ati mu Abebe dani lo si Ile-isin wtori agbako dyi. Nitoto Eja ma ku s'omi lola laisi tabitabi. A ba gbogbo enyin ara wa yo Ayo Ajinde, Aseyi-samodun o.

ENYIN ONIWE IBOLE Ẹ MO'RA NYIN O!

Ni ojo Wednesday oṣo yi awon kan kowe Ibole eyiti nwon fowo Ogbeni J. H. Doherty si lona eru, nwon si lo li iwe na gba aṣo oni £86 ni Store Ogbeni Doherty na. Sugbon a gbo pe "ile mo" awon enia cletekete nwonni nitoripe "awo nwon ya."

ADELE-OBA NREHIN ODL

Adele Gomina-agba lo si Ibadan loni yfo si pada bo wa sile ninu oṣe to mbo.

RAFFLE MANIAC IN EVERY NOOK AND CORNER.

The man in the street is wondering as to the irrefutable fact that although we are in a Crown colony, yet, Lagos of to-day is infested with many people and their myrmidons who abandoned honest avenues towards honest avocations, and carrying on conspicuous swindling practices clothed under the garb of raffles. The Criminal Investigation Department has been able to run many notorious gamblers to earth, and, undoubtedly, many would be victims are much grateful for the good business. But what do we find to-day in every nook and corner? RAFFLE, RAFFLE, RAFFLE. Newly purchased bicycles for £8 or £10 have fetched over £20. It is needless to quote instances of so many other articles with similar results. A number in several cases was sold to three persons and in other cases genuine purchased numbers are totally missing. The game in some cases is won by another swindler who is near to the owner. The game also at times does not take place after the collection of the shares. What then usually becomes of the sum collected, is beyond the comprehension of the man in the street. *Verè*: *Sap*: even minors are participating in the queer game of chance—Where do they obtain the money from? Pilfering it or otherwise? Foot-wears, spectacles, hats, razors, house and land are being exposed for raffling purposes. It is so common that the swindlers are roaming about the streets shouting, "who says raffle" with impunity. The world's conflict has brought about many astounding changes—could this be a typical phenomenon? Very shortly, we shall be having the disciples of the famous "ZAZRA," who was a gold medalist in meadacity. To apply it logically, every game of chance is a lottery, and every lottery is a game of chance.

If the present maniacal and swindling practices does not come within sections 238 and 240 of the Criminal Code, what then is the most appropriate meaning of the word "lottery"?

AN ENQUIRER

TREASURER OF SLATE CLUB

Convicted and Sentenced

Samuel Isaacs, 1st Class Draughtsman, Marine Dept. was charged before His Worship Maurice Greene, Esqre, Police Magistrate with theft of £148 6/- property of the African Staff of the Marine Dept. The facts of the case are shortly.

In 1921 the accused was the promoter of a Slate Club in which the majority of the African Staff took shares.

It was mutually agreed between the share holders that the shares be paid from month to month to the accused who should deposit the same in the savings Branch of the Colonial Bank accordingly in 1921 an account was opened by the accused and at the end of that year distribution of shares was made.

In 1922 shares were held as in 1921, Cards printed and distributed amongst shareholders, Each card shows various amounts subscribed by the holder and accused's signature as recipient.

On 22nd Dec 1922 accid left his colleagues in the office under the impression that he was going to the Colonial Bank to withdraw the moneys deposited by him to the credit of the Shareholders of the Slate Club. He eventually came back with the story that the money had been withdrawn by him, but was stolen at French Coy's shop where he had gone to purchase a tin of Biscuit and Bottle of Wine.

Members of the Slate Club not being satisfied with this story of the accused insisted on getting their money.

Accused was called upon by the head of his department to make reparation and save unpleasantness in the office this the accused failed to do and members of the Slate Club were obliged to bring the matter before the Court.

O. Alakija and Johnson for accid plead not guilty Montacute Thompson for the Crown opens case for Crown and calls Accountant Colonial Bank and two witnesses from Marine Dept:

Alibijs for accused withdraws plea of Not guilty and put, in plea of Guilty.

The Court in passing sentence on accused said I take a very serious view of this case. But as reparation has been made by the accused and in view of the Certificate of Good Character given to the accused by the Head of his Dept. I sentence him to 4 months' imprisonment.

An Acrostic.

IN LOVING MEMORY OF MY BELOVED MOTHER,
MADAM LOUISA GABBIDON

Who departed this life on the 9th day of April, 1915

Long will we mourn your loss,
Oh! what a loving mother thou art!
Upon Earth thine equal is rare,
Is this the end of so noble a life?
Shall thy children without a Comforter be?
Alas! Mother, Alas!! Alas!!!

Good are thy days on Earth,
And in Heaven thy reward is sure,
Beloved thou art among your children
Blessed and beloved in the Realm above,
Incessant in well doing she has succeeded
Dost all she could to improve the World.
Of her body could be said as of old
Never shall see corruption!

J. ONOSALEWA-THOMAS,

Lagos, 9th April, 1923.

(lati gwo Editor Eko Akete.)

SI AŞE' LU. (Politician)

Iwo aşe' lu, mo pe
Elege işe lo da' wo le,
Ma wa işe ilu re
Ninu gbogbo ona re.
Maşe je "eku werewere ja' şan"
Ma si je "ko ş' eku ko ş' eiyę."
Ogo asan lo ndun elomiran
Ati ipo ola peba oye,
Iruşe Aşe' lu bayi ko pe
Agba ofifo ni gbogbo won,
Bowo fun agbara aiyę
Ti nwon je oga fun wa,
Sibe ma se ara re ni
Eniti a o ma fi obo lo,
Yera fun ofun wonni
Ti ki npe le mo ni bi abawon

Şe ara re ni enit' o ye
Lati gba ibukun ati iyin,
Lofo awon enia re.
Opolopo Aşe' lu miran lo wa
Ti nwon je "gloko a wa won l' egba,"
Awon alata l' ori bi dodo!
Ya kuro lofo awon be,
K' o si ta bi "Oşumare."

EKUTE TI O ŞE ALAIGBORAN.

(lati gwo Banigbofa Oni-Orisan.)

Ni ojo kan ekute kan lo wa onje ti o ma je ni ale
li o to sun. Bi o ti nlo o pade ologbo kan eniti
o so fun wipe ki o duro de on lati wa gba onje ti
on wa.

Ekute: Oju re ba mi lefu, Ogboni!

Ologbo: Mo fe fun o ni onje ni.

Ekute: Emi o lo so fun iya mi ni ile bi o ba dara

Ologbo: O dara, ma lo, emi o si ma duro de o o.

Ekute: (Sure lo) Iya mi, ore mi kan, oloju
ti o da eru ba mi, ni on yio fun mi ni onje
o si aduro de mi, mo wa so fun o mi,
mo lo (o ni).

Iya re: Pada (o asure lati ba pe e pada,) eniti
o ri ni, ko ni onje, kakabe pipa ni o
ma pa o.

Ekute: Oşe! mo ni, bi mo bu gba a de, o ki
yio fi enu kan ninu re.

Iya re: Jowo maşe lo omo mi, Adufe!

(Iya lo sode, Ekute si bo sode to Ologbo lo.)

Ekute: Ore mi, maşe bitu pe mo pe, iya mi
ni o dami daro.

Ologbo: Iyare na ma feran re o.

Ekute: Onje na da, ore mi?

Ologbo: (o ki mole) on na ni o ri ni enu mi
yi; bi mo ba bu temi je emi o wa
fun o ni tire.

Ekute: Jowo on ko fe mo, fi mi silę ki nma ba
temi lo.

Ologbo: O ko tun wa si aiyę yi mo, orun ni o
laju si nisisiyi (o gbe mi.)

Awon omo ti a ba wi fun ko gbo, bi ko ba
gbo, iru ti Ekute alaigboran yi ni nwon o ma
ri.

A DUPE OJO.

Ogbeni I. E. ABRAHAM ati gbogbo ile re dupe
papo igwo awon ore ati ojulumo ti nwon ba won
daro ni omiruru ona fun ofo to se won laipe yi,
nipa iku Agnes Ayodele Abraham.

EKO AKETE:

EKO, SATURDAY, MARCH 24, 1923.

AJINDE ARA A MA JU WA!

Gegebi olukuluku Onigbagbo ti mo nibi gbogbo, oia je ojo ribiribi ninu eyiti a o se iranti ijiva, iku ati ajinde Jesu kuro ninu oku. A le bere oro yi lowo ara wa pe irufe ajinde wo leyi? ti ara ni tabi ti emi? esi ti a si le fi, ki ise esi adabowo ara wa, bikoje esi ti a ri ka ninu Bibli pe "Ara ati Eje ko le jogun Ijoba Olorun, beni Idibaje ko le jogun Aidibaje" lori Eri yi nikansojo ni oro sodo si pe Ajinde Jesu je, ti Eini ki isi se ti ara-iyara.

Ewo, ti a ba tun bere pe kinnise ti a fi je Jesu Kristi niya bayi, gegebi a ti ri ka ninu awon iwe Ihinere? opolopo Onigbagbo ni yio wipe "A ko le sese nawo ka to f'oru han" nitoripe o je eko Church pe, nitori ese gbogbo aye ni: sugbon ni gasikiya eniti o ba ro oro na jini, pelu lakaye ati mo ti a ti fi fun ni lati Ode Orun wa ko le sai so pe nitori Irira ati wa-abinuku ti awon elewu-gereje igbam—won Pharisee ati awon ara ilu re ni si i ni, nitori Eko Otito ti o fi ngun nwon lara pe laisi ife si Olorun ati si omnikereji won asan ati ofo ni googbo ofin atowo-dowo won: nigbati awon Jew ara ilu re se ori pe eko iyebiye re npa tiwon loku, nwon pobinkoto si i nwon si gbe eba Ijoba Rome igbani pe "okunrin yi nru lu, o si nko awon enia ni eko odi," oniruru esun-eke bayi ni a fi Jesu sun lojo awon Alaiye igbana nitori Eko re, to fi tu agiri iwa agabagebe awon Pharisee akoko tire: nigbati awon enia wonyi si ri pe eko-anikan-jopon won ko "muro" mo, nwon ko boju w'ehin lati di te si i, ti o si mu won lo ebe yi pe "Je ki eje re wa lori wa, ati lori awon omu wa: Mu kuro! Mu kuro!! Kan a mo Agbelebu! Kan a mo Agbelebu!!" Enyin ara, ni tiwa, agiri ijiva lku, ati Ajinde Jesu ko ju eyi lo,

o ku sowo wa ti a o tubo ma tele Eko iyebiye re yi, bi beko; adura wa ni pe ki Otito ti Jesu Olugbala wa, wa fihan gbogbo aye masai se olukuluku ni re re ti Onigbagbo ti Imale ti Aborisa.

Ki Baba si fi Ayo Ajinde yi kun okan gbogbo wa,

A! Enikeji, fetisi-ohun Olukoni nla yi bi o ti ndun kikan-kikan pe.

"Ara, E yo mo mi, ebe Eromode nyo m'eye, ebe!!!"

Dear Mr. Editor,

My attention was recently called to an article under the caption of "the C.M.S. Grammar School—a warning in the issue of your contemporary, the *Nigerian Pioneer*, of March 16th last. Both the heading and the article are sufficient to check anyone's susceptibilities. The article is a wicked misrepresentation of facts and contains no particle of truth. It is a wonder from what Source the writer has got his so-called reliable information. He has made a statement and therefore the onus of proof lies on him, and if he is equal to the task he will satisfy his readers if he could answer the following questions. (1) What has the C.M.S. Grammar School done to deserve a warning? (2) In what way or ways were (and are) the minds of the Old Boys of the Grammar School prejudiced against the *Nigerian Pioneer*? (3) Who used or uses the meetings as a Screen to shield himself for purposes of venting his spleen? (4) Who are the rascals and irresponsibles among the attending members at the meetings? Several Debates have been held in the Grammar School Hall and in none was the Pioneer mentioned but in one of Feb. 22nd last when the subject turned on the influence of the Local Press. On that occasion the proposer and his supporters sharply and evenly criticised all local papers and carried the House that "the influence of the Local Press is not wholly for good." The Editor of the Pioneer has with him a copy of the Report of the Debate which he published in his issue of the above date. Could he point out from the Report anything showing animus against his paper? The Debate was opened to all Old Boys and wide publicity was given to it, the Editor would have done himself a world of good if he had attended to defend his Press. He would also have done himself an incalculable justice if he had sought his information from a more reliable source instead of placing implicit faith in his infallible (if) informant. We all know what the Grammar School stands for, and do not thank the Pioneer for his homily.

Thanking you for the space allowed,

Yours sincerely,

Geo. I. PHILLIPS.

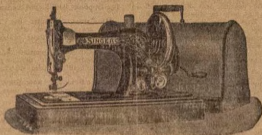
OLD GRAMMARIANS' SOCIETY.**ANNUAL MEETING.**

General Meeting will D.V. take place at the Great Hall of the C.M.S. Grammar School on Friday, April 6th at 5.30 p.m.

G. D. AGBERI,

General Secretary.

SINGER! SINGER!! SINGER!!!



Kinla! Tiwa ki nṣe a nṣe wa onibara, kini a ti nṣ'oku l'orun, nwon pọ to wọbu larin oriṣiriṣi enia jakejado Nigeria.

Ẹrọ iranṣọ "SINGER" kọkan, ni gasikia polowo ara rẹ.

Pataki ohun ti o mu 'Eḷeha jade ọsan' ni wipe a nṣe mu wa si akiyesi awon ogunlọgọ onibara wa

TI ẸDINWO NLNLA TI A Ẹ

ninu owo ẸRỌ IRANṢỌ wa ati IRIN-IṢẸ wọn, eyiti o fere ba iye owo ti a nta wọn ki ogun Jamani to bere nijelo mu.

wonyi ni die ninu awon ohun pataki ti o je ki ẸRỌ IRANṢỌ SINGER t'idi awon ẹrọ iranṣọ miran b'omigbona.

Ikinni.—Ẹwa, iteju ati idake roro l'enu ise.

Ikeji.—Irotun ti o wa lati ri oriṣiriṣi irin ise re ti o ba bajẹ ra.

Ikeṣa.—Ifowosọ'ya lati tun gbogbo Ẹrọ Iranṣọ 'SINGER' se nigbakugba l'ofe ibasepe a ra lodọ wa tabi ni Ẹka-ile oja wa miran.

Wa bere iye owo wọn ni Ile-oja wa ni Popo nla. Teko nibiti 'Ẹrọ Oyibiri' ni'agogo.

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ILE EGBOGI TITUN.

Fun irorun ati anfani gbogbo awon ti ngbe Olowogbowo, Ita Balogun, Oke-arin Qin, Idumata titi lo de Victoria Road, a si Sobu Egbogi titun kan ni Ita Balogun.

No. 69, Balogun Street,

Sobu yi je eka Sobu nla ti Filipi ni Ajele ati Ita Faji—

Phillips Medicine Store.

Egbogi ojulowo pọ nibe. Ma fi oṣo silẹ nitosi lo ra oṣon ni ona jijin.

THE OLD GRAMMARIAN'S SOCIETY.

(Literary and Debating Section.)

The last debate of the Session was held in the Grammar School Hall at 7.45 p.m. on Thursday March 22nd. The subject was "That in the opinion of this House Examinations are not a true test of Education." In spite of the subject being well worn, the attendance, including visitors, was nearly 100.

The debate was opened by Mr. D. A. Onojobi, Tutor of King's College with a well worded and eloquent speech which was warmly applauded. He first defined Education as the drawing out and developing of the mental, moral, and physical capabilities of the man. The practical realisation of this was attempted in the classroom, which was the "workshop" of education. Could any examination test Education in this wide sense? Even in any individual subject exams do not give a true test. Does a boy who scores no marks necessarily know nothing at all about the subject? Exams are only a test of ability to cram but it is the quality of work done which makes the man. Passing exams, often turned men into snobs and in any case statistics showed that few senior wranglers become famous in after life. He quoted Sir Joshua Fitch "Exams do little to test the moral powers, sympathy, deference to superiors etc." His complaint was that Exams neglected this most important aspect of development.

The opposer, Mr. J. T. Nelson Cole, B.L. then spoke. He said that like a good lawyer he would be brief to the point. What were Examinations? They were a means of testing the extent to which men had developed their capabilities. He restricted "Education" to its mental and would not touch upon its moral and physical aspects. Even cramming had its uses-it at least developed concentration and was an index of man's determination to succeed. All must submit to examination throughout life and he considered it the only true test of Education.

The meeting was then thrown open for discussion. The first speaker was Prof. A. Deniga, who said he came to support the motion but had been converted to the Opposer's view. He quoted "John Bull" to the effect that four of the most famous judges never got prizes when they were at school. The House roared with laughter at this statement which certainly helped the Proposer and not the Opposer.

Mr. J. M. Akinloye then rose to support the Motion. He at school, was always the top boy, not because he knew most, but because he crammed. Many degreed men were no use in the world. He knew of doctors and lawyers too, whose exams stood for little. (laughter)

The Hon: E. O. Moore then rose to confute the statements of the last speakers. In a short but telling speech, he explained that the unsatisfactory lawyer was not the product of exams, but of the fact that many qualities were not examined. He gave instances to show that those who succeed in exams, usually succeeded in life. He was against the Motion.

A boy from the school then rose to speak against the Motion.

Examinations made us clarify our thoughts. Questions and answers developed the mind. We were daily being examined.

Mr. J. O. Lucas then spoke against the Motion. We cannot test a man's brains in the same way as we can measure electricity on a meter. Exams are necessary.

The Proposer's friends cried down Diplomats and personality. But how can this be tested save by Exams? Mr. T. K. E. Phillips said he came with a blank mind. After listening to the speeches, he supported the Motion. The Opposer had shirked the true definition of Education.

Mr. Carrot Williams also supported the Motion. Exams are a true test, why in practical life are men placed under those without them?

Mr. Omobolu supported the Motion. He is a successful builder who couldn't pass an exam as an unintelligible preacher who had passed many. (laughter)

As the time had now passed, after a brief talk by Dr. Savage, motion was put and carried by a majority of one.

Mr. Olumuyiwa then rose and proposed a vote of thanks to the president of the Society for his work in connection with it. This was seconded and carried. Rev. E. J. Evans replied saying that anything he had done had been a pleasure and he wished the Society a useful future. He reminded the Meeting of the O.G.S. Grand Concert on Easter Tuesday in Seminary Hall and the Society's General Meeting on April 6th. The meeting then closed with the singing of the National Anthem.

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Oja bawonni lati odo awon Oyinbo re ni Ilu
Oyinbo ni owo po o.

Ogbeni na si ni awon Akete (Falt) Bata Funfun
ati awon nkan miran daradara pelu ni tita ti
owo won ko ta enia laiya.

E lo dan a wo ni Ile-Owo re ni Ita Tinubu, t' o
kajasi Kofu, l' Eko.

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a awon POSI-meremere, ti o ti ilu Qba wa
an Ogbeni Onisowo na.

Eniti o ba nfe, ki o kowe si Ogbeni na.
ni adugbo re 137 Ita Tokunbo l'Eko.

O SE' WQ NI!" (FAIR WARNING)

Ogbeni A. W. Olukolu Onigbanjo to gba Ase
do Ijoba Nigeria, nta arisirisi oja ni Gbanjo,
le Gbanjo re ni 2, Isalegangan Street, l'Eko.

O si nta ile ati ile pelu.

Awon ojo oja-tita ni iwonyi. Monday, ati
Thursday, lagogo meta osan. Saturday, lagogo
osan aro, losose. O nite san owo oja fun enia.
lu oja re lo si be.

The Philharmonic Band.



Awon oni fere yi nfun pete, ila nwon si
dun bi oyin l' eti.

Owo ti a nfi pe nwon ko po, nwon ko si
ko lati lo si ilu ki ilu.

Eni ba fe nwon, ko ko iwe si,

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TERMS MODERATE.

CHANGE OF NAME.

I Michael Adol Martins formerly known and
addressed as above, beg to inform the public in
general that from and after 1st day of April, 1923,
all letters documents, should be addressed to me
as ADEYEMI OSONARIWO.

Any letters or documents, bearing the former
name before this date remain valid ADEYEMI
OSONARIWO.

Preachers for To-morrow.

AWỌN ONIWASU OLA.

ROMAN CATHOLIC (HOLY CROSS)

Masses will be sung by Priests appointed.

Awon Paddi ti a yan yi o se Isin 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.)

Masses (Benediction). Isin Ibukutu.

4.45—5.30 6.45—7.30.

St. Michael's (Lafaji)

MORNING. 7 a.m.—8 a.m. 8.30 a.m.—9.30 a.m.

EVENING. 5.45—6.30 p.m.

ANGLICAN

| Time. | Preacher. |
|--|-----------------------|
| 9 a.m. Christ Church | The Vicar |
| 6.30 p.m. do. | do. |
| 9 a.m.—St. Paul's (Breadfruit) | Ven. Archdeacon. |
| | T. A. J. Ogunbiyi |
| 6.30 p.m. | do. |
| 9 a.m. St. John's (Arcloya) | Rev. H. V. E. Johnson |
| 6.30 p.m. do | do |
| 9 a.m. & 4 p.m.—St. Peter's (Alapako) | Rev. J. A. Cole |
| 9 a.m. & 6.30 p.m. Holy Trinity (Ebute Ero.) | Rev. S. J. Gansallo |
| 6 a.m.—St. David's (Jordan) | Rev. J. A. Leigh |

WESLEYAN

| | |
|-----------------------|----------------------------|
| 10.30 a.m. Tinubu | Rev. W. T. Balmer M.A.B.D |
| 7 p.m. | Rev. A. N. Cole |
| 10.30 a.m. Ereko | Rev. E. K. Ajai-Ajagbe |
| 7 p.m. | do. do. |
| 10.30 a.m. Olowogbowo | Rev. E. E. Williams |
| 7 p.m. | Rev. W. T. Balmer M.A.B.D. |
| 10.30 a.m. Obun Eko | Rev. D. A. Beckley |
| 7 p.m. | do. |

AFRICAN (COMMUNION)

| | |
|------------------------------|---------------------|
| 9 a.m. Jehovah Shalom | Rev. M. B. Newton |
| 7 p.m. | Rev. J. F. Ogunko |
| 9 a.m. Ereku | Bro. J. T. A. White |
| 7 p.m. do. | Bro. I. Martins |
| 9 a.m. Bethel | Rev. E. A. Akinola |
| 6.30 p.m. | Rev. E. A. Akinola |
| 10.30 a.m. African Methodist | Bro. A. T. Iroko |
| 4 p.m. | Rev. I. O. Oyekunle |
| 9 a.m. Araromi (Baptist) | A. A. Paddicombe |
| 4 p.m. | do. |

EBENEZER (BAPTIST)

| | |
|-----------|------------------|
| 9 a.m. | Rev. E. C. Alabi |
| 6.30 p.m. | do. |

BROTHERHOOD

| | |
|------------------|-------------------------|
| 7.30 a.m. Ilpesi | Pastor A. Adedeji Isola |
| 7 p.m. | do. |

St STEPHEN'S (EPETEDO)

9 a.m. & 4 p.m. Bro. Thomas Alajagbo

AHMADIA (ISLAM)

6 a.m. Fajir Service Y. P. O. Sodeyinde

5.30 p.m. Open Air Service Imam K. R. Ajayi
(Bangboge Street.)

COLONIAL CHURCH (ODAN)

8 a.m.—Holy Communion

6.45 p.m.—Evensong and Sermon

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Enikeni to ba nfe ba Ogbeni na ra awon **BIRIKI** yi le lo ke si i ni adugbo re.

Ki a ri nyin o. Enikeji, Ijafara lewa.

W' O BI, ENIKEJI, OJU L'ORO WA!!!

Masini Aranso ti a npe ni "MUNDLOS" wa fun tita niti Ogbeni J. S. JOHNSON ti 16, Ita oja Ajase, ati ni Sabu Alara Masu ni Ita Agarawu ni owo opoku-oyoku.

Ni Ile-iwo orisirisi oja ti

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Egbogi Kuruna, ati Oye re. Egbogi Iṣika, Iṣediji. Eṣe omode, Iba, Ipa orere omode, Egbogi Eda ati Aran Kinṣa, Egbogi Inu riru awon ati fun olu-oro pelu, egbogi ki ara okun-ṣi le gbi (ko ma ye e) ati orisirisi awon eyiti a ko le daruko tau.

Sise ko sibe, ki ebra tere, epokunoyoku ni, bi o fe lori, ona dowo re o.

"Awon ma jogun, ndagba si eṣe de re."

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Egbogi orisi-risi awon onfrunru aisan, Ipara olu-orun, ati agherun Jigin-oju, ati nkan mere-mere pe to wotu nibe.

Ikan-o-jikan fun iṣe ati Egbogi ti a fi nya Photo aworan wa niṣe ni opaku yoku.

Onin-ṣa wosiwosi ti a ko le ka tan po sibe bere ohun-ko-hun ti o ba ni e yio pese re fun o.

O ngbero laipe, lati si ile Eyo Idan Awogbeju ti a npe ni (Cinema) ni Great Bridge Street, Idumagba.

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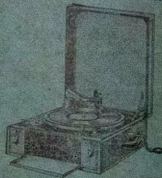
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