

EKO AKETE.

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

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Ọba Iṣẹkẹ, Iṣẹkẹ, 9, Ita 'Bode lailai', Eko

A je Ajirefa ninu ọ̀wò Iṣẹkẹ, ọ̀rẹ́nṣi-Iṣẹkẹ wọ̀nyi wa ni tita —

Iṣẹkẹ Oyinbo, Iṣẹkẹ Rubber, Iṣẹkẹ Olomi Waji, Iṣẹkẹ Onikẹkẹ,
Iṣẹkẹ Elejo, Iṣẹkẹ Ayinrin, Iṣẹkẹ Oniwòrd ati Fadaka, Iṣẹkẹ Kerewu,
Iṣẹkẹ Jòbò, Iṣẹkẹ Olokuta, Iṣẹkẹ Oloruka, Iṣẹkẹ Eleranko, Iṣẹkẹ Didan
Yinrinrin, Iṣẹkẹ Meremere, Iṣẹkẹ Mojokun, Iṣẹkẹ Adumádan

È wa wo Iṣẹkẹ wa : A ni nkan wọ̀nyi fun tita —

Ikoko Taba Onigi, Jigi, Aṣo Aran, Èrò Agbado, Iṣẹkẹ, Qti Elewuro
(Beer) ati Eleso Ajara (Wine), Awon Onje Ipatu, Aṣo Iṣẹkẹ, Èrò Ece
Qmòde, Ohun Qṣo, Abẹla (Candles) ati egbagbeje ọ̀ja miran.

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Ẹ fi owo ati Letter ranse si Editor.

GBOHUN-GBOHUN.

KITOVÌ ?

Witiwiti ti awon enia to wa l'Agege n̄e ni ojo die aghin mu ni bere pe kò s̄a si akan? Esi ti a si ri gb̄o ni pe Arun Ekute tun s̄o fer̄o de ibe, agh̄on a dupe pe bi idan ni l̄j̄oba ti nyan awon onise lo s̄ibe lati ki arun na w̄d.

OLAṢENI OMO "BURUDA," Ẹ KU LASIGBO AIYE.

Teḍun-teḍun ni a ba Ogb̄eni Olaṣeni Moore, L̄ya, omo "Buruda" daro dida duro ti awon ogunna-gb̄ongb̄o ninu ofin da duro lenu ise re ni Kotu Arolunro ti a se ni Ganran ni Monday oṣe yi, fun oṣu mesan gbako fun esun aṣemaṣe kan ti a fi sun.

J. Egerton Shyngle Olola so kasinkan ero ni ar̄o ojo yi mpa eḣe ti o be awon Ogunna-gb̄ongb̄o ero na pupo; a si gb̄o pe gpelepe re lo je ki ojo na mo be.

Njo iwo Olaṣeni, fi eyi mo Olorun Tokan, ki o si fi ko gb̄on pe or̄or̄o dapo mo oyin ni aiye.

Ẹ ku ewu ojo.

PAPAI SANT ANNA, ORUNRE.

Firi ti a wo gbagede abawole (gate) lai-lai ti o wa ni Kotu awon ab̄akoto p̄nbe, Kotu Kantanyan titun ti a uk̄o n̄is̄in̄inyi eyiti a ko 1878 si lori, ni ojo Tuesday oṣe yi, lo je ka mo pe odun yi ni o je odun meladinladota ti ologbe Santana igi owo ti ko uk̄an re ka le s̄ibe, l̄hinna Arch-deacon Henry Johnson Agb̄ede bi d̄fe, Am̄arare bi oḣe, l̄ku-iwe fi ile na se ile l̄we Giga awon ok̄onrin ti a npe ni Collegiate School ni 1896.

L̄hin evi eḣ̄d̄, lo di ile Office awon Munisiba, oḣba re si di oḣba it̄inṣe won.

Eyin enia wa ko wa ri pe igba l̄aiye? S̄aṣ̄a ni awon egbe Jagun Sautana to k̄u l̄ori ile lori.

Alagba ti a si mo ni baba wa, Ogb̄eni Elias da Silva Onile Kiniun.

Gasikiya ni awon Hausa op'owe po Seriki Goma, Samoani Goma. (Oḣba mewa, igba mewa).

BO RAJA EWUL O MA KI I!

"WOLI" AWOSUSEKAN.

Fifa l̄eti ti a eḣe pe Adajo Kotu Olopa fa P. H. Olumoyegun l̄eti ni Wednesday oṣe yi pe ki o lo wa owo a-nwo ukan fun enia ri le, yio je ki Ogb̄eni na lo so agbeje mo'di.

Ni koipe yi ni a ri iwo kan ti "Woli" yi so so-ndoko aso'elo si, eyiti o ni Angeli Gabriel mu fun on, agh̄on o kiyesara lati so pe iwe na ki ise tita l̄o mo pe ina a mo on bi on ni tita ni. Bi ohan ti a gb̄o nipa Ogb̄eni na ba je otife, eyini ni pe o je d̄p̄e Ap-run ati pe ko mo C.A.T. yat̄o si O-lilo-gbi-o-gbo, bawo ti o ti se ile gba oye F.B.P.I. oye ti o ko sara pako isegun re ti o fi si'ta ni ile re 28, Macaulay Street l'Eko n̄ibi?

Melomelo ki o to "Woli" Ab̄eḣelube yi o!

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TIFI-TIFI, JANKORIKO!

[*Lati pupu ATARI-AJANAKU.*]

Si Oni 'we-irohin "EKO AKETE."

Mo bere f'oji,

Ni gbakigba ti a ba gbo ariwo tifi-tifi jankoriko bayi, a nu pe owo te omo jagoda kan ni, eyi ti o si buru ja nibe ni pe boyaa tifi-tifi pupu nina awon to npariwo bayi po ju ti eniti nwon ni'ole bo lo.

Larin omode nikan ko ni iwa bi iru eyi nfarahan; arite ni mo wi fi apadi rabata bo ti e mo je po pupu larin awon agbalagba pelu.

Lenu eniti o ni sina tabi agbere se ise se lo ma koko gbo pe oni-sekusu ni Lagbaja, oni-wakuwa ni Tamedo! alalikuwa eyi ti o je okonrin nina won ko ko Tapa, ko ko Hansa; ayelujara ni obinrin won, ko ko kobo ko ko Toro.

Laipe yi, Oyinbo kan ko iwe sinu iwe irohin kan nile yi, o si so nibe pe, ti a ba da awon odomokorin Eko si ogorun ona, ole ni adorun nina won. Ako esi ni Oyinbo yi si ri gba lowo onise irohin "Eko Akete" ati iwe irohin miran pelu.

Awon to l'esi ako fun Oyinbo yi ko jebi! nitoripe bi gbo gbo Egun tile nle ni l'oko, ko ye pakoko, igara ati Oloja lo kun Ilu Oyinbo, gege bi a si ti nka nina iwe irohin won oseose, ati ohun ti awa papa fi oju ri ni Ilu Oyinbo, ile ojo kan ko le mo, ki nwon ma ri ole mu nibe. Sugbon bi Oyinbo ti njale to ni, Ilu won ko su lo siwaju nina ohun rere miran, ogbon ngori ogbon fun won lojofomo.

Awa dabo loja kan bi Obogilawo, glomiran tile nrehin nina wa bi ogunna. A ko feran ara wa, ayasebi a nje ara wa lese ehin, ayasebi a nge ara wa gba Ijoba, ayasebi enia fi okan tan wa, ki o fi wa se Baba Isinku ki a si fi ara wa je oye Tifi-tifi Jankoriko lori ogun ologun lai bikita fun awon omo tabi ebi ologbe.

Bawo ni a o tile ti se awon enia nwon yi si? Nigbati omo okoku—ani, nigbati omo onihun nrare kiri Ilu bi kosalabaro, aso npon mo o forun ti Baba Isinku ni gbozbo dwo je. Ewon, ewon, bi Kotu fi nwon s'ewon odun meta, iyen ha di owo fun eniti nwon ti fi owo re bi omo ale jo s'Ilu?

Ti a ba tun ro o siwaju, ti a ro o sehin, ejo Baba Isinku miran jare fun owo olowo ti o ko je. Melo melo ni awon olowo igando to wa n'ile yi, ti ko je ki omo won sun mo itosi odo won de ipo ti yio raye fi owo ke e, ti on papa ko si le lo owo fun ire ara re ki a ma sese wipe fun ire Ilu; ti o di akoko ti o fe ku, nigbati ko le mu kobo kanoso nina owo na dani lo s'orun apadi ibi to nlo

gege bi igbagbo awon Kiriyo to wi pe "O rosin fun ibakasi lati wo oju abere ju fun Oloro lati wo Ijoba, orun"; nigbana wayi, ti owo ya di eti si won l'orun, ti won ko le ge e je, ti won ko le gbe e mi; ti nwon sese sure lo pe Loya, ti nwon yan Baba Isinku osan gangan, ogo ni Baba Isinku fi ara re joye Agun-nipa tabi ako ologbo mo'owo ra.

Baba Isinku ti o ba gba oro wa yi si bi a ti wi gan, to si ko owo olowo je nitorina, ogba onigo lo npe e.

Bi Baba ko tile fi owo ke ebi ati ara re bi o ti to, ti ko na owo re fun ire ati ilosi waju Ilu, iyen ko kan Baba Isinku, eniti o ni lati se ise re pelu ododo ati otito.

Olin Gesi yoda wipe, eniti o ba gba ise Baba Isinku ni lati se "Akonta" Isiro ise re larin osu mejidilogun; sugbon ogun melo melo lo wa nile yi nissiyi, ti awon ti o to si papa lati je, ko gbojo pa, ko gbo mu; to se wipe awon Baba Isinku nikan lonfi alumoni ti awon ri nibe se omo enu pele?

Nigbati o ba se l'Eko yi, ko ni si Wili tabi iwe ilana Ipingun mo l ko ni si Baba Isinku, olukuluku enia yio ma fi ohun ni re tori ni, gbati o wa l' aye, tabi ewo ni sese, nigbati o se pe popolopp Baba Isinku ti di Tifitifi Jankoriko.

Eniti a wipe ki o kin ni ehin fi egan s'owo, eniti a ni ko l'eni l'oji fi ata s'enu; eniti enia fi inu tan, to fi okan tan, to fi ehin silu tun pe ki o toju omo on, lo tun npada di eniti nja omo na l' ole lo tun npada di eniti o aran enia lati lo d'eruba omo na pe ti o ba le pejo pegera, nina ewu ni eni re wa!

A mo pe ko si ibit i won ko nko adie ale, sugbon osan gangan ni nwon fe lati ma ko adie al'adie, l'Eko—awon akina-kina, to ntoju aladije kina ti omi adie nho ya, ti aladije nse pe; bi Oba aye ko ri nyin, l'orun nko? Ambosibosi Oba aye papa ko jafara mo nisaiyi.

Ampogo ati aisoto ko le gbe wa ga bi orile ede, tembelenku ko le mu ilosiwaju wa, ikorira nfa Ilu sehin omo lagbaja ke tani baba re? Nda Ilu ra ni.

ETI TO GBO ALQ.

Ni ose to koja a so fun nyin pe Loya Moore (kekere) bo sinu wahala ejo nla kan, sugbon ni ose yi a wa nipo lati kede re pe ejo na ejo na ti pari si gbigha agbada ati fila Loya na pa mo fun oju meaan.

Ohun ikedun nla lo je fun wa lati ri Sigismund Olaneni Moore nina wahala ti o fi owo ara re fi yi, anu si se wa popolopp fun didaduro ti kotu da a fun osu mesan sugbon ohun ti o je ki inu wa dun di ni oti rere ti Loya na ni ti iya re mo be, sugbon omo ko nku lowo onikola. Oloja Loya Moore (agba) je okan nina awon Otun Baba Egbe "Demo" Vice President of the Nigerian National Democratic Party nigbati aburo re si ti d

opo Olola Loya Shyngle mu, eniti o nse Baba Egbe na, zura ti mo pe Olorun egbe " Demo " ko ni zai na Loya Shyngle lowo, ko si ni je ki oju Loya Hoce kekere ri irikuri pupu. nitoripe omu ko aku lowo onikola.

A ki gbogbo ebi ati iyokan Ogbeni Olajeni Moore.

Ki Olorun mase je ki e ri iru nkan ibaje bayi mo.

MAJE, MA-MU.

"Ma je, ma mu, awo re wa Paka" ni orin ti a le ko nina oge yi fun iwe irohin "Nigerian Pioneer" fun ko lori ko nidi esi ti o fi si wosika ti a se sinu Eko Akete ti February 28, 1925 ni ode Oyinbo.

Toro pere ni Nigerian Pioneer ti oju ketala osu yi mawa, sugbon ki a to fun un ni egberin pose to oju, abotan ni a o bo o lori, ti a o si fi o da kun un.

Emi ni ti nyin nitoto,

ATARI AJANAKU.

KERE O!

Iwe-itan Imale Eko ti a soro re l'aipe yi ti jade, oni-kaluku ti nyan tire; e ma je ki eran nyin b'obuko o!

Sisi-sisi lodu:—

J. A. FASHANU,

30, MARTINS STREET.

ADAM I. ANIMASHAUN,

MARTINS STREET.

RAIMI ANIMASHAUN,

40, BALOGUN STREET.

ATI

Office "EKO AKETE."

OPA TI A GBE LE KA TI Ehin LOJU.

ILE AGBE PEKUN.

Bi o ba nfe posi ti o dara fun lilo nigbati akoko ba de, mase gbagbe lati lo si odo awon Ogbeni wa wonyi, nibe ni o ri oniruru posi ti a ti se lojo fun lilo; owo die ni a nta won.

Ranti mase gbagbe ki Ala je ki omu gbekin wa o.

Ile Ise

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IRANTI.

Ni iranti Baba mi owon,

Hezekiah Dangede Padonu;

Eniti o fi aiye silu ni Desa Agbadarigi ni oju kerin osu August, 1917.

O digbose Baba oninure,

Titi Pa o ma ranti re;

Wo simi Paia Jesu,

Lodu Olugbala,

Sun 're, sun 're, sun 're!

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The following programme for the visit of His Royal Highness The Prince of Wales to Nigeria is published for general information. It is subject to minor amendments or modifications in accordance with the wishes of His Royal Highness. A detailed programme will be published in due course.

Tuesday, April 13th, 1925.

10 a.m. His Royal Highness lands at Government House Wharf. Guards of Honour will be provided by the 4th Battalion of the Nigeria Regiment and a detachment of ex-service men. After inspecting the Guards of Honour His Royal Highness accompanied by His Excellency the Governor will take a short drive through Lagos before proceeding to Government House.

10.30 a.m. His Honour the Chief Justice and Lady Combe, Members of the Executive Council, Police Judges, the Bishop, and the Consular Representatives of Foreign Powers, and their wives will be presented to His Royal Highness at Government House.

10.45 a.m. His Royal Highness will descend to the Pavilion in Government House grounds where the presentation will take place of the remainder of those who are to have the honour of being presented to His Royal Highness. Immediately after these presentations have been completed a formal address from the Government of Nigeria will be read and any other addresses will be handed in. His Royal Highness will then make a short speech in reply to the Address from the Government of Nigeria; replies to all other addresses will be sent in writing before from Nigeria.

4 p.m. His Royal Highness will attend the Lagos Easter Race Meeting.

6.30 p.m. His Royal Highness will give away the Caps at the conclusion of the Meeting.

8.15 p.m. Small Official Dinner-Party at Government House followed by a dance.

9.45 p.m. Fireworks display from three ships moored in the Harbour.

11 a.m. His Royal Highness will lay the Foundation Stone of Christ Church Cathedral, Lagos.

5.15 p.m. Official Dinner at Government House.

10.30 p.m. His Royal Highness will leave Lagos by train for Kano.

Thursday, April 16th.
In the train.

Friday, April 17th.

3.35 p.m. His Royal Highness will arrive at Kano, where he will be received by His Honour the Lieutenant-Governor, Northern Provinces and the Honourable the Senior Resident, Kano Province, and other leading official and unofficial residents of Kano. A Guard of Honour of the 1st Battalion, Nigeria Regiment will be in attendance. After inspecting the Guard of Honour, the President of the Kano Chamber of Commerce will submit a written Address of Welcome.

4.45 p.m. His Royal Highness will visit the Native Town and local institutions.

8.15 p.m. Official Dinner-Party at the Residency—followed by a dance at the Visitors' Camp.

9.45 p.m. Display of fireworks.

Saturday, April 18th.

8 a.m. His Royal Highness will arrive at the Race Course and after inspecting the Guard of Honour will attend a Durbar of the Mohammedan Emirs and their followers.

4.30 p.m. His Royal Highness will play Polo.

8.15 p.m. Official Dinner-Party at the Residency, after which His Royal Highness will entertain.

Sunday, April, 19th.

The Royal Train leaves Kano.

Monday, April 20th.

6.10 a.m. The Royal Train arrives Ilorin.

8.45 a.m. His Royal Highness will leave by motor car for Ogbomoso stoppings for a few minutes about half a mile outside Ilorin Station, to meet an Acting Resident Ilorin Province the Emir of Ilorin and a few other local officials and unofficials who will be presented to him informally.

10 a.m. Arrive Ogbomoso, where His Royal Highness will be met by His Honour Acting Lieutenant-Governor, Southern Provinces, and the Senior Resident, Oyo Province. Members of the American Board Mission will be presented to His Royal Highness.

- 10.30 a.m. His Royal Highness will leave Ogbomosho by motor car for Oyo.
- 12 noon His Royal Highness will arrive at the Residency, Oyo.
- 12.30 p.m. His Royal Highness will lunch at the Residency, Oyo.
- 2 p.m. His Royal Highness will attend the Durbar of the Yoruba Chiefs at Oyo.
- 4.30 p.m. His Royal Highness will leave Oyo by motor car and will drive through the town of Ibadan to rejoin the Special Train.
- 8.15 p.m. His Royal Highness will be the guest of the Nigeria Regiment at dinner at the 4th Battalion Mess, Ibadan. Display of Fireworks.
- 9.45 p.m. TUESDAY, APRIL 21ST.
- 12 a.m. His Royal Highness will leave Ibadan by train for Lagos.
- 5.45 a.m. The Royal Train will arrive Lagos, and later His Royal Highness will proceed to Government House.
- 4.45 p.m. His Royal Highness will attend the Parade of School children on the Race Course.
- 8.15 p.m. Small Official Dinner-Party at Government House, followed by a dance.

WEDNESDAY, APRIL 22ND.

- 10 a.m. His Royal Highness will embark at Government House Wharf, a Guard of Honour being mounted by the 3rd Battalion, Nigeria Regiment.

Eko Akete Sunday Discourse.

"AŞARO FUN OJO ISINMI LATI QWQ INAWOLE".

Si Oniwe-irohin "Eko Akete,"

Ninu iwe nyin ti ijo keje oṣu yi, n'nu "Aşro fun Ojo Isinmi lati owo 'Inawole'" ohun pupo ti o ko ṣinu re dabi ti n'ṣe pade akan tabi eniti o ṣeṣe bere si ko eko fun Isinmi, ko si dabi eniti o nka Bibeli rara tabi o mo ohun ti a ko sinu re. "Eṣe nipa ti eḍa" je aditu ti ko le so itumo re rara, ko si ye fun eniti o npe ara. eṣe ni onigbagbo ko ma so ohun ti omo ile iwe le tumo lai wa lo titi.

Bibeli fi han ghangba pe eṣe tabi aigboran mitan soṣo lo so gbagbo aye di eṣe ab, Enia, ati Franko, ati Eyi, ati Eja, ati Igi, a si fi ile bu fun eṣe enikan soṣo na, iyeṣe ko to, a le wa kuro sinu oḡba Alafia (Paradise) ibi ti won ti nje gbadun ohun ti a ko le fi eṣu so tan, ṣebi ti a ti

ki ipon ri won tan gbagbo aye di lati ka fun ere eṣe ti enikan soṣo da.

Iwe Mimọ si tun ko wa pe bi eṣe soṣo po won ko le lo lai je iya. Adara Ibenko Kristi ko lo ma fun wa ni igbala, bikoṣe ka le se ara wa, lati le se gege aṣere, nipa suru, ifeṣan ran igoro lode aye, ati lati ghiyanju ati ma se rere nigbagbagbo, lati ma sanu fun alalai, lati ma gbe awon ti o ṣubu dide, ati ohun pupo miran ti o wa sinu eko re, bi Inawole ba so pe nitori Kristi ti jya fun wa nitorina iya ko ni je wa mo—je oṣo is-koso.

Nipa ti "Baba Oloto" fi Inawole fenu kan, ti o si so itumo re bi agbara re ti to, o je iyanu lẹpẹlẹpẹ fun mi. Bi Inawole ba je baba oṣoṣo pupo ti nwon ba se aida si i, ko ni na eyi to se si i ko? Tabi ko ni nkan ti aye we tṣun, gbagbo enia la ha ko sinu oḡba Eṣewo? Se awon to se nikan lo wa niṣe, be gege ni Oṣerun yio je awon ti o ba se niya, nipa se aida si ara re ati si omo eṣeṣe re.

Idariji lati eḍo Kristi je ohun ti ko le ye Inawole rara nitori o je eniti ko nka Bibeli, sugbon mo le ran febi tabi ko kọkọ gbo ti ko ba gbo ri, tabi ko le ye ti ko ba ye ri, pe nipa ododo Noah ni a fi gba idile re la nigbati eḡun omi de. Nipa ododo Abraham ni a fi gba Lot ati awon oṣo re la nigbati Oṣerun ran ibi Sodom ati Gomorah nitori a ko le ri Olododo mewa ninu re nje bi awon Olododo ba wa niṣe, Inawole ko mo pe nitori won Oṣerun a da ilu na si. Beṣi bi Krist ba fi ara re rubo nitori eṣe aṣoṣu ba ti aye nda ti o si fi wa omo se kihin re, lati ma wo fun eṣe, iwa mimo iru eyi ti a fi silẹ fun wa, iyeṣe ni ki Inawole ko ma so aida nitori o nṣele awon eko eke ati Adamo on Iyapa gbagbo ti okun ode aye nisisiyi. Eniti ko jade oṣoṣo wo lo ma mo?

Nitorina, oṣo ti ko ni ma mu eko rere, eko ti ko ni ma mu awon oṣode lati ni mimọ nipa oṣa ti Oṣerun, ko ye ki enikeni ma je ki a ri i ka ninu iwe irohin; awon eni pupo lo nṣabadun iwe irohin "Eko Akete" ti o nfun wa si oye bi nkan ti niṣe si ni ila, lati owo "Atari-Ajanaku," "Akirimanu," "Clipens," "Atelngbokun," ati awon eni pafaki miran; a ko ri aleṣu ninu oro awon wenyi, sugbon awon ti ko mo iyato dada bi okunkun biribiri to nje ara re ni Inawole yi soṣo fun pupo lati le so ohun ti y o dun lati wa. nitoripe ko si ohun ti Kristi se ti awa na ko le se si agbara oruko re, ani bi awa ba ni igbagbo a le so fun oke re ko siṣi yio si gbo ti wa, sugbon igbagbo ti Kristi wi na ko nje igbagbo agabagebe, ko eṣe ti omugbo, beṣi ko si nje igbagbo aṣoṣo to sṣona han afeju nipe on le se iṣe iyanu on si le la oju afoṣe nigbati oju on papa mejeji nipa igbagbo ti fi silẹ P'aye lo si Alijona.

Eni ni fi nyin nitoto,
JEREMIAH.

EKO AKETE

EKO, SATURDAY, MARCH, 21, 1925.

WIWE LA WE KA TO JARE QYE!

Iṣkan si, a tun ke si nyin enyin Ilu ki e mase dake ti-ndidi bavi lalai mo ohun ti a o mu se nipa ti oru Eleko, kini na Euro ni geresere, o kuro l'awada; ninu palaba niu siridi, ereke a se otan; ti ile eni ba su, vio ku ose meti pelu ojo meti tabi ojo merinlogun pere ti eniti a nperi na—ani Aramo, Da-n-siki okomin a-somodo sebi agbalagba—yio wo igbero ile yi, se bayi l'enyin agbalagba ilu ma pa penren je ti e ki vio ta putu lati lo tun sapa ekan si ni lilo sodo Gomina Agba fun pipe Eleko bo aifo re?

Ko ha yo ki e se iranti owe yi, eniti o ba dake l'ara re o ba dake, ayinike ati ayinipada owe na ni awon Oyinbo fi opa tiwon pe:—

Silent means consent.

Nje bi Aramo de, ti o si lo, ti Gomina si kuse gbogboye sinu Iwe-irohin Ijoba *Nigeria Gazette* pe tan on ri ni palo ti o tun wa ba on Gomina Agba soro Eleko titi Alejo nla na fi de, to si fi lo, kini a o ti wi? Titi di bi a ti nwi yi, a ko ri lajori ipade ti a gbo pe awon omu Oloye ni se lodo Bale lati ojo yi wa—papa nipa oru tiantian na.

A tanma pe ki ise ipade Iku nde Dede, Dede nde'ku ni, nitori bi o ma gese ni lati ojo yi wa, o ye ki a ti ma gborun oru na l'ehinkule; nwon ki nfi odun mewa pile iwere.

Oru wa ko ni po danin-danin nipa oran yi mo, nitori a ti so d'e nibe, sugbon ohun ti a le tun so fun enyin agbalagba ilu loni ni pe ni ola, ki e se ipade bi iyato larin ara nyin, ki e at wa bi e o ti se le to Gomina Agba lo, kise Bale Ilu o, lati lo bebe oru yi; ngbana bi o ma "ju'ge" ni, bi aga awon enia wa, bi beko, a o mo, nitori a ko

le gbe'nu oko fa'ko, beni a ko le gbe'le mo eniti ogun ma pa.

Ti a ba se eyi, yio je ohun ti yio dara lopolopo nitori a o mo mu "Bible" ti a wa ti ti lalai ni, tabi ti titun. Loni yi nikan ni a ro pe enyin ilu lo we ki a to jare Qye. Sugbon ti a ba joko si pe o lere ya na, lalai je pe awa enikan l'ese gbe tun'a wa, aran to ma bon wa, a to opo ile; o ye ki a gosuka, ki a si duro s'idi enu wa, ki o mu sese ngbana tabi beko, a o mo; glogbo wa ni yio si ja-lankato pa ngbana; ko si ni si ti didi awon kan ti elekuru oru na mo. Gomina Agba glogbo wa ni Sir Hugh Clifford je, baba lo si je fun wa pelu; ti o mo ba nfe nkan tabi ti o ba se se abere oru pataki kan lodo l'aba re, o ba ye ki o mo ma kan de sehin bi? Agbodo be gese ni oru yi ri nisininyi.

Ise enyin agbalagba ilu lai da enikan si ni lati da oru vi ro ninu orisirisi ipade egbo ti e o ni lo, ki o si toto *Tuesday* (Atalata) tabi *Wednesday* (Alaruba) ti a o bo si, bere lati ose ola, ki a gbo pe aba ti a da yi ti di munase.

A ki mo. Olorun le gba ojo; ona kpa so ni ona Oluwa.

O d'owo nyin o!

BUSINESS SCHOOL.

27, John Street, Abokoro, Lagos.

I beg to inform the public that the above School will be opened from 1st March, 1925, for the following subjects:—

TYPEWRITING
BOOK-KEEPING
SHORT-HAND-WRITING

at the following rates, payable monthly in advance:—

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| One Subject | 5/- |
| Two Subjects | 9/- |
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School hours from 6.30 p.m. to 9 p.m. on Mondays, Wednesdays and Fridays. (One hour for each subject.)

For further particulars, please apply to me, the undersigned, at the above address.

O. L. AJAYI.

Correspondence

Dear Mr. Editor "Eko Akete"

Kindly permit me a space in your valuable Journal to reply to an article by "An Original" which appeared in your issue of the 14th March, 1925, in connection with the new Bible Church Electric Lights Dedication Service held on the 22nd February, 1925.

In the matter of beauty, I shall dwell only on the writer's own observation. So— "Lightness our distress"—As one line is paid for as the price and heard it sung on one or two other occasions previously, I can hardly say the reader was not well served, as the vocalist attempted to combine him- self with the expression of the popular Tune "Joyous" as to the last hymn on the 22nd service—it was a bold line as my friend the congregation would surely agree; the Organist and his choir, I would have readily agreed at the writer had said that the congregation was behind the organist.

This is a fact which is always noticeable especially in all Churches whenever this particular or any other popular tune is being sung by the congregation. He who says that he has not seen this at the Bible Church Lagos, who professes a fair musical knowledge will all agree that Mr. Taylor is about the best of the African Church Organists that are at present paying to several churches in the neighbourhood in this respect.

Just 3. As to me, to use the writer's own words—"This was not the choir as I lack of two things—(1) act of singing without first being told (2) act of singing with the organist." This is a mistake. Usually, when there is a choir, it is the Organist who starts at once to the leading of his choir. I do not know whether he reminds of this with all choruses. I, as one who has been attending Bible Church on several occasions, have noticed particularly a great change in the Choir since Mr. Taylor assumed the office of Organist of the Church as far as his tone, energy and skillfulness of the choir are concerned, and should there be any reason for complaint in the development of his choir, I think he has very little, if at all, a fault to find. My recollection is well, I am sorry to say the writer and his friends were not present on the 22nd.

My own extracts on page 85 No. 11 Vol 3 of the 2nd *Week End* issue are not equally favoured with success. The choir are not equally favoured with success in being congenial to successful training of Choir boys. "One may happen to be successful at Olofinboba but I fear it may be due to luck. An Air may be fortunate enough to be successful at Christ Church but find whether a problem is transferred to St. Peter's. In this country where choirs are voluntary much depends on the enlightenment of the parents of Choir boys and their interest in Church Music."

The writer proceed for her by saying "darling collections, the organist played a piece. This piece is not worth any commendation, as I expect from her a better piece than that"—As it is to say that as an item for Harmonium Solo was not included in the programme of Service printed and distributed at the occasion, I fail to see where the writer's exception came in, rather than that, I think the Organist should be dealt with discreetly choosing St. Hanover from the Tune-Tune, Vicentians, a piece which contains the Tune that was set to the last hymn, which the organist sang most beautifully after they had taken attentively to the successive changes of various as embodied in the piece.

In view of the fact, the critic, by all appearances, has been attacked by a desire mealy for fault findings. I would therefore only advise Organist Taylor not to bother himself with this sort of destructive criticism.

Thanking you Mr. Editor for space allowed. "Qway a fika".

A CHORISTER

Lagos, 16th March, 1925

Are We Progressing?

(A HANDBOOK FOR LAGOS MUSLIMS)

17 PAGES WITH APPENDIX

By

B. ADE. MUMUNEY.

"Tika-Tore" Press, Lagos, Nigeria,

Price 6d. Net.

This is a pamphlet of 17 well printed pages, exclusive of Appendix in his front cover, the pen of a young but talented Muslim, B. Ade. Mumuney.

At the outset, the author takes us to the dim past, when Muhammadanism was hardly a Religion even named by the "Powers that be" (see page 4 and 5) past; through a variety of events not one-moment thereafter, to the modern time when this system of religion becomes, as it were, a solace to many of its votaries.

On page 6 are enumerated the six stages, namely, with age, which are the pride of every Muslim, but which the author was bold enough to characterize non-essential, or in his own words *unauthoritative* Practices; we cannot agree with the author on his view on satisfaction by prostration as if this particular act; or exaltation; for the custom, peculiar of his co-religionists; for the famous saying of ours "Idjobe f'oma' ni'd' f'aba" settles the point, that at the mode is purely Yoruba, and has nothing to do with Islamism *per se*.

On pages 13, the author paid eloquent tribute to those who had been doing their "wee, bee, bi" for the old country, in the Editorial chair of the *Times of Nigeria*, since the demise of the late lamented James Bright Davies its Founder, but seems to overlook the mention of two, at least, of the Chief Contributors, to this Journal in the person of the Rev. Parvanch J. G. Campbell and the writer, especially during the Congress Controversy in 1922 and the *Nigeria Pioneer's* characteristic on Mr. Haribert Macaulay, when the latter was away to Europe with Christ Oluwa in the same year.

(To be Continued.)

ACTION AND REACTION.

When the "X" correspondent of the *Nigeria Pioneer* in the issue of 13th September 1924 of that Journal was found articulating the bug at Bromps of Archbishop O. Ombisi in his article "Saves & Strain" he did not know that many abstract thoughts contained in that article would soon read by germinate. The gradual seedling of process perceptible in the political life of Lagos today was only in the reaction that is occurring some of our eminent men in proof positive of either a rational or chaotic-anarchal straits prevailing. We would, however, sincerely wish it were a constitutional strain.

We have to recognise that in Lagos politics to-day there are two extremes between which many oscillate. Herbert Macaulay Esqre., C.F., stands as a respectable terminus, whilst Hon. Kifoyi Ajasa Esqre., O.B.E., stands as the other respectable terminus. They are equally respectable because in their political opinions these two extremes are unchanging and unchangeable—they are to employ a classical term "constant" as the northern star of whose true fix and resting quality there is no fellow in the firmament. Dr. Akinwande Savage, however is endeavouring to come in as a third force exemplifying the "mercantile tendency". He started his journalistic career by upholding views tending to have an "atomic" effect on the mass and after succeeding to have his "patient" rejected and "given an beyond all hope" he suddenly turned somersault and began administering a "toxic" medication on wasted tissues, delapidated nerves, relaxed muscles and broken bones metaphorically speaking. Should the Doctor succeed to reconstitute his patient to perfect political health then he should certainly deserve recognition as a third force of other substance to the two "fixed stars" because between these two he stands as an oscillating Mercury. The Doctor at present is out of calculations in the reactionary measures manifested in the political life of Lagos to-day exemplified in the terrible exposures which is tending to render our honourables dishonourable. We have to develop both legal and moral insight to be able to comprehend this for is it not a truism that all things legally right are not so morally, and similarly all things morally right cannot be so legally.

We have had most degrading exposures in the past but when we come to speak of "bullions of gold" surely no expression could be employed than the Shakespearean dictum "The anchor is deep enough; will that humbly pass?"

It is true we are being degraded daily by those exposures and there is a great truth latent in the expression that the "exclusion clause" extant in our franchise may be coupled with insinuations cast on "such a one" from time to time may lead as eye openers to many. We have only to apologise to Shakespeare to make the position explicit by employing these expressions of Justice Shallow:—

"Sir Hugh persuade me not; I will make a Star-
Chamber matter of it; if they were *this ten times*
" *And their con-emptibles they shall not abuse* *Klinton*
" *Onibus; Ergo.*"

(Italics ours)

Such then is the position as we perceive it and it is a provoking truth that if this "exclusion clause" must remain then what debars "A" must also operate on "B" for the first general axiom stands good at all times "Ohan ti o ba jo ohun ni a fi nwe ohun" which to our mind is the goal to which these terrible exposures are progressing.

It is a truism that whether moral dishonesty is legalised or not, if it is still the same thing and also legal dishonesty remains the same thing whether it is moralised or not. It is not our intention to add more fuel to the existing flame, but we earnestly appeal to all and sundry to make "compassionate strain" the be-all and end-all of our exertions otherwise we stand the chance of being continually staggered into a new discovery. *Perh. Sah.*

"Enyin agbaba e lo laige se e mama je ko ho"

If the lessons of the past few weeks are seriously taken in by our leaders well and good, if not, then Young Nigerians, here is your chance, let us all rise to a man and defend our country's honour. More anon.

H. ANTUS-WILLIAMS

Mrs. E. B. Beckley of No. 53 Broad Street begs to announce that she has started cakes of all kinds; ever ready to serve!

BO TI WU KO PE TO, OTITO NI VIO LEKE.

[Lati owo AKIUMANU.]

Si Oni'we irobin "Eko Aketa."

Mo ju ba o,

Ni akoko kan ni igboro Eko yi ko si enikeni to le ni otiti ninu ti aya re ko ni ma ja ki, bi bi, lekankan nigbati oje nse firiri ti iro nigbale lakin tobe ti awon miran ti ko ni suru fi bini kuro ni ile yi, sugbon ni oju ti wa, a mo dadajaju pe otiti ni yio leke bo ti wu ki o pe to, lori suru awon Janina, ti je ori awon omo lehin awon "ko se yo" bengan Qlorun yio ma tembulu agbogbo alagbe.

Gege bi a ti se iletu pe a o se ninu wonka wa ti ose tokoja a gbidanwo lati se siba jiba. Ni akoko kan Ogbeni wa Faro Qdunsi pe Mojolagbe Asogbon Fejo si Kotu lati gba ile kan ti o ni ero pe ti baba on ni ile na, nigbati wnon fon si ejo yi a se akoyesi pe awon eleri eke po to wabu, sugbon bi o ti jepe ninu ofi o ni omo padoro ngbo si, Asogbon je ori won, beya bi ete ti nse gbenmo gbonmo lode ti wa arije ninu-ija njo lode Faro Qdunsi pelu awon isangbe re fun rope o to o je lati pe Asogbon ni ejo miran lori eyi ti awon tun nfe gba ogun ti ko kan won lowo lise sugbon Oba adake daju tun ti won lo ba idajo to larinrin pe ki nwon lo hyedenu pe Asogbon lo ni akan baba re. Ka to so ti ejo eketa ti Faro tun pe Asogbon a o pasam san die fun aye gbo ki awon eleran le fi ko ogbon. A gbo lati gnu awon opinamu Asogbon Oda lo bi Idewu ti a fi fon Oba Oyelokun pe ko fi se aya, Idewu yi lo bi Qdunsi fun Oba Oyelokun baba Kesoko iya Faro ti a nso re yi ni je Fabi ati pe eru Asogbon ni, owe awon agbalagba to wipe aye di aye Ojumbo ti eru nrodi omo je otito bikoje be kini iba mu Faro Qdunsi lati ma pe Asogbon ni ejo firiri bi a ba ni Asogbon se timotimo lo kan Faro Qdunsi ti a ba a nwa awon omo Oba se Faro Qdunsi le fi owo si aya pe omo Oba hannu hannu ni on se kini ba se ti baba wa yi fi fi ile re silo to ni toju ile omo iyen be, ki Faro Qdunsi ati awon isangbe re lo gla pe Mojolagbe Asogbon ni agba fun won nrodi tun pe Asogbon lejo ni eketa se awon papa mo pe gudugudu ni jagun bi ata ba oni ni a o ba gbonidajo wa ayara bi ata oloye Van der Meer fi are fun Asogbon pe ki Faro ati awon isangbe re lo mo dadajaju pe Ogbeni won ni Asogbon ni pelu irede re ki nwon san (L10, 10, 0.) Poni wa Sile mewa sandi—Anu se ni pupo nigbati gbo pe Faro Qdunsi yi ti se iletu pe ko si nkan lo le mu on tele Asogbon ambaibosi Iga Idagunna ti baba re papa ti on papa wa ni ipin ninu ni Ibajese bi Ogbeni Faro Qdunsi yi ti aja fun lo.

Oye ti ko kan loyo lese ko nja fun ile babba ahi dawayo bawo ni ila ti daun to, ullofiri ru awon cono pe minan wa ti oke ko je ko eladun won mo ni fi. Ewon Iga be Ogbon yi pe aro ati o-lyota inu a ti ko je se ba ai ni ai aruwo yi on-pa la je ko ba ti adaha taba, epe magbe yada wa jise fun.

Se ninu iloko dala ni efo funfun ti njade wa, a se abiyee olan ninu awon emo re to eso ero ti ko re ko kpa bi je a ti bu wipe emu eboru ko emu re jaba nigbadi omo re yi jeoyugba-ya lati la efo jama nigbadi omo re yi jeoyugba-ya lati la fun ati aga plan, ati pe lehin igbada Ogbon awon emu ni oja wa ta si ni ayi. La si odo Oyinbo ni oja ta balu on ni yi jara cinwin ara ilu e o ri. E did ju balu on ni yi jara cinwin ara ilu e o ri ara lode pe la ko ba si ti awije adu-ja yi ko ko je balu ko go to omi, fi so ko bi komo ko ebo ti balu re ti ko je ki bopoo wa larin ebo, bi wo ni agero du yi tiabi fun to, lani ko mo pe si jise. Aso-phon yela Olawo taba yi lo ko si arin won ti ko gbo ti eku wi fun eyi ninu gogoo re abolan dani boju pe: ewe nre ozun aye gwebon aho ni yio lele; Sana! Ajitobi, Bala Odunsi, Lawan! Agogog-gu iyoku di owe yin o.

AWA KO JE PE ENIA FUNFUN NI DUDU.

Ogbe ni oruko wa *Akirimintu* a fi ese le ona (*Customs*) Bode ni wai pe si lati re ti labari fun awon ena wa ko نگرددند *Eko Akete* ni a ko fehin fi. Pele midetan ni a fi hau fun won pe iyabo alaha la se abiyee larin awon akowe Bode ni lati a nana ono (*Revenue Branch*) is; iye ni ipe-hon fun gon-kei; O-bee ni olari w ni n bi (Mr. Atee) nre se re gge bi ofin ise. Oba ti ma, iwa re tun bi ni jante nro ena bi awon elominran ti se o ki mo ahi olakan nro isowo fana tawo amode zura wa nipe ki Olyun fun bo fira emi re. Ni (*Manifest Branch*) iyen ni awon to ko nba omi won gbatu, a ko se se ki a ma yin O-bee ni David A. George (awon ma bi won oluwin jeje) yela awon isangbe re Pa Leich, Dusanjoon, Makon-ge ati Olyen wa a *Calabar*, bi awon ena ba niha nre bequnni a o ma tuki awon ba enu ba si ni oju ta ena, a o tawo si bakama nitorina awon abegun ki awon lo se je bi be ko lominran ku lo idale apapadato, abo oyo la so fun gwo zabab.

Nigbati ayi kiri yada ni a wa gun Kerent nibili gwo ngun si lo lati ni olin toto ipe ib, bi a ati nje; ari je a ko je o otiro abe ki a pa ro bi a ba so je Ogbon ma. fi iley Walfongh-yo nse bi arin an oto ohun gbo,lo ninu ogha ranur-nu yi opo-oro yio wape (babba E-ba nro) O-ben I. J. Sakaunde (Aya ni to gun I-2) yi ko kere ninu je re ati pe i-a re ninu odun titun yi kin ena bi ninu nitoripe ki ro foju lati fi ohanbaban to ba nse sile ko dade la ran o loyo fun awon a ni a ba ni adu o hawo iwa re ti mo fun se a-iyesi ni se bi iwo yio file yin ibon fun, yio so ti gnu re loji sile fighon ni gha manran fo-ro re a la ebu laza bi

apa ninu tami wa ti ko ni gwebon tire tara, "ba ha E-ba wa gnu ni woyi ari ese ta ni 1/8 a owo re o ma fi ma"? Igba lo nigba na niban o.

EYE TO SO INUN O LE SU OKUTA.

Ni alako kan ni igboro E-co wa yi, gbooko wa fere so areti ni fun odunru id-pu ni oti od. O-g- gun H. C. Moorhouse jade nigbati a rope o-g-a awon apakan yon bi emu yon oti, gwebon agbina wa agbin bo omi to gbo yon gerere ni ese re awote. Ni abawo fi a gbo pe fi ba ni ma-za lati yin leginso fun aroo ni pade arum; llo Oyinbo la se emaji gbo,lo wa mi pe: O-anga Moorhouse fi ese omu re yon bi fi ma nigbe, o se be loti emi ti ese omu na iwale ait pe oja ko tiki la a. Ni p-u ijo mela yi ni a gbo pe -so-ni Bala oke lla Major Barret Grey je bi awon Olaye wa ati aw-a R. ibi fi owo so san ti Ijoba ni; fi p-o A-er-g- Oba llo Oyinbo, ni oyo g-o gba ni em wonyi dara poyy, yatabo nikan ti a fe toba si ni pe awon e-ota ti Yoruba nre ni daradapa nre fi ara woti hau foji Agaju Bala oke lla Major Barret Grey, biwo lo ti se ti vijun fi awo sinu un iwe biyi ki o si ma re ara re ni Lemona, fi hin labari ti all ti O-lun si yin larin agboho llo wa aibe, boya fi fi owo sinu iwe fi ti. Tiyan fi owo si bi Lemona je je Lemona Moqalaji fi All Balogun ni, tabi Lemona ki o si fun awon e-aba (ko se yo) nitoripe e-la, ni ora Lala je olari gboho Lemona awon Masuhunk, jupa ni Moqalaji jomo ni igboro Eko.

Awa ko je se o-j-sajo ena ka ri orito n'e ki-a ma so, bawo lo to se to, ki Olaye O-lun ko-ro s-ah, fi owo sinu lae Iyesi yi sinaju Olaye Elete O-lib, ki wa efo kamfan nre tun, iwa ko to ni o) ju boyi lo fun Bala oke lla. Abo oyo la so fun gon-kei, abo,

Emi ni fiyan mitoto, AKIRIMAND.

Jubili Ono.

ISIN IRANFI, NI OJO 29 OŠU
MARCH, 1975

1. Ipada Adura ni agogo mefa owo ru kutukoto, Orin 2. Oyo Olyun fun kika: is-ash 52
1-11. Orin 37.

II. Isin. ISIN OWURO.

Awon Elo Falaki Fun Isin na.

1. Orin ti awon Aşaju ninu isin yio ko wo ilo, 374
2. Orin 58.
3. Awon epe ti a o fi bere isin Let 25-10;
Luku 10. 23, 24; isina 52.7.

4. Enyin ara.....de Oruko Olawo ni ki a

fi iyin fun.

5. E wa e jeke a korin si Oluwa.
 6. Awon asayan Psalmu 96, 126, 72.
 7. Iwe kika Ekini Lefitiku 25. 1-19.
 8. Awa Yin O, Olorun.
 9. Iwe kika Ekeji Ise Awon Apositieli 2. 1-11.
 10. Olubukun li Oluwa Olorun Israeli.
 11. Igbagbo de Adura fun Ore ofe.
 12. Orin 30.
 13. Awon Akanse Adura.
 14. Orin 92.
 15. Iwasu.
 16. Orin pataki ti a se fun Jubili. Idawo Ope.
 17. Ibukun.
 18. Orin akojade 561.
111. Iain ni Popo Ita ni iranti ibiti a tetekọ nwasa larin itu, lojo ale.

AWON AKANSE ADURA.

1. Adura fun Oba George. 2. Adura fun idile Oba Gesi. 3. Fun Osemowe ati awon ijeye re; a o si ranti Owa ti Idanre, awon Oloja gboibo ati awon Balẹ ilu ni ayika Ondo. 4. Fun awon Alufa, awon Onise wa ati fun gboibo enia. 5. Adura Jubili. 6. Adura fun Itaakale Ihinrere. 7. Fun Egbe ti ntan Oro Olorun ka, papa Egbe C.M.S. — 8. Adura Ope.

ADURA JUBILI.

Oluwa orun on aye, ninu awu Re si awa omo araiye ti O pese Jesu Kristi Omo Mimọ Re bi Olarapada ati Olugbala wa. A dupe lowo Re fun eban nlaia yi; ati pelu ti O si mu ki ihinrere Re tan kale titi o fi de ile Ondo. A nyin oruko mimọ Re logo loni nigbati a ranti oro Re iyebiye ti a ti owo awon ojise Re mu wa si ile yi ni adota odun ti o koja. A dupe fun opolopo awon ti o fi omije ati suru fun irugbin oro na ti awa ni ayọ ka loni. A dupe ti a ri i dadudaju nipa abo ati ipamọ Re lodun wanyi pe agbara Ewu ko le bori Ijo Re. Te imọ iseun ife Re mo wa lohan, wo ogunlogo awon ara wa ti o wa ninu okunkun sibe, ki O si mu ki sa na ki o yara de nigbati olukuluku yio ma wole loruko Jesu nikan, Eni pelu Iwo ati Emi Mimọ ti a nfi oia ati ogo fun nigbagbogbo ati titi aye ainipekun. *Amin.*

Fun awon Egbe ti ntan oro Olorun kale, papa Egbe C.M.S. Olugbala awon, Iwo ti O ti goke si ibi giga li owo oton Olorun, ti O si gba eban fun enia; Da Ore ofe Emi Mimọ Re silẹ sori awon enia Re. Si mu ki nwon ki o le ma fi inudidun mu jade ninu ohun ini nwon fun itanka ihinrere li aye. Bukun fun gboibo awon ti o so ara nwon po bi oniruru Ege lati ma tan ihinrere kakiri, papa Egbe C.M.S. ti o ran oro Re si ile wa; se won ni eleri asetan ati oloto bi nwon ti nkede oruko Re ti o logo; si ma busi ise owo awon, tobe ti imole otito Re yio tan si ibi okun-

kun biribiri aye. Gbo ti wa, Alanu Olugbala, Eni pelu Baba ati Emi Mimọ ti o wa ti o si njola lai Olorun kan aye ainipekun. *Amin.*

ADURA OPE.

Olorun Olodumare, pelu irele ni a fi ope akanwa fun O, nitori ore ati iseun ife Re si wa, ati si gboibo enia. A dupe lowo Re fun imole ihinrere Re: fun lala awon iranse Re ati appa awon enir Tiru lode aye. Pelupelu awa si ibukun fun oruko mimọ Re nitori awon nwon si ti nwon ti jiya ti nwon si ti ku nitori Re ni ile ajeji kakiri aye; a nbe O lati fun wa ni ore ope ki a le tele aperi nwon tobe, ti awa na yio pe alabapin ileri Re orun nikhin pelu won; nitori Jesu Kristi Oluwa wa. *Amin.*

This, That, and The Other.

By an Old Crow.

Unitarianism or Isholarianism—Which is it?

It is sensational indeed the news that Prof. Adeoye Deniga and a few prominent members of the Brotherhood (Unitarian) Church have severed their connection with that Church. Africans of this side of the world are noted more often than not, for what could be described as follows:

Gbigbe sara koja Mosalaji.

This Church at one time enjoyed the reputation of being very reasonable in her doctrines as well as in other respects. This popular reputation began to wane the moment it was rechristened Isholarian Brotherhood. Mr. Adedeji Işola, the head of the Church, is certainly not the author of Unitarianism—a faith which is as old as the hills—and the idea of naming the movement after his own personal name does not in my opinion fall short of Self-advertisement. Sir Isaac Newton, the author of the Law of Gravitation was a Unitarian. Milton who is one of the immortals in the realms of English literature was a Unitarian. Florence Nightingale of the Crimean War fame was a Unitarian; and so forth. These eminent people did not make their names synonyms for Unitarianism and one wonders, like Alice in Wonderland where Mr. Adedeji Işola does come in!

It is gratifying, however, to note that a fairly large group of people (including Prof. Deniga and perhaps Dr. O. Sapara, I.S.O. etc., and other once prominent members of the Church)—people who could not submit to the leadership of one, who seems to believe in Autocracy rather than in Democracy in the administration of a

Church.

The members of the Igolarian Church owe the public an explanation as to why so prominent men should leave them in sheer disgust, and in looking forward to such explanation while bold on further comments *ad inferni*.

AN OLD CROW.

THE EDITOR'S OBSERVATORY.

Police Versus Oluwoyegen.

The police, we learn, are prosecuting one P. H. Oluwoyegen of 22, Marston Street, Lagos, for unlawful practising as a medical practitioner; the matter, it is stated, arose out of the wording of bills said to have been issued by the latter in his name.

Dr. D. Oluwoyegen, or words to that effect, to his "patients" demanding money for service rendered.

Any Cheques for Beggars?

John— "I say, Bily," what about that.....drossand
Mr. Hush, old chap, tell it not in Gath, "Mung" is the word!!!

Our Budding Author.

We acknowledge with thanks the receipt of a copy of a manuscript entitled *Are We Progressing? Being a Handbook for Lagos Muslims* by B. Ade. Mummy of the Ilesha-Toro Press.

The booklet is written in a racy style, and the get-up excellent. Copies are on sale at these offices, and at Mr. J. A. Foye's, 30, Marston Street, Lagos at 6d. each.

One is your master, even Christ, and all ye are brethren" Christ.

We beg leave to announce, for the information of the many friends of the new Unitarian Christian Church, that the temporary place of meeting of the body is Arapa Hall, 12, Williams Street, opposite Eko Akete Offices, at 5 p.m., every Friday. Communications can be forwarded to the secretary, Mr. Rajit Turton through us; all are welcome to the Friday meetings.

Osodo Church Mission Jubilee Sermon.

The Rev. Dr. Howells, D.D., will preach the Jubilee sermon of the above Mission, in connection with the Jubilee Celebrations at Ode Osodo, sometime in April next.

Mr. and Mrs. A. Kessler left the town for Europe on the "Waboo" on the 19th instast. *How Foye's.*

E SIN QLORUN ALAYE!

By Isin Qlorunkansoso-Mimo ti a soro
alabo ti fi idi mule) enikeni to ba fe wo
ko ti, tabi ti o ba fe se abore, oro nipa
ko ti, le kowe si Sektiferi Ijo Ogbeni
Tartun, ti e ba fe fi irufe Wosika
soro si Bokinni yi, tayotayo ni a o fi
a fun ti e ba fi ran se.

Nisisiyi Ipade wa ni ojoro Osose ni agogo marun ni Gbagan Arapa, Ichi Ibi-Ise Eko Akete; gbogbo enyin, oye wa patapata potogodo ni a pe wa sibe.

THE NATIONAL CONGRESS OF BRITISH WEST AFRICA

Congress Day 1925.

The Committee of Lagos Branch will be
AT HOME

in the Glover Memorial Hall Committee Room
on Sunday the 28th March, 1925. 5-7 p.m.

All are invited

19th March 1925.

A. L. JOHNSON
E. A. FRANKLIN
Joint Secretaries.

"EKO AKETE" LAW REPORT.

[Copyright.]

[Lati owo ATOLUGORUN.]

Irohin ile ojo ganran niwaju Onidajo meta eyi ti ojo alakanse 'gege bi' ojo ti won jobo papa lati gbo ti pagidari awon adajo woyi ni Olofa Comb onidajo agba, Olofa Van der Meulen ati Ogbeni Tew.

Ejo yi ni eyiti Ijoba nba Loya Olofensi Moore ro gege bi Alari Ajamaku ti rohin re ninu iwe irohin Eko Akete ti o se to koja—

Olofa Donald Kingdon Olofin fun ijoba (*Attorney General*) ati Agbejo ro Oba Cecil Wifilium *Victor Garry (Solicitor General)* lo sin wa lati wa ro ojo yi—Awon Loya woyi ni Loya Olofensi Moore gba—Olofa Shyngle Floya E. J. Alex Taylor Egun-bi-ile ati Montacut Thompson Ajisodidun—Eyin Okawe wa awon Loya meta won yi, le fe ko ye yin daradara wipe okun bautu to ja odi kale niyen beni ojo yi—Ni agogo mpsan koja isetu marun ni Olofa Kingdon didi wipe on lo, se iwe yi wa si iwaju enyin agbagba meta fun di daro—(*Your Honours, I appear to make the motion*).

Olofa Syngle didi oni on ati Taylor ati Thompson lowa fun Loya Olofensi Moore—
Olofa Kingdon ni on mu Loya Moore wa siwaju fun wipe ke fa oruko re ya kuro ninu ise Loya ke si daduro ko ma ise Loya mo—
(*Koi ti pari.*)

Preachers for To-morrow.**AWON ONIWASU QLA.****ROMAN CATHOLIC. (HOLY CROSS)**

Masses will be sung by Priests appointed.

Awon Padri ti a yan yio se Isin ni gboḡbo
skoko 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

ANOLCAN

Time, Preacher.

| | | |
|--------------------|---------------------------|-----------------------|
| 9 a.m. | Christ Church, | The Vicar |
| 6.30 p.m. | do. | do. |
| 9 a.m. | St. Paul's (Breadfruit) | The Curate |
| 6.30 p.m. | do. | do. |
| 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 (Estate-Ero) | Rev. S. J. Gansallo |
| 9 a.m. | St. David's (Jordan) | Rev. J. H. Ogunro |
| 6.30 p.m. | do. | do. |

WESLYAN

| | | |
|------------|------------|--------------------------|
| 10.30 a.m. | Tinubu | Rev. L. R. Potts Johnson |
| 7 p.m. | do. | Rev. D. A. Bababunmi |
| 10.30 a.m. | Ereko | Rev. A. N. Cole |
| 7 p.m. | do. | Bro. C. W. Faulkner-Shaw |
| 10.30 a.m. | Olowogbowo | Rev. D. A. Bababunmi |
| 7 p.m. | do. | Rev. S. A. Pearse |
| 10.30 a.m. | Qbon Eko | do. |
| 7 p.m. | do. | Bro. G. B. Craig |

AFRICAN (COMMUNION)

| | | |
|-----------|-------------------------------|--------------------------|
| 9 a.m. | Jehovah Shalom | Bro. T. D. Shaw |
| 7 p.m. | do. | Bro. J. A. Laleye |
| 9 a.m. | Christ Church (Ebute Meta) | Bro. T. K. Aderin |
| 7 p.m. | do. | Bro. W. K. Fafunwa |
| 9 a.m. | Bethel | Bro. A. Abayace Cole |
| 6.30 p.m. | do. | Bro. E. O. Idowu-Onitiri |
| 9 a.m. | Zion | |
| 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. | do. | |
| 10. a.m. | African Methodist | Bro. J. K. Coker |
| do. | do. | Bro. E. A. Amusa |

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. | do. |

ISOLARIAN BROTHERHOOD.

| | | |
|-----------------|-----------------------------------|------------------------------|
| 7.30 a.m. | Ilupeai | Pastor A. Ibaru |
| 7 p.m. | | Resp'ble S. A. Coleman Danie |
| | | ST. STEPHEN'S (EPHYEDO) |
| 9 a.m. & 4 p.m. | Rev. Patriach J. G. Campbell | |
| | | AHMADIA (ISLAM.) |
| 6 a.m. | Fajir Service | Y. P. O. Sodind |
| 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 | |
| | | Colouel Hipsey |
| 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. F. Terrell |

IGBE L'OWO WA**EKO.**Bi dwo Ekuḡ, Epo ati Cocoa ti ki
osẹ yi leyi:—**EKURO**

£14 17 6 fun ton kan.

EPO.

£27 10 0 fun ton kan.

COCOA.

£28—£29 fun ton kan.

KANO.**GROUND NUT.**

£13 0 0 fun ton kan.

J. G. VAUGHAN

Ti Ile-Oja Sheffield ni Ita Kakawa ati Ile-Oja "Escalier" ni Ita Agarawu, ni oniruru awon ohun kikole fun tita ni owo opoju-oyoku.

O ti ngowo Irin Ise lorisirisi lanti adota odun odu tita di omi.

ATARI AJANAKU ni QGBENI na je ninu won onigowo Irin Ise ni ilu Nigeria.

OKO tita wa ni owo po o.

Ero ya wa ra

ADEBOYE, SOLANKÉ Onigowo "Gbabigede" nta Panu-kikole ati kikan-ko, Ise lorisirisi, Kokofo (Isika) t'ilekun ati t'apoti lorisirisi, Atupa fifalowo, Simenti, Oda lorisirisi ati Epo-oda, Fikifiki, Okun ero, ati Ogan, ati Pakun ti Awo-aja lorisirisi, Awo ti awon Aganyin fi nko Eja-sawa tokun ati Eja Abomafo, ni Sobu re ni No. 4, Idunmagbo Street, (I'ebute Olowu) ati ni No. 19, Moloney Bridge Street. (I'Anikantamo) PEko.

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

Owo Oja re fanimora. E lo ra tiyin nibe

Coffins to suit your Taste.

Coffins with Pillows, Shroud, Brass Edges, and Removable Lids, on sale at L. Kesler'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 Saanota Iko Olorun fun tita, opoku oyoku ni owo won, lo bere ni 3, St. John Street, PEko, lebi ile Johnson Agbajoro.

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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.*

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*"Crystall" Brand
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Send for a trial case to-day and
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Egbogi yi dara pupa fun Aboyun, ipa, Aran, Oyun ti o ba fe baje ati ori-pirisi arun ni ki je kaabinrin himo.

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Oniruru Posi h o wa fun tita; 1904 Pa
I. Samuel owo won bere lati Poun me
abo titi de Poun mejila gile mejila. 8
ri won ra ni 40, Campbell Street, la
Ile-isin Sogbi Ebenezer; ati ni No. 7
Igbogere Road, nitosi King's College.

White's Convulsion-Killer.

(FOR BOTH CHILDREN AND ADULTS)

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The Reliable Dispensary.

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every halfhour until the fit is gone. As a pre-
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Akasuwe.—Fun Agbalagba, Sibi ti a fi ni
meji-meji ni ababo Wakati, titi aiperi na ya
oluwa re sile. Fun omode sibi lokan lokan.

Ki Aiperi na ba seni.—Fun Agbalagba, ki
ti sibi meji-meji tele ni lojo. Fun omode
lokan. Ki a mi igo na daradara ki a to ni
gi na.

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