The Chief Secretary Government

EKO AKETE.

"Emi yio fi ohun ti o ndun Makunnu han awon Alagbara, Ngo si je Alagbawi awon Odi."—W. T. Stead.

Vol. II. No. 75. SATURDAY, DEC. 15, 1923. Fourpence.

17 DEC. 1923

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Ọgbẹni DURO THOMAS

Onișowo-towolawi, ni awọn IBUSUN mèrémèrè onidẹ to ṣẹṣẹ de fun u lati ilu Jamani wa fun tita ni Ile Ọja rẹ 55, Ita Mãse leti ita Faji, l'Eko.

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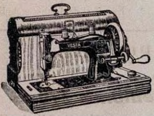

Awọn Oyinbo Onișowo yi nranșẹ MASINI-ARANSO ti a npe ni VESTA Nos. 1–4 t' ọlwọ ati t' ẹlẹsẹ ni owo to rọju, a le fi iye-owo wọn han ẹnikẹni to ba lọ si Ile-owo yi.

Nwọn mura tan lati ṣe adehun pataki pẹlu ẹnikẹni to ba fẹ ranșẹ Mejila tabi jubẹ lọ ninu MASINI na.

Awọn Oyinbo yi nșe orișirișì Ilẹkẹ alarabara, nwọn si nranșẹ *Cement* ati panu kikọle to nipọn, ati ẹja abọmafọ ati orișirișì ọja.

Ilẹkun Ile awọn Oyinbo yi și nigbakugba ti enia ba fẹ lati lọ ba wọn sọrọ ASIRI nipa OWO. IROHIN KO TO AFOJUBA.

J. C. VAUGHAN

Ti Ile-Ọja Sheffield ni Ita Kakawa ati Ile-Ọja "*Excelsior*" ni Ita Agarawu, ni oniruru awọn ohun elkọle fun tita ni owo ọpọku-ọyọku.

O ti nṣowo Irin Iṣẹ lorişirişi lati adọta ọdun sẹhin titi di oni.

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ẸNIKẸJI,

Aşọ Oke to yanju mbẹ lọdọ Iya Ali Saamọta Ikẹ Ọlọrun fun tita, ọpọku Ọja ni owo wọn, lọ bere ni 3 St. John Street l'Eko, leti ile Johnson Agbẹjọro.

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Orişi awọn Egbogi na pọ ju eyiti a le ma kọ silẹ ninu iwe yi, bẹni ẹdin owo ori wọn si pọ to, sa wa wo wọn.

Lẹhin *Christmas* (Keresimesi) owo awọn Egbogi na yio pada pọ si ipo Nitorina, ma jafara.

Ọpọlọpọ Egbogi miran ti o ti mọ ni ō si ri ra ni ọpọ pẹlu.

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

GBOHUN-GBOHUN.

:o:

IGARA NDA WỌN LỌNA!

A-wa "Mọto" kan ti a npe ni A. M. Ogunbiyi kan agbako kan pẹlu "Mọto" rẹ *L 643* lọna Apapa ni *Saturday* to kọja bi o ti mu aya oyinbo rẹ lọ si Apapa ninu "Mọto" na, ti nwọn gba ọna ilẹ ni Opopo Apapa ni Ebute Mẹta, ti cn nikan si tun npada bọ wa si Eko niwọn agogo mẹta oru, bẹni o ṣalabapade awọn ole ti nwọn na nkan bi okun sọna fun ki "Mọto" rẹ le kọsẹ lojiji, ko si sojude; bẹni nwọn sunmọ ọ pe k'o wọ'lẹ, k'o wọ ọrun, nwọn si ni bi ko fun wọn lowo, o ku ọna to ma gba; ki a ma ba lọ wo-nna mọ, a fi igbati ọdọmọkọnrin yi jaja fun wọn ni pọnwun marun ṣile mẹta (£5. 3. 0.) ni awọn Igara yi to da silẹ; bi ọrọ ti ri gan la sọ yi gẹgẹbi a ti sọ fun ni.

Eyi ma ṣẹ kuro l'awada; kinla? Eko tun fẹ di bi ti atijọ ni, ti awọn ole ati Igara ko nye gbe Sunmọmi kiri ile-onile l'oruganjọ ni Igboro Ilẹ yi; ọna Apapa lati Ebute mẹta si tun ndi ẹru-jẹjẹ fun ẹnikẹni lati rin?

A bẹ awọn ọga Ọlọpa gidigidi pãpã awọn Ọgbẹni R. B. Ries a-bi-mimu-ole-lọtọ ati A. Ọpẹnibo a-f'oju-ole-han-araiye-kedere ki nwọn maṣai dide si ọrọ yi nipa dida awọn Ọtẹlẹmuyẹ wọn sinu igbo lọna Ijọra nibiti nkan yi ti ṣẹ ki nwọn si ran awọn enia lọwọ lati bọ ninu ewu airotẹlẹ yi nipa gbigbe awọn ole na li ojo-nto ti a o si fi da Sẹria to wọ fun wọn.

Ẹ KU IṢẸ OLUWA.

Alufa Agba A. N. Cole ti *Church Wesley* Ita Tinubu ati Alufa E. E. Williams ti *Church Wesley* Olowogbowo lọ si Ibadan ni *Saturday* to kọja lati lọ bẹ iṣẹ Ijọ wọn ti nbẹ nibẹ wo pã. Ẹnyin Ijọ wọn, Ẹ ku'le de o!

KABỌ, AYA AYỌ TIWA NIKANṢOṢO.

A ki Iya-afin Mrs. S. A. Thomas ti No. 5 Ita Taiwo nibi kabọ lati Abẹokuta nibiti o gbe ti lọ "gb'ọlọfẹ" diẹ lẹnu oṣu mẹta to kọja; Iya afin na de ni *Saturday* ọsẹ ọhun.

Abọ o, ara Abẹolumọ, ara ko ṣe giri bi?

EWO NI TI IWARA-PAPA?
TA LO RAN BELU WỌ'KỌ?

Agbako ti "Mọto" kan ti a npe ni *Reo L 267* (*Motor Waggon*) ba pade ni *Monday* to kọja lapa Ọta lo mu ki ati ẹniti o nwa "Mọto" na ati awọn ero to wa ninu rẹ, sojude sinu koto kan nibe tobẹ ti a fi gbọ pe A-wa "Mọto" na fi ara pa ati awọn ero; a sọ fun ni pe ẹnikan lo sọ "Mọto" na di ti kiko ero nigbati o jẹ pe ẹni ti o ni ko lala fifi "Mọto" na ko ero, ati pe ko daju pe a tilẹ fun ẹniti o sọ "Mọto" na yi di ti ero-wiwa laṣẹ irufẹ iṣẹ bẹ; o yẹ ki mẹlọ-mẹlọ ki o to irufẹ ẹni bẹ ti o ba ṣe õtọ ni ọrọ yi: iṣẹ ti a ran ni l'a jẹ; a ba A-wa "Mọto" na kẹdun agbako yi ati awọn ero rẹ ti a gbọ pe nwọn f'aragba lẹjọ na Pẹlẹ-pẹlẹ o, pẹlẹpẹlẹ o. Ẹnyin la-mọmọ t'o m'egbo ojugun!!!

KABIYESI! KABIYESILẸ!!

Ni *Wednesday* (ọjọ Alaruba) ọsẹ to kọja *Lawyer* A. O. Delo Dosunmu Ọloye M.A., L.L.B. ogunna-gbongbo ninu ofin,

a-ṣe-lẹbẹ-koro, a-mọ lara bi iyawo, mu wa lọ ki Ọba Akarigbo ti o de silẹ yi lẹnu ọsẹ diẹ to kọja; tọwọ-tẹsẹ ti Ọba na fi gba ni ni ãrọ ọjọ na kun wa loju lọpọlọpọ; Ọpẹlẹngẹ ni Alaiye na, o si ri jọgọlọ o si mọ lara dẹlẹ; a sọrọ jẹ̀wọ̀ titi a fi kuro nibẹ niwọn agogo mẹsan kọja. A wó'lẹ o, Akarigbo Ọba ninu Ọba!!!

BALẸ ỌKỌ ILU A "BẸ'RI O"

Si ẹṣin kọsẹ ninu wa ko ni ṣubu nigbati a ri ka ninu Iwe-Ikede kan nijẹta pe Ọgbẹni wa, Henry Carr, Oloye I.S.O., Balẹ Eko yio ṣi "Ṣùkúrù" titun kan ti awọn Ijọ Ọmọ-Ibilẹ (U.N.A.) ṣẹṣẹ kọ́ si apa *Church* wọn to sun mọ ile Ọgbẹni wa *Dr.* Ṣapara ni agogo marun aṣalẹ *Thursday* (Alamisi) to mbọ.

Alufa Oke Ẹ ku pa'mọ, Ọjọ a ro. o!

IYAWO TO GBA MUṢE.

Ọgbẹni J. T. Ogunlaiye ti Idumagbo yio sin ọmọ rẹ Comfort Ibidunni Awẹlẹwa ni 'yawo fun Ọgbẹni Albert Adeniji Williams aburo Ọgbẹni A. E. Norman Williams Akọwe-kọwura ti Kotu ni agogo mẹwa arọ *Thursday* to nbọ ni ogunjọ oṣu yi ni *Church Wesley*, ita Tinubu. Iyawo a bi sun a bi wàlẹ̀.

ALUFA IPORO, ỌRUN'RE

A gbọ pe a o ṣi *Tablet* Iranti ti Ọgbẹni William George Akọwe *Bank* ti Eko, ọmọ Alufa F. W. George Ọlogbe ranṣẹ lati ilu Oyinbo fun Baba rẹ ni *Church* Iporo ni agogo mẹrin ọsan ọla, lẹhin isin Ifinijoye ti a o ṣe ni *Church* Ake. Gbere Ọmọ to mọ'yi to mẹ yẹ.

O DABỌ O.

Ọgbẹni George I. Phillips Akọwe Ile-iwe giga (*C.M.S. Grammar School*) gba isinmi diẹ lẹnu iṣẹ rẹ lọ si Abẹokuta.

ẸGBẸ ODODO *NIGERIA* MA ṢE BẸBẸ.

Ipade nla ti Ẹgbẹ yi yio wa nile Afari Ogun (Ile Ẹgbẹ) l'Ẹhin Gbẹti ni ọjọ *Wednesday* ọsẹ to mbọ ni ọjọ 19 oṣu yi, ni agogo marun aṣalẹ gbogbo Ẹgbẹ ọmọ Ẹgbẹ Ẹ gbaradi.

IFE FADAKA (*SILVER CUP*)

[*Lati ọwọ* ATARI AJANAKU.]

Si Oni 'we-irohin "EKO AKETE."

Mo juba o.

Bi Eko ti gba ẹnikẹni to, bẹni a ko le ri irufẹ iwe irohin bi *Nigerian Spectator* ati *African Messenger* ku ti yio ma da si ọrọ ilu ni idahun ku lẹkọkan. Ẹniti o ba si ranti ọrọ rederede to wa ninu *Nigerian Spectator* ti Satide *November* 24, ati *African Messenger* ti *Thursday November* 29 nipa Ife-fadaka *Silver Cup* ti awọn Imale Eko fun Ọlọpa fun ere ajọdun wọn, oluwarẹ yio gbangba pe awọn Oni'we-irohin mejeji yi beere r'oko lọ s'ibi ti oriṣa ma gba wọn l'ọkọ at'ada. Oṣe! ọmọde ko mọ õgun o npe l'ẹfọ: ọran Ọlọpa to-to-fun u.

Nigbati mo ni ọran ọlọpa to-to-fun u, ẹ ma ro pe mo ti sọ wọn d'oriṣa, Ọba ákunle bọ, a ọlọpa-k'ọlọpa ba si ro pe nitori on wọ ṣokoto kukuru on si to onini (*Buttons*) bi mejila sara ẹwù on, pẹlu akẹtẹ ti ko wọri, nitorina on le ṣe ohukohun t'on ba fẹ, ọlọpa na nṣe fuja [illegible] lasan ni, bi ọwọ awọn Ọgbẹni T. I. Kesta tabi Reis, tabi Ọpẹnibo ba si tẹ irufẹ awọn ọlọpa bẹ, yio kọ bi akukọ.

Nitori onirunru ati oniwaiwa enia to wa nile gbogbo l'aiye, la ko ṣe le fẹ ọlọpa ku ni ilu [illegible] o si daju gbangba pe ti Ijọba ba ko gbogbo ọlọpa kuro l'Eko, Ole ati Ọlọṣa yio ma gbe sunmọmi kiri l'ọsan ati l'oru, ẹmi gbogbo enia yio si wa ninu ewu lọwọ awọn Alagbara ati Abinuẹnu.

Iṣẹ ọlọpa iṣẹ to le ni. Ọlọpa si ni lati [illegible] ọrẹ t'ọmọde t'agba ni'lu, bi nwọn ti ni [illegible] jẹ ọta ati ẹru-jẹjẹ fun ẹnikẹni to ba ru [illegible] ibãṣe Iya tabi Baba awọn nã papa. Nitori [illegible] eyi, ọlọpa ko ni lati gbabọdi, ko ni lati [illegible] ko si ni lati gb'owo abẹtẹlẹ lọwọ ẹnikẹni. [illegible] ko wipe a ko gbọdọ pe ọlọpa ọrẹ ẹni ti ko [illegible] lẹnu iṣẹ lakoko na sibi ase lati wa mu [illegible] ko si wipe a ko gbọdọ ṣẹ ọlọpa lõre tabi ki [illegible] ta a lọrẹ, niwọn igbati õre ati ọrẹ na kó ba [illegible] mu eru dani, nitori enia bi awa ni awọn ọlọpa papã, nwọn ko nṣe ẹni ikorira tabi ẹni itanu rara.

O nlọ si oṣu mẹta nisisiyi ti awọn Imale Eko ti fun awọn ọlọpa ni Ife-fadaka (*Silver Cup*) fun ere ajọdun wọn, ẹbun yi si ni Dokita Savage ati Ọgbẹni Ikoli wipe ko yẹ ki ọlọpa gba lọwọ wọn nitori ija to wa larin Imale.

Ija Imale akoko ti pari ki a to fun awon olopa ni ebun yi, owo ti Imale t'otun t'osi da si Mosalasi ni a si fi ra Ife-fadaka na, Lemomu Buraimo koi ti ku nigbana, nitorina oro ti Dr. Savage ati Ogbeni Ikoli so pe awon olopa gba ebun lowo apakan Imale ki nse otito rara. Oro gbe awon mejeji so ni.

Ibere ko je ki nwon le la ohun ti nwon fe so mole, sugbon nwon npe oro na so wipe ebun ti awon Imale fun olopa dabi abetele, ki olopa ba le wa lehin won ninu ija to wa nile nisisiyi. Bi enia tile ma fun gbogbo olopa to mbe l'Eko ni ebun abetele, se Ife-fadaka ni oluware ma fun won, nigbati ko nse enikan soso pere ninu won lo ma gbe Ife na lo sile lati lo fi m'emu? Nje olopa ko ha ti mu Imale lati igbati ati fi Ife yi ta won lore, tabi nigbati nwon ba mu won de Kotu, awon Imale yi ha nso fun Onidajo pe ko da won sile lai da seria fun emti o ba jebi nitoripe nwon ti fun gbogbo Olopa ni Ife kansoso fun ariya ajodun won?

A tile gbo ti Ikoli omokekere, ewo ni ti Dokita Savage, agbalagba ha le ma se langbalangba? Oni ko ni Olopa ti nse ajodun, oni si ko ni enia pataki ti nfun won ni Ile tabi nkan miran fun ariya won. Nigbati Loya Ajasa fun won be nijelo nko? Ko da'ni l'oju pe awon to nso isokuso nisisiyi mo nigbana pe ija Imale wa nile, ati pe Ogbeni Ajasa je okan ninu Loya to wa fun Imale apakeji, nigbati Ogbeni S. H. Pearse, Oyinbo Mulford kanna, Ogbeni Peter J. C. Thomas ati awon elomiran fun won nko? Bawo ni Dokita Savage ati Ogbeni Ikoli ko se wipe olopa ko ni lati gba ebun yi lowo won, tabi tani ninu won ti ko le ni ejo ni Kotu, yala pe olopa mu won ni o, tabi ki olopa mu elomiran nitori won.

O ye ki Ijoba kilo fun Dokita Savage ati Ogbeni Ikoli pe ki nwon dekun ati ma ba oruko olopa je, bi beko ohun ti nwon nwa nidi ewura, nwon a ri nidi akosu.

Emi ni tire nitoto,

ATARI AJANAKU.

"ESO ESO NI IGBIN NGBA GUN IGI"

IJO ELETO TI OMO IBILE NFI ESE MULE NI AJIDO.

(UNITED AFRICAN METHODIST CHURCH)

AJIDO.

Si Oni'we-irohin "EKO-AKETE."

Mo juba o,

Gege bi a ti gbo lilo awon Asoju Ijo Eleto ti omo Ibile si Ajido lose to koja, inu mi dun lati jihin ise ribiribi ti Eni-Owo I. O. Oyekunle (Eniti Ogbeni wa Akinyemi Amusu sin wa) se ninu ilu yi, ati pe ki Olorun le la oju okan gbogbo enia dudu lati sin Oluwa wa laisi agabagebe.

Awon alejo nwonyi gunle si Ebute Oba Ajido ni owuro ojo *Friday* 23/11/23, ni agogo mesan abo, awon Ogbeni Thomas Kiki ati Isaac Kunuji si siwaju, awon iyoku Ijo si tele won lo sibi Ile Isin Titun ti nwon nko ni Ebute-Gbonu, nwon si gbadura nibe, lehin eyi, won si ba "Eni-owo" lo sile Ogbeni John Amusu (eniti apele re nje Baptist) nibiti o gbe wo si.

Losan ni agogo meta ojo na, a se ipade gbogbogbo fun awon Ijo ninu eyiti Eni-owo I. O. Oyekunle je alaga (*Chairman*.) Alaga si ki gbogbo won, o si soro ti o wu ni lori pupo fun awon Ijo re, inu gbogbo won si dun, a si ki ara wa pelu ayo, lehin eyi ipade ti o bere pelu adura si tuka pelu adura ope si Olorun enia dudu.

Saturday (24/11/23.) Eni-owo I. O. Oyekunle ati Ogbeni Akiyemi Amusu pelu gbogbo Ijo lo si Iworo, nwon si se Is n Ode (*Open Air Service*) fun gbogbo awon Aborisa ati Imale ilu yi ni ita gbangba Ikosi, nibiti opoplopo awon enia gbe duro lati gbo oro Olorun ni agbo ye.

Sunday (25/11/23) je ojo ti gbogbo Ijo Omo-Ibile ni Ajido ko ni gbagbe lai, ninu eyiti Eni-owo wa se Isin labe aba leba Ile-Isin Titun ni agogo mewa abo, o si wasu lati inu Iwe *Eksodu* ori 14 ese 15, o si soro isiri fun won nipa tite atesiwaju ninu Ijo omo Ibile, ati Oni'le ati Alejo lo wa sibi Isin yi.

Losan ni agogo meta abo, Eni-owo I. O. Oyekunle si tun se Isin osan pelu Onje Ife (*Love Feast*) Ogunlogo enia t'okunrin t'obinrin lo nfi ede Egun ati Yoruba jewo ore nla ti Olorun se fun won lati ehin wa papa fun Ijo Eleto omo Ibile ti a mu wa fun won, nigbati Ogbeni Akiyemi Amusu gba won ni Iyanju lati inu *Johanu* ori 8. Ese 32, a si pari Isin yi niwon agogo marun abo.

A ki Eni-owo wa I. O Oyekunle fun gbogbo wahala re ni yiya ojule awon memba (*member*) Ijo Omo Ibile ni fifi onje emi bo won ki o to kuro larin won, ki Olorun ki o le fun u lagbara lati se ise Olorun ni ase yori ni ilu wa yi. Ase.

A si tun ki awon ore wa ti o wa be wa wo lati Badagry ni ojo ose (25/11/23) ki Olorun masai fi otito Isin Ijo omo Ibile han gbogbo awa enia dudu.

A toro adura gbogbo enyin ti o nka Irohin yi, ki Oluwa ki o le pa Ijo yi mo kuro lowo Kiniwu ati Koriko ki o ma le se jamba larin won. Ase.

"EKO-AKETE" mo dupe pupo lowo re, owo re a roke o, jowo ba wa fun rere ilu wa fun gbogbo enia.

Emi ni tire nitoto,

"ALOMA—VI"

EKO AKETE.

EKO, SATURDAY, DECEMBER 15, 1923.

IWỌ SỌ ENIA DI IBAJẸ IWỌ SI TUN WIPE, Ẹ PADA WA ẸNYIN ỌMỌ ENIA—*Orin Dafidi.*

IKU NBẸ ALIMU-TU !!!—ALKORAN.

Ko si ẹniti otutu ati-inu-wa ko mu nigbati a gbọ gbukẹ pe gẹgẹbi Ọgbẹni kan ti njẹri ọrọ niwaju Igbakeji Adajọ Agba Ọgbẹni Tew Onidajọ niwọn agogo mẹkanla Kọja larọ ọjọ Atalata *(Tuesday)* ọsẹ yi bẹni o si lulẹ to ku. Ha! ha!! ha!!! kini to yi? Nibiti a gbe nwa okodoro ọrọ yi, bẹni a sọ ọrọ isalẹ wọnyi fun ni:—Awọn Ẹgbẹ Onişowo ti a npe ni Robenkia Trading Company pe awọn Ọgbẹni Abel Larinde Aribisala, Joseph Mọdele Aribisala, ati Titus Ogungbangbe lẹjọ pe nwọn fẹ gba £68 3 8 eyi owo to ku ni u £100 ti awọn Ẹgbẹ Onişowo ti a wi yi fi fun Abel Larinde Aribisala nijọ kini oşu *December* 1922 lati fi ra nkan ni Ekuro fun wọn ni Ibadan, ati pe owo £68 3 8 şi wa ni sisan fun awọn Ẹgbẹ na Awọn Ẹgbẹ Onişowo na pe awọn Ọgbẹni Joseph Mọdele Aribisala ati Titus Ogungbangbe lẹjọ bi oniduro fun Abel Larinde Aribisala; ẹniti o fo şanlẹ ti o ku loju koju ni Kọtu ninu awọn enia wọnyi ni Ọgbẹni Joseph Mọdele Aribisala; a gbọ pe bi o ti fẹ mu iwe kan jade lapo rẹ li ti fi fesi si ọrọ Ọgbẹni C. Bowen ẹniti o ntako lowọ (*Cross Examination*) o si şubu witi a gbọ pe o fi ẹnu lu ijoko kan nbẹ ti ẹjẹ si yọ ti o si fi bẹ di ẹni ọrun. Ye! Ọlọrun şọ ni, bi ẹni mọ owo ni a mọ Ọlọgbe yi şakaşaka o ti fi igba kan nşişẹ lọdọ Ọgbẹni Kitoyi Ajasa *Lawyer* Ọlọla nibi lẹhinna lo wa nşişẹ ni Ile Itawe C.M.S. nihin. Alufa C.M.S. ti lẹkan ri ki ayida to de ba ni ọdun diẹ sẹhin, ti a fi ni ki o fi işẹ Alufa na silẹ: ọmọ, Ib dan ni, o si ma nsọ fun wa gẹgẹbi o ti je pe Bishọp-Alagba ti Ijọ C.M.S. eyini ni Bishop Jones nilẹyi ti gba ọran on dun lẹhin işubu rẹ ti ko si jẹ ki on tun işẹ ti o si ba Ọgbẹni C. W. Wakeman Oyinbo-atata ti Ile Itawe na sọ ti ẹni rere yi si fi gba sişẹ nibẹ. A si gbọ pe o ma nran *Archdeacon* Ogunbiyi lọwọ lẹkọkan ni Ẹka *Church* Onidunkun Oyinbo ti o wa nidi Orọ: Ologbe yi ja fafa ninu ẹkọ, o si niye igbati o nkọwe sinu Iwe Irohin wa "*Eko Akete*" on lo kọ iwe ti a fi orukọ wọnyi si isalẹ rẹ *Kongo* Abdul Aziz eyiti o si kọ gbẹhin ti a tẹ sinu "*Eko Akete*" t'ọsẹ to kọja lo fi orukọ *Biotiri* si labẹ. A gbọ pe ko si ohun ti o şe şaju ki o to wa si "Ganr n" ni ijọ Atalata yi: şugbọn wara-were lojiji bi ọmọde meji nşire ọlọjọ de ba nibẹ lẹşẹkẹsẹ.

Ẹnyin ara, ẹkọ nla leyi: ki enia fi ile rẹ silẹ lọ sibi işẹ, ki o si lọ iẹ ẹjọ, ki o si ti ibẹ di ero ọrun alakeji ărè-ibọ!!! nitotọ ti ojugba ẹni ba nku, ami ọrun a ma sọ ni!

Tani irufẹ titan ojiji bayi ko le de ba? Ju gbogbo rẹ lọ ẹkọ ti a ri kọ ni ipẹhinda airotẹlẹ Ọgbẹni Joseph Mọdele Aribisala ni ile ẹjọ ni pe, " Enia ni ijoko rere rẹ, asan ni patapata," a ko jamọ nkankan; nigbati a ba jẹ ti a ba yo tan, a o ma tẹ ilẹ fonin-fonin, a fẹrẹ tilẹ ma sọ pe kini mbọ ti ọna ko gba? Şugbọn ti ọlọjọ ba de lojiji nkọ, nibo ni a o ru wọ? Ki Baba ma şai gba wa lọwọ Iku ojiji. Ki o si tu Iyawo ati awọn şaşawẹrẹ ti oku da silẹ lairotẹlẹ yi ninu. *Amin.*

A! ma pe Igba rẹ ni tirẹ
Yika la nri dòjè Iku
O nbẹ 'gbẹrun lulẹ !!!

IN MEMORIAM.

In loving and affectionate remembrance of our dearly Beloved Father, JOSEPH LEWIS WILLIAMS who departed this life 3 years ago on the 15th December, 1920.

His memory is yet evergreen and tender
"*Requiescat in pace.*"

ANIYAN.

THE PASSING YEAR.

[By Mumuney.]

Just at this time, when the new year will soon dawn upon us it is wise to look back and survey what we have been doing during these 12 months that are ebbing out and know to what extent we have been or likely to be benefitted, and to what extent we have not, so as to be in a position to resolve whether we should continue on the same *modus operandi* or change our lines of action for the coming year. In such a review we are apt to discover, in some cases, where our actions have reacted against our very selves and may take this sort of discovery as lessons for our future guidance.

The whole world is slowly but steadily moving out of the chaotic atmosphere of the concomitants of the late war and one need not be a prophet to bespeak the messages of hope which the new year is likely to have in store for all and sundry.

Making a recollection of happenings in progressive Europe one finds that some incidents will furnish the coming generations with intresting and instructive reading. The final settlement of the Near Eastern Deadlock, the pacification of Irish Home Rule ambitions which takes the form of Free State Government, the Rhur situation, the Greeco-Italian conflict; in Great Britain, the unemployment problem, the lamentable death of Mr. A. Bonar Law, the sensational Ilford Murder in which three lives were involved—These are events that will no doubt go down in history.

In America, the land of Stars and Stripes, the regrettable death of President Harding, the sensational conviction of Hon. Marcus Garvey head of the U.N.I.A, the greatest Negro organisation in the world, the activities of citizens of the invincible empire of *Klu klux klan*, the wholesale migration of Negroes from the South Northward, the Note of Warning received from France on the question of stupid actions of White Americans towards French Negroes in France, the continual campaigne on keeping the United States "dry" and many other incidents have contributed to make this year one of the most historical ones.

In Japan, the great earthquake of Tokyo and Yokhoma which deals a serious blow to the Japanese Empire, an earthquake unprecedented in history; in India, the question of Indianisation of civil service etc, an indirect proclamation of the Munroe Doctrine; in South Africa, the great struggle between the Nationalist and the dominant Parties on the question of whether South Africa should or should not severe connection with Great Britain, the Kenya affairs in which the Indians are actively engaged in fighting out their right to equality with Europians—All these will furnish principal chapters in new world's political history.

Coming nearer home in West Africa, the general preparation for the forthcoming Empire Exhibition, the postponement of the Colonial Office visit after all preparations, the depature of Professor Faduma to America to study American school methods, the success of Hon. C. B. May to the Mayoral Chair of Freetown Sicarra Leone, the solidarity displayed by the people of Gold Coast when making arrangements to receive the Under-Secretary; in the Liberian Republic, the re-election of President C. D. B. King, the completion of the gigantic college mansion in Monrovia undertaken by Rev. Brooks are events that should be noted.

In happy-go-luck Lagos, the general political upheaval throughout the year, the consummation of the Franchise, a political elevation not previously attained or enjoyed by any Negro community throughout the length and breadth of Africa the unfortunate fanning into flames of the dying embers of Mohamedan Crisis occasioned by the death of Chief Imam Braimah, the birth of three local newspapers The Nigerian Spectator, The Nigerian Advocate and the Eleti-Ọfẹ, an augury of progress, the revolver shooting sensation within the precincts of the Law Court, a dastardly deed unheard of in local history, another tragic incident of the 11th instant when Mr J. M. Aribisala suddenly fell down dead inside the Law Court before Judge M. L. Tew while actively engaged in a civil action, the conviction of a Lagos Barrister, the lamentable failure of Lagos to send delegates to the Sierra Leone session of the Congress—these are incidents that one will remember vividly in the eve of New Year.

It is, as we have said, necessary to decide whether we should continue or change our lines of action for the coming year. Another question that stands prominently in the forefront is whether or not our leaders will bury their tomahawks and allow the past continuous fighting to sail away in the barque of the passing year and start the succeeding one with clean slates. There have been political quarrels for the past few months, as indeed there should be, occasioned by the Election. This is natural enough. But there is certainly no wisdom in persistent pursuit of the war-path if the interest and welfare of the country is really the common aim.

However let us hope that our leaders are quite alive to the interest and welfare of the country and will see their way to alter their lines of action, unite and present a solid front in matters of general interest—then and not till then things may take a turn for the better !!!

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Manager,
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LAGOS.

Wesleyan Trinity Church, Tinubu.

There will be a Carol Service at the above Church on Xmas Eve, December 24, 1923, at 7.30 o'clock in the evening, when charming and melodious Christmas Carols will be sung by the Choir. The programme for this year contains many new and original carols and is fuller than any that has been issued for Christmas season on previous occasions.

A very successful evening, as usual, is there anticipated for both the Singers and the listeners. Members and visiting friends are requested to procure in time their copies of the words of Carols which may be obtained from Messrs. S. Thomas & Co., Tinubu Square, and also at the gate before the Service, on Xmas Eve, at six-pence per copy. Collection and donations will be taken at the Service in aid of the Choir Fund. Good Luck to E. J. and his Choir. [*Advt.*]

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" J. A. D. Kosọkọ (ọmọ-Alade)	1	1	0
" Lagunju Oni — —		10	6
" Alfred Williams —		10	0
" C. A. King — —		10	0
" I. Ipayẹ — — —		10	0
" Alufa Alabojuto D. A. Hughes		10	0
" Akin Oni Orisan — —		5	0
" G. I. Adewale Vincent		5	0
" G. T. Kunu — —		2	6
" E. A. Marsh — —		2	0
	£5	7	0

A o ma jihin yi lọsọsẹ.

Aworan Alarabara.

A ni Aworan oniruru fun tita lati fi ṣe ile li ọṣọ. A ni ti titẹ oku Jesu, ti igbati a da a li ẹbi iku, ti Onjẹ-alẹ ikẹhin. A ni ti Adam ati Efa, ti iṣẹdalẹ aiye, ti Nebuchadenezar nigbati o wa ninu ọla rẹ, ati nigbati o di ẹranko; ti obirin ti o fi ọwọ mu ejo, ati ti Ọba Tatambulu.

A ni ewe Taba fun kika ta, Ọṣẹ Olọwọ—agaga; Iyọ-iyọ mbẹ lọwọ wa fun tita bi wọbu, bi o ba fẹ ẹ ni *lọnu* a le ta a fun o, Iṣana Alapoti fun tita, ko si bi a ti nṣe wọn. Oriṣiriṣi ọja lo wa lọwọ wa, iwọ ko le ba wa ṣowo ko ma jere tirẹ, nitori owo pọku ni a nta wọn. Owo ọja wa rọju rekọja ala. Bi o ba wa si ile-ọja wa "Ka mi, ka mi, ka mi" ni gbogbo wọn, bi o ba fẹ ja irọ wa, rin wa si ile ọja wa.

Iye owo wọn:—3d, 4d, 5d, 6d, fun ọkọkan 2/6d, 3/-, 4/-, 5/0d fun mejila.

Ibikibi ti o ba ngbe ni *Nigeria* tabi ẹhin oku kọwe ṣọwọ yala ni ede Gẹsi tabi ti Yoruba si:—

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Idumagbo, Eko.

Alufa A. N. Cole ati E. E. Williams li ọsẹ yi.

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A NPE IRŬ, MOG: NPE IRŬ; NWỌN NFI IRŬ SE'BẸ?

Ninu AFRICAN MESSENGER ti 15/11/23, ni mo ri ẹnikan ti a npe ni H. Adu. Mog: ti o da mi lohun ọrọ ti mo bere ninu "EKO AKETE" ti 3/11/23 nipa ti Iyawo ti awọn Ahmadiyya lọ ṣe ninu Ile-ere (*Empire Hall*); ninu gbogbo esi ti Mr. Mog fi yi, emi ko ri gbamuṣe ọrọ kan nibẹ, atoto lasan ati iṣẹ Ẹlẹkẹ-ebu, a-bu-ni bi ẹni la oyin li o kan ṣe si inu iwe rẹ: eyi lodi si Ẹsin Anọbi Mohamed (Ki ọla ati ikẹ Ọlọrun ma ba a.)

Ki ṣe wipe mo tẹ lati ta'pa si Ẹsin Islam, ṣugbọn mo fẹ lati fi ye awọn Ahmadiyya ti ko gbọn wipe, ẹniti o ba nso ọrọ pupọ, a sọ oboto, nitori awọn ọrọ ti Ajilaran ti fi ẹnu ara rẹ sọ si awọn Musulumi miran lara lati fi han wọn wipe ọna Ahmadiyya nikan ni ọna ti o dara, ti o lodi si nkan ti nwọn lọ ṣe ninu Ile-ere (*Empire Hall*) ni ọjọ yi. Nitotọ ni awọn "Salvation Army" nṣe Ẹsin tiwọn ninu Ile-ere (*Glover Hall,*) totọ si ni awọn "Unitarian" nṣe tiwọn ninu Ilupesi (*Hall*); ṣugbọn iyẹn ko dahun nkan ti mo bere, ki si nṣe ẹkan pere ni awọn ẹlẹsin wọnyi lọ ṣe Ẹsin wọn ninu awọn Ile-ere wọnyi, nkan to mu iyẹn wani, wipe nwọn koi ti kọ Ile-ẹsin tiwọn funra wọn. Ahmadiyya ṣe ayaba kan yi, o si bumọ wọn lọwọ laduru ọrọ ti nwọn ti fi ẹnu ara wọn sọ, ati adehun ti o wa ninu Ẹsin wọn wipe ẹnikan ninu wọn ko gbọdọ de ibiti nwọn gbe nlù tabi ti nwọn gbe nṣe Bidiya; ani ti Ẹbí omiran ninu wọn ba nṣe Iyawo alariwo, ti o ba bere li ọwọ rẹ wipe, kini ṣe ti o ko fi ba awọn ará rẹ ṣe nkan ti nwọn nṣe yi? Ani (*Ahusu bilai mina sailani*) ma tọrọ iṣọri lọdọ eṣu, iyẹn ni wipe, nkan eṣu ni Iyawo pẹlu ariwó. Mo ranti ni ọjọ kan pe ọrẹ mi kan sọ wipe, o ya ki a lọ wo Cinema ninu Ile-ere (*Empire Hall*) kanna yi; l'ẹgan, o ni (*Ahusu bilai minali jailina,*) iyẹn ni wipe, Ọlọrun ma jẹ ki on de ibẹ. Lotọ ni Olōgbe Chief Imam Buraima lọ so Yigi ninu Ilupesi; ṣugbọn, titi o fi di ẹni ọrun yi, kò kan a ni ipá wipe ki ikan ninu ọmọ-ẹhin on ma gbe Iyawo pẹlu ariwo ri, afi orin i-kọ-ku-kọ ti o sọ wipe ko dara fun Musulumi. Ko si sọ wipe bi Ẹbí wọn ba nṣe nkan pẹlu ariwo, ki nwọn ma de ibẹ, nitori ko si nkan ti awọn Ahmadiyya, Gbekugbeku, ko fi ẹnu ara wọn sọ tan: nipa wipe bi enia ba nṣe Iyawo, bi o ba nlu ilù, tabi lo nkan mimu nibẹ, aṣiwere ni oluwa rẹ.

Mr. Mog: sọ sinu iwe rẹ wipe ibikibi ni ibi mimọ́; nitotọ, ibikibi ni Ilẹ-ọ̀wọ: ṣugbọn bi ti Ile-igbọnsẹ Ebute Awo kọ. Bi o ba jẹ wipe Mr. Mog: mọ wipe ibikibi li o mọ́, kini ṣe ti ko fi sọ fun awọn ara rẹ wipe ki nwọn kuku lọ so Yigi na ninu Shop Yòyó-Ọlọtí ni Ararọmi. Emi "ATI-OTI" papa wa si ibi Iyawo ti a nsọ ọrọ rẹ yi, mo si gbọ gbogbo nkan ti Mr. Ṣodẹyinde sọ; ṣugbọn ti a ba ni ki a ma sọ iyẹn li ẹsẹsẹ nisisiyi, a o wú nkan miran silẹ: nitorina, awawi lasan ni! bi baba Iyawo ko ba de Mọṣalaṣi Ahmadiyya, kini ṣe ti nwọn ko fi lọ so Yigi na ninu ile baba Iyawo papa, tabi Ahmadiyya ki nso Yigi ninu ile ni? Kini ṣe ti nwọn ko fi lọ so Yigi ninu Mọṣalaṣi miran, tabi ẹyọ Mọṣalaṣi kan ṣoṣo ni Ahmadiyya ni? Gbogbo ibi li o mọ́ nitoto; ṣugbọn bi Ile Bidiya kọ o!

IJIMERE ṢỌ IGI GUN KI O MA GUN IGI ALADI.

Bi a ba nṣẹ gege ija, ki a ṣẹ ti ologbo si ọtọ. Niti à-ya-bá ti Mr. Mog: lọ yà bá Oni'we-irohin "EKO AKETE," nitori ẹgbẹ ẹja ni ẹja nwẹ le; bi o ba kuku ma bu "ATI-OTI" nikan, ki o bu-n daradara, ki o ma fi ìwa ọmọ Imale han rara, nitori iṣẹ ẹkẹ ebu ṣiṣe, ko fi ẹkọ han rara wipe o mọ iwe, ati wipe iṣẹ ti o si ṣe si inu Iwe rẹ na lodi si Isin Imale.

Ọrọ mi ko mu ija wa, ẹ ma ju Biriki o!

Emi ni tirẹ,

A-TI-O-TI.

Preachers for To-morrow.

AWỌN ONIWASU ỌLA.

ROMAN CATHOLIC (HOLY CROSS)

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

Masses Isin Arọ,
6.30 7.30 8.30 9.30
7.30 8.30 9.30 10.30.
(EVENING.)
Masses (Benediction) Isin Ibukun.
4.45—5.30 6.45—7.30.

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

ANGLICAN

Time.		Preacher.
9 a.m.	Christ Church	The Vicar
6.30 p.m.	do.	do.
9 a.m.	St. Paul's (Breadfruit)	Ven. Archdeacon T. A. J. Ogunbiyi
6.30 p.m.	do.	do.
9 a.m.	St. John's (Aroloya)	
6.30 p.m.	do.	do.
9 a.m.	St. Peter's (Alapako)	Rev. J. M. Ologundudu
6.30 p.m.		
9 a.m.	Holy Trinity (Ebute-Ero)	Rev. S. J. Gansallo
6.30 p.m.	do.	do.
9 a.m.	St. David's (Jordan)	Rev. J. A. Leigh
6.30 p.m.		do.

WESLEYAN

10.30 a.m.	Tinubu	Rev. A. N. Cole
7 p.m.	do.	„ D. A. Bababunmi
10.30 a.m.	Ereko	„ S. A. Pearce
7 p.m.	do.	„ E. K. Ajai-Ajagbe
10.30 a.m.	Olowogbowo	„ do.
7 p.m.	do.	„ E. E. Williams
10.30 a.m.	Ọbun Eko	Bro. Dan O. Mould
7 p.m.	do	„ E. Adeniyi Oluwa

AFRICAN (COMMUNION)

9 a.m.	Jehovah Shalom	Bro. T. D. Shaw
7 p.m	do.	Rev. G. A. Oke
9 a.m.	Erelu	do.
7 p.m.	do.	Bro. J. A. Laleye
9 a.m.	Bethel	Rev. J. A. Wright
6.30 p.m		„ E. A. Akiọla
9 a.m.	Zion	„ N. J. D. Shomuji
6.30 p.m.	do.	Bro. O. T. Ṣomẹfun
10.30 a.m.	African Methodist	Bro. J. K. Coker
4.30 p.m.	do.	„ J. A. Oshodi

FIRST BAPTIST CHURCH

10.30 a.m.		Bro. A. T. Openiyi
6.30 p.m.		Rev. J. R. Williams
9 a.m.	Ararọmi (Baptist)	Bro. E. A. Ojo
6 p.m.		

EBENEZER (BAPTIST)

9 a.m.	Rev. E. C. Alabi
6.30 p.m.	Bro. John Apena

BROTHERHOOD

7.30 a.m. Ilupesi	Bro. Akinrẹmi Davies
7 p.m.	Prof. Adeoye Deniga

St. STEPHEN'S (EPETEDO)

9 a.m. & 4 p.m. Very Rev. J. G. Campbell

AHMADIA (ISLAM)

6 a.m. Fajir Service I. A. Shitta
5.30 p.m. Open Air Service Imam K. R. Ajoṣẹ (Bamgboṣe Street.)

COLONIAL CHURCH (ODAN)

8 a.m.—Holy Communion
6.45 p.m.—Evensong and Sermon, Rev. E. J. Evans

SALVATION ARMY.

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

CHURCH OF GOD

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

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