

EKO AKETE.

"EMI YIO FI OHUN TI O NDUN MARUNNU HAN AWON ALAGBARA, NGO SI JE ALAGBARI AWON ODA"—W. T. STEAD.

VOL. III. No. 113. SATURDAY, SEPT. 20, 1924. FOURPENCE.

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È wa wo Ife oja wa; A ni nkan wony fun tita:—

Ifoko taba Onigi, Jigi, Ayo Aran, Ero agbado, Ife, Oti Elewuro (Beer) ati Eleso Ajara (Wine), Awon onje Ipatu, ayo isoso, Ero ere omode, Ohun Oso, Abela (Candles) ati eghagbeje oja miran.

A nta Magini Vostá, a si ni Cement atata ti Portland ati irin pipon ábe oní Diamond. Adi òwò wa wa ni Rotterdam, a si ni Ife owo ni—Calabar, Gablonz (Czecko-Slovakia) Gold Coast, Accra, Lome Hamburg, London, Venice (Italy).

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È fi owo ahi Letter rànṣe si Editor.

GBOHUN-GBOHUN.

ARA LILE NIPEKUN ORO.

A gbọ pe a gba Ogbeni Henry Carr, S.O. ninyanju ki o tete pada wa'le, nilori otutu (*Winter*) to mbo loṣu meji loni *England* ma ba ni i lara.
 Ogbeni wa na yio ba oṣo German *adai* wa'le, a si gbọ pe ninu oṣo kanna Lawyer WRIGHT oṣo Ogbeni ologbe ifus Wright yio wọ bọ pelu.

ILU, È KU AFOJU S'ONA.

Gomina Agba, SIR HUGH CLIFFORD gundẹ ni *Thursday* oṣe to mbo ninu ayara-bi-aṣa, *Abinsi*.

OTI SUN SI'TA, DUGBÈ NI YIO MA FI WO'LE, DUGBÈ.

Oṣu didi Okonrin Omuti Oni ba mbaṣi kan lo ko ninu lonin-jania tire ba *Daddy Hamilton* yio bagogo ti No. 45, Opopo-nla leti ile sokita ṣapara ni *Monday* oṣe yi; nipa *Daddy* ile *Daddy* yi lo, o si dubule wọ si yio. *Daddy* ti lo so ohun ti on ri to na fun oṣo-won (pa Oba, wéré, nwon ti wa fi *Stretcher*) gbe lo si'le arun.

EBI KO MO POKAN KO SI N'LE.

Oṣe wa kan ti oju re ri mofin fun iwa Agbe ti o so pe diẹ ninu awon gbajumo oṣu si on, mu ni bere idi re; ko si iyemeji ki o to so pe o nni iye igba ti awon okonrin gbajumo ologbe on nya wa soṣo on mbi ise pe ki on ya won toro tabi sisi fun "fifi kun owo" ti

won ni nwon nfe fi ra "nkan" nitosi ibe, o ni ti on ba si ya won lowo na tan, o pari niyen, nwon a fe kito, on ko si ni ri won mo; t'awon t'owo a si lo t'at'at'at'.

Ise ebi-ajoga-f'owo-maka ha ko yi bi, E jare?

OLUKO ALUFA OPELENGE, IGBO FI DUDU SOLA.

A ba oṣe wa Eni-oṣo J. O. Lucas ti Ile Eko Giga ti Eko *C.M.S. Grammar School* yo fun dyè ijinle ninu iwe M.A. ti o gba ni iṣṣayi.

Si Oni 'we-trohin "Eko Akete."

Mo toro gifara.

Bi a ba nwo gbogbo opopo igboro Eko wa yi loni, a ori pe lai se ani-ani awon Munisipa (*Municipal*) npe ise ti o to tun nibe, nipa titun awon ona ti a nrin se ali awon ilana oju agbara fun oni lati ma san lo si oṣa. A ki Oyinbo Oṣo awon oṣe joro.

Ni ale Soṣe (*Sunday*) ti o koja ni iwon agogo meṣan, bi a ti nlo ni okankan ile-we Onidunkan Oyinbo (*Breadfruit School*) ni a gbo wonṣaṣa, won-gan-gan, bi a si ti sare de ibiti iro yi ti wa ni a ngbo ohun kan lati inu ofin ti a se fun oni lati san lo si oṣa, ti o fi ara mo gbagede Ṣukuru na, pelu omije ni a ba oṣogobirin kan ti ko ju oṣo oṣun mefa lo, ninu ofin yi ti o nke pe, nko mo pe koto ni o, nko mo pe koto ni o, a fa oṣo yi jade ninu ofin na lai se iyemeji, oṣo yi ko ni se ai ai fi ibi kan ba tabi fi seṣe ninu ibiti o gubu si yi ni airo tele, onje ti a fi ran oṣo yi seṣe si inu ofin na a si ba a fa awon awo re, eyiti iba seṣe pelu si inu ofin yi iba ma se pe nwon je abomalo.

Eyi mu mi ranti akoko kan ti mo seṣe fe iyawo si ona, ti 'emi t'ire se adehun pe ki a pade ni Soṣi "Stone" (*First Baptist Church*) ni ale, nigbati mo de Soṣi yi, mo fi oju wa iyawo mi kiri nko ri ninu gbogbo enia ti o wa ni Soṣi, mo sin roṣu titi Soṣi yi fi jade, "Aja t'ere tele re t'ona," kira-kira ni mo fi ori le ile iyawo mi yi pelu.

Garawa (*Bicycle*) mi bi mo ti de korọ ibiti nwon nse Sinima ti mo sin fe yo si opopo *Campbell Street* korobata ni mo se si inu oñin ti a wa fun omi kan nibe, eleya mi iba po ni ijo na sugbon mo dupe pe ninu okunkun ni, Bayisikulu mi ti yi ayide lesekeke, a ko si le sepe so afo-oro mi (*dressing*) ti ere inu oñin yi ba je nitori akoko ojo ni.

Nitorina a be Oni'we-irohin *Eko Akete* pe ki o ba ni ke si awon Ogbeni wa ti o wa ninu egbe Munisipa yi lati ba wa fi oro yi si ero, ki se wipe a da si o ise nlanla ti Munisipa se yi, sugbon e be won pe ki nwon tubo ba ni fi ogiri kekeke si awon ofin yi gege bi awon miran ti o wa ni igbaro ilu yi, gidipapa fun ati dabo bo awon omo kekeke, a ko le so ti agbalagba nitori iba ma se pe ibinu ni mo fi nlo ni ijo ti mo fi jin si ofin yi pelu oju mi mejeji ni lila silẹ ki ba ti ri be fun mi.

Oyinbo Munisipa a ki e ku ise, tubo ba ni fi ogbon se eyi toku.

Editor Akete, o ku ai su mi,

T E J E J E

Mirabile Dictu !!!

(Wonderful to tell)

WHAT! A HUMAN DEALER IN HUMAN FLESH?

Berlin, Sunday—The prisoner Haamann who had already confessed to murdering seven men, has now confessed to five other murders, making twelve in all.

In response to an Appeal by the police through the medium of newspapers and cinemas many people have come forward to volunteer useful informations about the case.

Some of them tell of buying meat from Haamann, who was in the meat trade, and they now believe that what they brought was human flesh.

The search for the remains of the murdered men continues in the River Leine, which has been dammed above the suspected search so as to give a dry bottom.

A number of sacks containing human bones have been found. Other arrests are being made in connection with the crimes.—*Liverpool Daily Post and Mercury*, Monday July 7, 1924.

Thanks for Sympathy.

Mr. J. E. Opefa and L. A. Ariyo on behalf of themselves and family return sincere thanks to all kind friends and relatives here and abroad who in divers ways have expressed sympathy with them on the occasion of irreparable loss sustained by the death of their beloved niece and wife (Miss Victoria Taiwo Adetutu Cole) which sad event took place at No. 1, Johnson Street, Lagos on Saturday the 30th August last.

May the Omnipotent make her rest in peace.

PROPOSED VISIT OF THE "SOAP KING" TO NIGERIA.

BY
THE EDITOR.

Latest news to hand of the impending visit to this country, a few months hence, of Lord Leverhulme the "Soap King" and head of the Millionaire firm of Messrs Lever Bros. Ltd. of Port Sunlight lame England cannot but be hailed with much enthusiasm, particularly in the mercantile circles.

Our readers will no doubt remember the "Passage-at-arms" speech made by our present Governor sometime ago in the Council Chamber when the "House" was in session in which thunderous speech, His Excellency defended, with characteristic energy, his Government, against the terrible onslaught said to have been directed by his Lordship in his remarks made in England at one time, to certain features of the fiscal policy of The Nigerian Government.

We were fortunate enough to have been at a "vantage ground" in the Chamber where every sentence uttered by His Excellency did not escape our attention; this remark of the witty, yet serious admonition enjoined on the honourable members there present, by the Honourable Mr. First Lagos Member (Mr. J. Egerton Shyngle) who said that "The fight is between two Giants in which pygmies should not interfere."

In a recent issue of *West Africa* we were agreed surprised to observe that both the noble Lord and His Excellency suddenly assume the role of Damon and Pythia having regard to the cordial greeting which the former extended to the latter in true British fashion, in a presidential speech at a social function in London.

One point to which we demur in a portion of the noble Lord's speech under reference, was that the Native is an organiser—whatever this may mean—cannot be taken too seriously, as there are examples galore that go to prove the very opposite of his Lordship's assertion.

Again, it is the besetting sin of almost all Britishers to label, as you would a bottle, the word "Native" on the neck of all persons other than those of European descent. Instances are not wanting in which some of these white friends (?) take delight in making use of the term as a taunt against African personages of great respectability and refinement; this is hardly fair.

But if Africans or Nigerians for that matter, are natives of their country, then, an average Welshman, Scotsman or Englishman is also a native of his country by parity of reasoning.

A bird whispered into our ears lately that the noble Lord is now on his way to the Belgian Congo in the interest of his produce concern, in which we understand, he engages thousands of Englishmen to say nothing of the Congolese; this is a step in the right direction, for by and employment such as this his Lordship gives to many a soul in this region the opportunity of keeping the wolf from the door.

It is to be hoped Lord Leverhulme's visit to this country will stimulate trade in all its aspects, and will also add to his world-wide reputation as a man whose chief aim we mistake not, is to lend a helping-hand to the proverbial "bottom dog" in the struggle for existence.

A. ORUKO TILE NRO NI GIDI!!!

—————
 LOTO, ATARI-AJANAKU KI SE
 ERU OMODE.
 —————

Si Oni'we-irohin Eko Akete.

Mo beri o

Lati igbati *Eko Akete* ti bere si jade, ti *Atari-naku* si ti nsoro sinu re, a ko fun ri ohun s dun to ninu gbogbo iwe-irohin ti o wa l'ode o nisisiyi, gege bi *Weekly Record*, *Pioneer*, *isan Messenger*, *Spectator*, *Advocate*, *Elele-Ofe Nigerian Bulletin* ki o to di Ologbe; a ko ri si o nsoro sinu won ti o dabi ti *Atari-Ajanaku*; bi o ba da ganu le oru kan lati so, bi o ba si fule oru na, enikeni lo nigbadun re, to be ge ninu *Eko Akete* ti o jade ni *May 24 & 31 1924* nigbati a owo mejeji le'ri, use lo nlogun owo bayi ibosi owo o, nigbati mo kan ku, erin pa titi, sugbon nigbati mo ri ohun ti o mu lo si owo bayi, mo ri pe otito oru ni. Enyin mi, l'okunrin, l'obirin, l'omode, l'agba aka iwe-irohin *Eko Akete* ati enyin ara ilu olufe. Enyin imole Onigbagbo ati Aborisa, ki a fi oluun kan toro adura fun *Atari-Ajanaku* o r'fun wa ni ogbon ni osose, ti o si nnu wa ya ninu oru re ti o si ni otito ati ododo wa ni ilu wa yi han wa pelu.

Oni'we-irohin *Eko Akete*, ki Oluwa gbe oloran-wo dide fun e, ki O si ti iwo ati ATARI AJANAKU nin lopolopo. Eyiye ti o ba ma ba aje ke, enu yio be eje sorosoro.

Oni'we-irohin *Eko Akete*, ki Oluwa ko bo in ni asiri, ki Oluwa ko da ibukun re sori yin. Ma se jafara, se iwo na mo daju pe, bi ba sun eja a fi eja je; nigbati a ko ri *Eko Akete* ose melo kan sehin o je inu didun fun awon sugbon nwon gbagbe oru ti o wa ninu *Bible wipe*, Ma yo mi; iwo ota mi, bi emi ba sibu ti yio tun dide.

Ki Oluwa Olodumare ko fi ese nyin mulu ninu ise nyin o. Amin.

ATABATIBI.

A sope gidigidi lowo Akowe yi fun ife inu re si wa gegebi o ti han gedegbe ninu iwe si wa. Ohun-elo sa ni awa je lowo Olodumare—Ed. E. A.]

Si Oniwe-irohin "Eko Akete." EKO

Mo juba o

Gege bi a ti se ileri pe a o ma gbidanwo lati ma so oru itunu sinu *Eko Akete* Ile-ogbon a o be awon agbagba Isale Eko lati dorikodo si oro oye Onilegbale. Enyin agbalagba lo npa lowe pe "Ibiti a pe lori a ki fi sole" nitorina a ko fe se abosi nitoripe a mo pe otito ni yio leke—nitoto ko si omo oye ti ki fe je, sugbon nigbamiran igba ma nio elomiran. Gereje la mba agbalagba bi enia ba se ndarugbo ju oye ko to si mo ni iwon igbati odomode ba wa—Laditan, Atitebi, Afisi, Labori Okoya, Majayomi, Alayaki, Foyinbo, e ma jafara nitori afara ni'ja elun.

Opolopo wa lo mo nipa owe yi "Eni t'a fe la mo, a ko mo eni t'o fe ni" iru ore bawoyi po lode aye sugbon gege bi a ko ti le gborun enia baruku eyi soro fun wa lati nao irufe awon enia bawoyi.

Iwo to nka "*Eko Akete*" losose gbidanwo ki o je ki oru obirin tabi owo ki o da iwo pelu iru ore oju-la-fe ni yi po, nigbana ni iwo yio mo iru enia ti iwo ti nfi gbogbo agbara re ba se otito—sugbon bi o ti wa ki o ri ohun ikolop gbogbo mbe niwaju Baba.

Emi ni tiyin nitoto,

AKIRIMAMU.

—————
 A DUPE OJO.
 —————

Ogbeni I. K. Okoya ati Arinola Okoya fun ara won ati fun awon ebi gbogbo, dup lopolopo lowo awon ore ati ojulumo fun kiki ati iyebi ti nwon ki won nipa ti iku iya won aga to sefe ni agbole Onikate, Isale Eko, ni ojo keji osu yi.

Oinkuluku a to tiru gbe o.

—————
 AWON OKUN-ERU TI GRAMOPHONE FI
 NKORIN, ATI IGO IFI OMI GBIGBONA SI

(T'omi ko ni fi tutu gba wakati merinlelogun).

Awon Remi Macarthy and Sons ti nwon ngbe 5, Taiwo Street, l'Eko ni awon Okun-Eru ti Gramophone fi nkorin lowo fun tita. Nwon sese ri won gba lati lila Oyinbo, enia le lo won fun Eru Gramophone yala ti Gesi tabi ti Jamani. Won tun ni Igo ti a le fi omi gbigbona si gba wakati merinlelogun. Owo po o ni won nra nkan wonyi (Igo omi gbigbona fun tita wa) sure tete ki o wa ra tiru ki eran re ma ba bi obuko.

EKO AKETE.

EKO, SATURDAY, SEPT. 13, 1924.

AJŌWO! OHUN TI A BA JŌWO
L'O NGUN!!!

Pelu inu didun ni a fi gbọ ti Ajo gbogbo ilu ti awon Ijoye Onifila-funfun se ni Iga Oba ni Idunganran, Isale Eko ni Friday ati Sunday to koja, fun dida etutu ti Ilu yio se ro, nitori Aluba ode isinsinyi; irohin si kan ni pe o to poun mejilegofa (£122) na-ndi ti awon enia da ni Ipade na ni ojo Sunday ti a nsoro re yi ni warasesa; oro etutu ti a si ti mu so ni pataki ninu Iwe-irohin wa ti ojo keji oju August to koja si dabi eru'gu kan, ti o tu ka gbogbo ilu bi osupa, tobe ti awon Ijo Sosi, bi ti Baptist ko fi jafara lati se isin-adura tiwon lose kan gbako, kete ti Iwe-irohin na jade.

Bẹ na si ni awon Musulumi tẹwo adura re-re ni Mosalasi odun lona Ikoyi ni ojo ose to koja ninu eyiti gbogbo nwon pe biba, ti nwon si wa ni ibaburuburu labe ese Ododomare lati iwon agogo mesan arọ titi di agogo mokanla ojo na, lehin eyi ni nwon da Malu Abi'wo gagara kan dubule, eyiti nwon si fi eran re fun gbogbo awon Alagbe l'odindi, lalai je pe enikeni ninu won fi ewo ko apakan re lo sile, ibase Iworokun re ni, tabi Edoforo.

Lehin igbati awon Ilu ba se idawo tan ti awon Agbagba ba si pin owo dida s'otun, s'osi fun awon enia to tosi, nigbana ni a gbọ pe ise etutu lona ti awa Yoruba yio bere, ninu eyiti awon Elégun, awon Alagemo, awon Onigunnuko, awon Oloro ati awon Ogbojologun-s'omo-aje-ni'ko, yio ma se bi alara-ku-majagba; fun igba ti a ti nlu agogo etutu ise yi gbọn-mo-gbọn-mo—bi igbati a nlu Ila Aditi—papa ninu Iwe-irohin wa ti ojo keji oju August to koja na, lo dabi enipe awon Jawando wa, ti nwon ti nsun teterere ri, si ti ta kiji; a si tun ri pe Olorun ngba Ajo wa nitori ojo die ti o da sile l'enu ijo meji meta yi, fihan be: o si tun je ohun ti o dun mo ni lati ri pe Ijo ti omo Ibile (U. N. A.) ati ti Olowogbowo, ko da agunla si oro yi;

enikeni to ba seji k'ose ba won ninu isin-adura ti nwon ti nse bo lati Monday os. yi, le jeri si i.

A si tun so fun ni gbọ pe awon Agbagba ti nberẹ si da awon to nge ewo ta kir ni'lu bi awon Eleni, awon Oni-Igbin, awon Eledoto, awon Oni'su, awon Oni'sasun lekun, tobe ti a fi gbọ pe barabar ni awon odesirin na nsa, ti a si ngba ewo na sile lori won; eyi si tun je ohun ti a je ni oro bi eni jeun ninu Eko Aketyi ti ojo keji oju August to koja.

Bawo ni iba ti dara to, ti o ba je pe ofin yi le wo'le; ko ma je pe igbati o nwon oro, ti o si nwon eniti o nlo o nikan ni ina ofin na yio ma jo geregera ilora eni ofin yi ku si owo enyin Agbagba ilu.

Niti etutu ti a o bere si se yi, o ki a so gbolohun melo kan sori ohun a fe ki a se etutu si:—

Ekini:—Ki Aluba Arun Ajinipa yi wo'gbẹ lo gburu.

Ekeji:—Ki owo ati ona ise le si pay sile nikan-ko-jo-kan fun gbogbo enia.

Eketa:—Ki owo to ti gun'ye m'apa o si ti nfo lo didie ni'lu, ma si tun pada wa s'arin wa bi opok po eju, (locusts) tobe ti oka kara to wo'le okokoro nisisiyi yio fi di oro itan lehin oja.

Ekerin:—Ki aiya ilu ki o le ba 'le ni oriogiri ona, ki irepo si de tobe ti a o fi le ri Ikoriko ati omo aguntan ti nwon yio ma fi se oro po.

Ekarun:—Ki oko Oba ko mase t'okunrin t'obinrin wa l'ese. o ma si si gba mi, gba mi, fun enikeni.

Ekefa:—Ki iwa siasata eni bi "Eyi we" ki o masai di ohun ikosile lodo awon olotu iwa na.

Ekeje:—Ki Ajinde ara ma je fun olukuluwa, k'owo wa si to enu, k'ebi ale ma si se pa gbogbo w' t'omo-t'omo bi Akara.

A jowo! ohun ti a ba jowo lo ngun!!!



HE SINGS IN HIS BATH.

Hard things have been said about the man who sings in his bath, disturbing other people's sleep, but please understand his feelings he is singing out of the pure joy of his heart. He gets up feeling brimful of health and energy, he's glad to be alive, he welcomes the advent of another day of glorious existence, he offers up a song of praise—even though it's only a music hall song—having been born in such a wonderful world.

Well, that's something to make a song about, isn't it—you who grumble at his musical efforts—you would make music too if you got up feeling

as he feels.

And you will feel that way—just bursting with the need of expressing sheer joy of living—if you take your dose of Kruschen Salt.

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GBAJARE QMỌ-İŞE O!

A fẹ Qmọ-ışe to ja fafa—ibase okunrin tabi obinrin niba abowode, fun işe ile. Owo Satide re ko si ni ja.

Niti jije, mimu, ki efẹ sa ma diyan rogbo, af'airo djo.

Eniti irufe işe yi ba wa lara re ki o wa ri wa ni Office "Eko Akete," a o si to lorun.

ENYIN DOKITA, Ẹ DAKE NI?

[*Lati pọp ATARI AJANAKU.*]

Mo bere Ɔoji,

Bi a ba di eru silẹ ni gbigbe, a mo eniti a le ke si lati wa gbe e; bi oro ile liko ba de 'le, a mo eniti a le ranse si. Eni mo 'yi ko mo t' ohun, alagbede ko 'p'ke. Bi o ti wa ki Loya kan jafafa ninu ise re to, ko le won ile lati ita Kakawa titi de ita Balbina, be gege si ni Sofio tabi Wonle-wonle ko mo egbogun ori lilo.

Oro to wa ni 'lu nisisiyi, pataki nipa oye Akala ti awon Dokita olutoju Ilu fi ara won je, ti nwo ko gbodo fi oju ri oku oloku mo, ayasebi nwon ba la wo, ki awon oloku te le wa gbe e lo si iboji ni ikoyi, awon Dokita wa ni oro na nbawi ju.

Iyatọ to wa larin awon Dokita Laku-laku ati Akala ni pe, Akala ni enu je oku tire, awon Dokita Laku-laku ni oju je ti won, beni loju awon Enia Dudu, ko si ewiti o san ninu omọ Bankale, okan nje eru, ekeji nje veru.

Gege bi a ti wi 'ese to koja, ogbon pupo ni awon Dokita ni awon nri ko lara oku ti nwon ba la, opolopo apania to ti fi majele tabi poison pa enikeji re ni iba si wa 'aiye ni Ilu Oyinbo nisisiyi, bi ko ba si aṣa lila oku to ba mu ifura dani

Ipa ara, ipa odaju, ipakupa ni awon Oyinbo npa ara won nigbakugba ibon nikan si ko ni nwon nlo, nwon nlo majele tabi poison orisirisi pelu, Nitorina, bi iku enikeni ba mu ifura dani ni ilu won; logan, oku na di lila, ti nwon ba se si ri isami majele kan ninu re, ise de fun awon Detectives tabi Olopa ni yan. O di ki nwon beresi fi imu fun 'le titi owo yio fi te odaran na, lati ye igi wo o 'ese.

Bi enikeni ba si ku ilu ojiji, ti ko si Dokita tabi Family Doctor kan lati le so pe, aisan bayi bayi wa ni ara re lati odun gboro, ati pe aisan na ni o se oniko iku re lojiji bayi, lila ni awon o la oku na lati mo ohun ti o pa a.

Sugbon ki Dokita kan wo alaisan titi o fi ku, ti ti o si so aisan to pa sinu iwe eri re, (*Death Certificate*) ti ko si si ifura pe enikan lo gbe ogun buruku fun je, ko si Dokita egbe re kan to le wipe, iwe eri yi ko te on 'ofun, ayasebi on ba kun oku na wewe bi basi eran obe, lati mo aisan ti o pa a, ki on to je ki nwon lo sin oku na. Bi Dokita kan se be e ni Ilu Oyinbo, oku yio di tuo (mejeji).

Sugbon nitori iranlowo nla ti oku lila ti se fun awon Dokita, ati eyiti o ti se fun awon Olopa Ilu Oyinbo ki owo won to le ma te awon apani-mayo-da, o šoro ki Oyinbo to le da owo oku lila duro larin ara won, sugbon Enia Dudu korira oku lila pupo; eleya ati ohun itaju ni nwon ka a si, o si ye ki Ijoba mo o fun won, papa lehin ti nwon ba ti fi owo gba Dokita tan.

Awon Dokita to ko ise ni Ilu Oyinbo yatọ si awon Onisegun Ile wa. Bi Dokita wo enia pa, iyeen ko ni ko ma gba owo ise re lehin na; sugbon bi alaisan kan se si ku lowo Onisegun ti Ile wa, ko je gb'aju gb'aya bere kobo kap fun owo ise re mo lehin na. Eyi je okan ninu opolopo oju anu ti Olorun da mo Enia Dudu gege bi Orile Ede.

Nitoto, awon Dokita to ko ise ni Ilu Oyinbo mo ise won dajudaju sibeṣibe, nitori iberu iku, ko ma di ogun pe enia eni ku si'le, ati gba iwe oku di rogbodyian, lo nje ki opolopo enia nsure gbe oku re to Dokita lo; bi beko, egbogun ile wa ni opolopo Enia Dudu iba ma lo. Dokita to ba si le se akiyesi daradara, yio ti ri pe, saṣa ni Enia Dudu to le saisan lile ti yio si joko ti egbogun Dokita nikan, lati ti Ile wa se ekan re.

Nko so pe o dara lati se be e, sugbon beni opolopo nse. A la le da won lebi mo bi? Nigbati Dokita nwo alaisan, titi iku fi de, ti o si so oruko aisan to pa a sinu iwe eri, ti Dokita elegebe re, boya eyiti ko gba oye to on papa ni, wipe on ni ifura si iku na, nitori arun ekute wa ni'lu, to si je pe asinwa, asinbo, lila, lo ma gbihin oku na, lehin ti Dokita ti gba owo ise tiantian tan, kini anani Dokita tabi iwe eri re nigbana? Ijoba le so ohunkohun ti nwon ba je, sugbon loju ti wa, abuku nla ni nwon nta fun awon Dokita, nwon ki yio si je ki alaisan-kaisan bilitta fun won mo, nigbati o je pe bi alaisan gba Dokita tabi ko gba, lila lo ma lehin oku re ti ko be di de ni idubule aisan.

Onirunru amodi lo le pa enia 'aiye, oruko aisan ti awon Dokita tile mo le ni egbeje, sugbon nigbati ara enikan ko le, to ranse pe Dokita kan, lehinna ikeji, lehinna iketa, ti ohun meteta s'okan po pe, aisan bayi, bayi lo nse e, ti nwon gba ojege lati wo o san, ti alaisan ku, ti eyiti o je agba ninu awon Dokita meta to utaju re yi ko iwe eri aisan to pa a, ti awon oloku we oku, ti nwon te e, ti nwon fi iwe *Obituary* s'ode wipe agogo bayi ni nwon ma gbe oku na lo si So si bayi, lojiji ki awon Dokita Laku-laku ranse lo gbe oku na ki nwon si la a ni egalata lati wo ifun ati edo re nitoripe arun ekute wa ni'lu. Ibanuje nla wo lo le ju eyi lo fun awon ti ofo se, tabi kini anani awon Dokita to toju ologbe na titi o fi ku?

Bi Dokita kan ba wipe aisan kan lo pa eniti on ntoju re, ti Dokita olutoju Ilu tabi *Medical Officer of Health* ba si wipe, on ni ifura tabi *suspicion* kan si oku na, ati pe nitorina on yio la a wo; loju ti wa, o ro pe boya Dokita to toju alaisan na n'puru ni; tabi bi ko ba si puro, ko mo ise re de ibiti o le gba oro re gbo pe amodi to wi lo pa alaisan na gan; bi beko, ki *Medical Officer of Health* so idi re pataki fun wa to fi ka ifura, *suspicion*, tabi iro; ti nwon npa fun won si ju iwe eri Dokita lo; ki o si tun so fun wa, ewe; iye oku enia ti nwon ti la wo ninu awon

alaisan to ku si Hospital Dr. Gray ni Onikan, Colonial Hospital ni Opopo-nla, si Union Hospital ni Igbosere (if any) ati iye gbogbo oku enia ti nwon ti la wo lati igbati nwon ti ni arun ekute tabi Bubonic Plague wo Ilu, ati melo ninu nwon ni aisan ti nwon si pe o pa nwon yatp si iwe eri Dokita to toju wu, ati iye enia melo gan ni Bubonic Plague tabi arun ekute ti pa titi di oni oloni.

O ye ki Medical Officer of Health dahun ibere wa, ki a le so fun Ilu be gege. Nitori opolopo enia lo nwi nisisiyi pe, ida melo ninu oku ti nwon nla wo, ko nse Bubonic Plague lo pa wan rara, bikoje aisan miran.

Baba, mase je ki a ri ajakale arun ni'lu mo; l'akoko Infuacna ni oduu kefa, ojomu-da-omu-iya-re-gbe ha ko ni gbogbo wa nse, Dokita papa le lo s'ode de ibiti o ma ri aye la oku enikeni wo?

Eniti ibanuje ebi, ibanuje airigese, ibanuje owo adanu, ibanuje iku olufe julo, ati orisirisi idanu aye miran npa nisisiyi po pupo ju eniti aisan at'oron wa npa lo.

Sugbon ju gbogbo re lo, o ye ki awon Dokita didi si oru oku lila yi ati kiko ti nwon nko enia lo si Ikoyi, nitori ijayi re le pa opolopo alaisan. Ohun abuku nla ni oku lila je fun Dokita to wo alamodi titi o fi ku, ohun eleya ati itiju lo si je fun eniti nwon se oku re ni isekuje bayi. Ete awo, ete ogberi. Ki Baba je ki Etutu Ilu ati adara gbogbo wa le je itewogba lodo On. Amin.

Ki nto pari Wosika mi ti ose yi, mo fe ba Loya Ajasa ati Lieutenant Colonel Moorhouse so ero die ni ede Oyinbo.

"ASKING QUESTIONS FOR ASKING SAKE."

Such is the heading of a recent detraction in the 26th ultimo issue of the *Nigerian Pioneer*—a paper edited by the Honourable Member for the Colony Division, Mr. Kifoyi Ajasa whose "colony division" which he is supposed to represent is, to all intents and purposes, a mythical one, yet to be located in the map of Nigeria.

The Honble, the 1st Lagos Member, Mr. J. Egerton Shyngle's activities in the Legislative Council would appear to have wounded the false pride of the *Nigerian Pioneer* whose Editor, since the inauguration of the new Council, has never been known to ask a single question of the Government; but we are quite used to the impotent rage of those whose business it is now to ridicule the success attending the efforts of the people's representatives at the Legislative Council, and we simply wish to draw the attention of our readers to the latest effusion in the *Nigerian Pioneer* under the above caption.

From a heading like that, one could infer that the Honble Member concerned was unfamiliar with the proceedings at the Legislative Council and simply asked one or two questions to fill up a gap. It is unfortunately it is the stupid prejudice which rankles in the mind of the detractor that blinds him to perceive the sincerity of the Interrogator, as well as the appropriateness and wisdom of the questions asked.

On Tuesday, July 29th, questions put by members to the Government were before the Council and among them were two Interrogations from the Honble the First Lagos Member. Both queries related to the unfortunate pronouncements made by His Honour, the Lieutenant Governor of Southern Provinces in his post-prandial speeches in December 1923 and in June 12th 1924, and as these expressions of far reaching consequences needed to be affirmed or denied for obvious reasons, it was very necessary to give the gallant officer an opportunity of explaining away the misunderstanding extant, if possible.

The first question affects the whole community and the other one concerns the people's representatives more than the public. The Lieutenant Governor smoothed the matter by denying that there was any demand either in Nigeria or West Africa to self government, and regretted the inclusion of the Honble The Second Lagos Member as a Non Nigerian.

The matter did not end there as it should, but the *Nigerian Pioneer*, with its characteristic obsequiousness to justify every act, word or deed European and to support everything official regardless of merits or demerits, not only attempts to re-echo the questions, but impudently endeavours to all or what the Lieutenant has denied; and its attempts to thus maintain an untenable position is certainly ridiculous.

The Lieutenant Governor is a sportsman and as such has accepted defeat. But it is not too much to say that the pronouncements of government officials are not free from criticism if public interest is at stake, or if misunderstanding is apprehended. It is no plea of justification that the statements made were private not official; and when those sentiments admittedly involve a violent and drastic criticism of government policy in regard to a particular public question, and are therefore capable of provoking hot contentions which could otherwise be avoided, it is very indiscreet for any government official to assume such an attitude unless he is prepared to stand or fall officially by the courage of his conviction, otherwise it would be sheer hypocrisy to blow hot and cold, and to pretend to hold two different opinions on a given question at one and the same time, under the pretext that one is private, and the other official. If officials are privileged to express adverse opinion which they could always camouflage as being unofficial when it suits them, then we shall find it difficult to get them to admit a fault unless they chose to do so.

On the ascendant of the Labour Government this year, and when some unguarded expressions were made by a member of the Cabinet, although the Premier, Mr. Ramsay MacDonald denied the expressions complained of to be official view, the Imperial Parliament and the English Press condemned the utterance in severe language.

Knowing this, and realising the fact that public pronouncement by Government officials are easily accepted as authority in public matters, is it not reasonable to clear up any doubt which the public may harbour about the opinion expressed by any Government officials? And is it not wicked to dissuade or ridicule any effort calculated to bring an understanding between the Government and the Governed as in this respect? We know there might be men who have always made up their minds to concur, and concur, and still more concur, in official views and back every white man's vote in the Legislative Council; but we are happy to state that we have confidence we shall not number our representatives among such imbeciles; they are too wide awake than to neglect to ask questions to elucidate any doubtful point.

The question of determining the nationality of the people of this country can never be left to the judgment of any Whiteman, or Blackman whose knowledge is too circumscribed. We are in a position to say that in many cases, place of birth is merely an accident and cannot be applied to determine one's nationality, and so we maintain, with the proofs at our disposal, that all the elected members

the Legislative Council are men of "Nigerian descent" until the Lieutenant Governor can convince us to the contrary.

We, however, congratulate His Honour the Lieutenant Governor for dissociating himself from the vile tricks of the *Nigerian Pioneer*—a paper full of contradictions and other arrant nonsense. In the effusion bearing the caption which we insert above, the *Nigerian Pioneer* cites the *Gold Coast Leader* of August 14th with intent to prove that it is true self Government is being advocated, but as usual it is simply a contradiction of what the *Pioneer* wishes to prove, as the sentence italicised by the *Pioneer* indicates. "It is by far and away one of the most important steps taken in recent years to qualify us for eventual self-Government."

This idea of self Government so much preys on the mind of the writer of that detraction that he fails—ignominiously fails to distinguish between the present and the future tense, the Indicative and the Conditional Mood. Nobody says we shall never demand Self Government, but no one demands it now. *Nigerian Pioneer*, please note.

The Government have the poorest supporter or advocate in the *Nigerian Pioneer*, because we don't even think it understands itself much more to understand anybody else. More and more questions will come forward before the Legislative Council irrespective of the harmless whimperings of the *Nigerian Pioneer*.

Here's luck to the elected Members, hats off to The Honourable The First Lagos Member, Mr. J. Egerton Shyngle. Barrister-at-law and learned leader of the Bar.

Very Sincerely yours,

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OKO tita wa ni owo pọ ọ.

Ero ya wa ra

ADEBOYE SOLANKE Oniṣowo "Ghabiogede" nta Panu-kikole ati kikan-oko, Ise lorisirisi, Kokoṣo (Isika) t'ilekun ati t'apoti lorisirisi, Atupa fifalowo, Simentu, Qda lorisirisi ati Epo-oda, Fikifiki, Okun ero, ati Oṣan, ati Pakun ti Awo-oja lorisirisi, Awo ti awon Aganyin fi nke Eja-gawa fokun ati Eja Abemafe, ni Sobu re ni No. 4, Idunmagbo Street, (Iebute Olowu) ati ni No. 19, Moloney Bridge Street, (Anikantamo) l'Eko.

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

Owo Oja re fanimora. E lo ra tiyin nibe

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Ogbeni E. A. Olemo ti Ile Ise Oluwa, ni 73, Qdunfa Street, (Anikantamo) bere ise agborun titunṣe ti baba re nisisiyi. Ojo ese ti iwọ all obinrin re ma nsaba ju agborun nyin ti o ba bajẹ nu, Kai! Ogbeni kan mbe ni adugbo mi ti o mo ise agborun niseṣe loyoyoye. Po lowo re.

Sabu Ajisefinni.

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ogun Onigbamefi, ogun Aran orisirisi, ogun
Lakuregbe, ati awon ogun miran ti a ko le
ma to lesese.

Opoku-oyoku ni owo won, nwon si je bi
idan.

£re, e lo dan awon Ogun wonyi wo nibi
ti a gbe nta won.