

EKO AKETE.

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

Vol. III. No. 144 SATURDAY, APRIL 18, 1925. 4d

Declared Circulation 1,500 Copies Weekly.

White's Golden Female Tonic.

A splendid Remedy for female diseases such as:—Barrenness, Weakness, Painful and Irregular Menstruation, Leucorrhœa (White's), Cramps Ovarian, Neuralgia, Inflammation of the Ovaries. A tendency to Miscarriage etc., etc.

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N. V. HANDLEMATTSCHAPPIJ V.H.
OYINBO **J. F. SICK**

Qba Ileke, Ile Ileke, 9, Ita 'Bode lailai, Eko.

A ðe Ajirera ninu dwo Ileke, oriutisi Ileke wonyi wa ni tita :—

Ileke Oyinbo, Ileke Rubber, Ileke Olomi Waji, Ileke Onikeke, Ileke Elejo, Ileke Ayinrin, Ileke Oniwörd ati Fadaka, Ileke Kerewu, Ileke Jöjö, Ileke Olokuta, Ileke Oloruka, Ileke Eleranko, Ileke Didan Yinrayinrin, Ileke Meremere, Ileke Mojokun, Ileke Adumädan.

E wa wo Ile qja wa : A ni nkan wonyi fun tita :—

Ikoko Taba Onigi, Jigi, Aso Aran, Ero Aghado, Ise, Oti Elewuro (Beer) ati Eleso Ajara (Wine), Awon Onje Ipanu, Aso Iy'oso, Ero Ere Omode, Ohun Qso, Abela (Candles) ati egbagbeje qja miran.

A nta Masini Vesta, a si ni Cement atata ti Portland ati 'arin pipon abe oni Diamond. Idi dwo wa wa ni Rotterdam, a si ni Ile Owo ni:— Calabar, Gablonz (Czecko-Slovakia) Gold Coast, Accra, Lome Hamburg, London, Venice (Italy).

Handwritten signature and number 80

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È fi owo ati Letter ranṣe si Editor.

GBOHUN-GBOHUN.

BABA BO BABA MO'LE.

Bombata ni Ipalemọ ti Ilu ti nṣe fun didẹ Arẹmọ, to bọ si asiko Ajinde ti a ṣawowo rẹ ni *Sunday* ati *Monday* oṣe yi enikeni le jẹri si eyi, bi o tilẹ jẹ pe lorigun mererin ilẹ yi, ṣaṣa enia ni Ipalemọ na ko kan; ewo ni ko to wo ki itọ ma ja pa lenu, bi isa meremere ti a fi dara yi Agbala Oba (Government House grounds) ka, ni ko lo wo ni awodoro t'epia ni, tabi, ṣiṣe ita gbangba loṣo? o yẹ ki eyi ri bẹ nitoripe Idodun ni a nṣe Ariya ayajọ Ajinde Kristi, sugbọn Idodun ha ni a nreti Arẹmọ Oba King bi? A bere bi alaimọ.

OSIKA KO JẸ Ẹ TIRẸ BẸ.

A ẹ ki awọn Opa Oba ki irufẹ iwa ti awọn kan ti nwon nfi panu *Cigarettes* ṣu moimoin ta wọ, nitori ewu ti o wa fun awọn omode ti nwon le ma ra irufẹ moimoin bẹ jẹ; ni koipe yi ni a ri obirin kan ni *Gambari Street*, l'eti *Sandgrouse* ti o fi awọn panu ofiṣo wonyi ṣu moimoin ifiṣiṣi, bi o si ti ṣi ọkan ninu awọn panu wonyi, bẹni moimoin to wa ninu rẹ pọn l'ẹkọ bi ẹkọ ti o jona ninu ikoko; dajudaju panu na ti tu oro (*Poison*) rẹ ka sara ewa. na. Ẹ jare enyin Atoju Ilera Ilu (*Health Officers*) ẹ ba ni sofin irufẹ iwa bayi fun awọn alaironu obirin wonyi.

OGBENI D. J. THOMAS, O D'IGBOṢE.

Teduntẹdun ni a fi jihin iku Ogbeni David Jacobson Thomas (D. Jibs) ti o ṣele ni *Satide* oṣe to koja ni ile rẹ ni 20, *Princess Street* (Isalegangan) Ogbeni na

jẹ oga pataki kan ni ibi iṣe P.W.D. ti ilẹ yi. A ba awọn enia rẹ kedun ajalu yi.

OM'QBA T'A N'WI, OM'QBA DE!

GBOGBO OJU LO SI RI I!!

Gere bi agogo merin abọ ti ṣe "gaun" ni aṣale *Wednesday* oṣe yi ni ọkọ *Attendant* ti o mu Arẹmọ ti a ti nreti bọ ṣi pi lokun ti o si nfi ori lami bọ bi onida, eyiti a nwi yi ti pe, Arẹmọ ti yọ si gbogbo ilu ni Ebuta Ẹhingbeti larin egbā aimoye enia to wa s'ebute lati wa pade rẹ; bi ọkọ na ti de ọkanke ọdọ wa lori Kerani Bero, bẹni a ngbọ, on rẹ! on rẹ!! on rẹ!!! karikari bẹ la ri Arẹmọ na ti o duro gedegbe niru aṣọ funfun bi lekeleke ti o wọ ti Gomina Agba si wa legbẹ osi rẹ gbagba, pẹlu awọn Oyinbo alada nla miran; bi a ti nwo jagun na bẹni o nku Sarotu ti o si njuwọ si aimoye enia ti o wa pade rẹ. Warawere *Attendant* ti gun si Ido, ko si to bi iṣeju inewa lehin na ti Arẹmọ gberaso wọ inu *Coach* arabara ti a ti ṣe fun, rẹrẹ o di ilu awọn Hausa.

Irohin ko to afojuba ni iran ọjọ yi jẹ jakejado Marina lo dabi enipe ogun wo lu fun ori enia to lo bere, ti oṣo ti a ṣe ebute lo ni ọkan ko jọkan, dajudaju eyi ko ni ṣai wu Arẹmọ lori lati tete pada wa si ọdọ wa l' Eko nibi, ki o si fi ẹṣe re tẹ igboro wa.

AGBAKO ORI EDE.

Omọ Saro kan gun Ogbeni Pa Sawyer to nṣe arango leti ile Ogbeni Fatusi ni 7, Isalegangan *Street*, loṣe yannayanna ni *Wednesday* oṣe yi, nigbati aya oga omọ Saro yi gbele Ogbeni na, nigbati omọ Saro na mba aya Oga rẹ ja.

A gbo pe beni omo Saro yi guu aya
Oga re lobe pelu, nwon si ti ra mu lo si
Sabu awon Olopa.

EMI LEVI O

Enu kekere ko lo ya ni nigbati a gbo
pe ni *Wednesday* ose yi Olopa mu Loya
A. O. Thomas ti Ebute Meta fun esun pe
o di won lowo lenu ise won. A o tun so
si oro yi nigbati o ba se.

[Copyright]

"EKO AKETE" LAW REPORT.

[Lati owo ATOLUGBOKUN.]

IROHIN ILE EJO NIWAJU OGBENI MOFFEY
NI ILE EJO EBUTE META. NI IJO FRIDAY
IJO KETADILQGBON OSU MARCH, 1925.

Charge No. 576. Olopa mu Sanni Aro awa
meto fun esun wipe ko tan atupa ati pe o nsare,
Ogbeni Ayo Williams ni Loya ti Sanni Aro gba,
moto nomba 62, lo nwa, lehin ti awon eleri obo
ro ejo tan ti Sanni Aro ro tire. Adajo ni fun
esun kuni ko san poun meji, esun keji poun meta
apapo gboibo re poun marun. Loya Williams
ni ki Adajo tun on ni aye die lati san owo yi.
Adajo ni on tun won ni ose meji.

Charge No. 571. Olopa mu Mustafa fun esun
wipe o ji eni (wat) meta, Mustafa ni on ko jebi.
Awon olopa ni won ko ba ro ejo mo ko ma lo.
Mustafa o ku ori re.

Charge No. 577. Olopa mu owo Jagoda kan
ti oruko re nje Iroko Rahimi fun esun wipe o ji
adije meji ti Ogbeni Emanuel Arthur Shyllon ni
Atitibi Street, nomba 13, odaran yi ni on ko jebi
o ni on si se fun Shyllon ko san owo fun on owo
na je si le marun ibe ni on gi e ni bi ko ba san owo
on, on a mu ohun to to si le marun ibe ni on
gbe ji ni aro yi lo on ba wo inu ogba re lo on mu
adije meji nibe, on si mu koja ni enu ona ile
Ogbeni Shyllon ni nomba 18, Apapa Road, Ebute
Meta, Shyllon si ri on nigbana ko wi nkan
kan. Shyllon ni on ko mo ri ko si si se fun on
ri bi on ti ri ni on ri yi, a ti bi olopa otelemye ti
mu odaran wa ba on nile wipe edie on ni eyi on
si ni beni. Adije ti on asin ni ogba o le ni ogota
Sanni Iqorin; C. I. D. 615 ni won so fun on wipe
adije kan ni won ako lo yi on si da odaran
na duro on si yowo adije odaran yi gba si le meta
eyi se on loju so ibe ni on ba ranu. Adajo ni on

ri wipe o jebi bo ba di oia on a da seria fun, awon
olopa ni o ti wo ewon ri. Ni ijo keji irohin kan
wa wipe osu meji ni ewon ti Adajo fi si.

Charge No. 579. Olopa mu Rahimi, fun esun
wipe o gba owo poun meta si le meji ko fi je se fun
olowo ejo yi ni ba soki ni pe Rahimi hawa de
onile lo si idale Rahimi si gba gboibo owo ile yi
o so fun awon ti nwon jo hwa ile wipe onile lo fun
on la se, owo to ri gba je poun meta si le meji, lehin
ti won ro ejo totun tosi tan, Adajo ni on ri se
o jebi. Sugbon ki olopa wadi bi won pa ti palatu
ri tabi won pa ri asedu ni tabi epa? Nitorina bi
on to da o di oia ijo kejidilogbon osu yi.

AKIYESI NIPA EJO GANRAN
NI ILE HAUSA.

Ni ijo *Thursday* ijo kerinla osu *May* ni Adajo
ma lo se ejo ni Kano.

Ni ijo *Thursday* ijo kokanlelogun ni Jos.

Ni ijo *Tuesday* ijo kerindilogbon ni Kaduna ti
Zaria gege bi won ti nse nibe ko ni si ejo to ba
wa ni Zaria, o di Kaduna nibe ni Adajo ma gbo.
Enyin elejo loko lodo e gbaradi o di owo yin o.

Ti Eko nihin gege bi a ti mo o di ibere osu
May sugbon Ijoba ko ti fi ojo si o.

Ni ile ejo ganran niwaju olopa Ralph Molyneux
Combe Adajo agba ni ijo *Tuesday* ijo keje osu yi.
Ni ejo Dokita Sesi Akapo ati Ogbeni Albeni
Taiwo wa si ganran nitori ejo ti Ogbeni Berkeley
ti kotu olopa da fun won ko te won lorun. Ejo
yi bere ni agogo mewa ku iseju metala aro ojo
Tuesday yi.

Olopa Shyngle Eborra dide, o ni on pelu Ogbeni
Taylor lo wa fun Dokita Kapo.

Ogbeni Cecil Williams Victor Carey dide o ni
on lo wa fun ijoba.

Olopa Shyngle ni Adajo Berkeley ko fi ejo ranse
si ile ejo yi fun on lati ro nitorina on fe ki ile ejo
dapada ranse si ko ro ejo na daradara ko to le
ranse si bi.

"I submit that no case is stated by the learned
Police Magistrate and am asking that the
Case be sent back".

Lehin na ni Shyngle ni ki Adajo gba oin yi so
ye wo :—*Criminal Procedure Ordinance Vol. 1,
Cap. 20, Page 178, Sec 164 and 165.*

164. Where a person is convicted before the
Supreme Court if such person shall within four
days after the conviction apply for a case to be
stated and signed on the ground of error in law,
then on his application (unless it appears
merely frivolous when it may be refused) the
Supreme Court shall state a case setting out the
question of law and the facts and special circum-

cases upon which the same shall have arisen, and send it to the Appeal Court".

105. After the hearing and determination of any information or complaint by a commissioner of the Supreme Court either party to the proceedings may if dissatisfied with the judgment as being erroneous in point of law apply within four days to the said Commissioner to state and sign a case setting forth the facts and the grounds of such judgment for the opinion thereon of the Appeal Court, and, unless the application appears merely frivolous, when it may be refused, the said Commissioner shall state and sign such case and send it to the Appeal Court.

Olofa Shyngle wa tennu bo wipe ko si gan eleru nina iwe ti Adajo Berkeley fi ranse "No facts stated" Gan leri ni lati wa nipa ikaro keji ti on fi ranse li Adajo to le fi ridi bi on ti se da ejo na. "Facts to second grounds of forgery should be stated upon such findings" Facts proved by the prosecution should be made in the stated case".

Adajo ni iwe ti Dokita Kapo fi han pe Marian Taiwo ati pe agbejoro Oba si fi ododo re han wipe won ko la tabi ye Marian Taiwo wo."

Court:—The Certificate shows Marian Taiwo and the prosecution proved conclusively that there was no operation on Marian Taiwo

Shyngle—I am defending Kapo and not Taiwo Olofa Shyngle ni on wa fun Kapo ki se Taiwo Olofa Shyngle ni gogbo oru ti Adajo ki se lori ga eleru nitori okan ninu awon eleri ijoba ni Marian Taiwo to so wipe obanrin kan wa ti Dokita Kapo toju—eyi ni okan ninu eleri ijoba

The inferences drawn from no facts—One of the Crown witness Marian Taiwo proved that there was a woman attended by Kapo This is the prosecution witness.

Olofa Shyngle ni ohun keji ni pe ko si eri ni nina olin lati pa enia laro.

Adajo ni on a fi ranse pada si Adajo to kokoro da ko si gan eleru oru na han ko to da won lebi to si pa won laro—la Adajo to so eyi oru ti papoju eyi bi a ko le rohin re ju eyi lo. Sugbon gege bi ose eyi ti je ti rohin Omo Oba itu Oyinbo a fi aye sile—

Court—I will make this Order for the Magistrate to set out the facts found by him on which the conviction is based.

Emi ni ti nyin nitoto.

ATOLUGBOKUN.

NOW READY!

THE LIFE OF HERBERT MACAULAY, C.Z.,

BY

ATARI-AJANAKU

in English and Yoruba, price 2/- Obtainable at the "EKO AKETE" offices.

Iwe Igbesi-aiye Habati Makoli, sile meji-meji. Atari-Ajanaku okonrin na ni o se e!

Iwe yi kun fun itan Makoli lati kekere, lati ojo ti iya re ti fi ori re so'le l'aiye, titi o fi di eni ogesta odun li esi. Oro nipase ile wa wa nibe pelu, ati wahala ti Makoli se nipase re: oro nipase Eleko wa nibe pelu, ati aworan Makoli, pelu aworan (Photo) nigbati Oba Gesi (King George V.) ngb'owo lowo Oloye Oluwa ni Ilu Oyinbo, ti Makoli si gbe Opa Eleko dani, Opa ti o di iyoro ti o bo t'olori-t'elese won.

A fere le wipe aworan wonyi nikan ti o wa ninu Iwe yi to sile meji loto, lai ka igbadun oro nla ni o wa ninu Iwe na papa. Lati ta Iwe na ni sile meji-meji dabi igbati enia kuku fi se sara, nitoripe ko kaju inawo ti o wa lori re. Nitorina, o ye ki iye enia ti o le ri Iwe na ra ki o to tan leto sure lo ra. Iwe "omo ni yio j'ogun" ni, a si te e ni ede Gesi ati ti Yoruba pelu. Sile meji ti e ma fi ra a na, ki Olorun ma je ki o won nyin! A si tanma wipe gbogbo enia, ati ore, ati ota, ati Oyinbo, ati Enia Dudu ni yio gbadun Iwe na: ani Iwe Igbesi-aiye Makoli, lati owo Atari-Ajanaku okonrin papa!!

NI IRANTI OLOGBE MI OWON.

Beatrice Ibaduni Olukolu

Eniti o pa ipo re da ni aiye yi fun ilu orun ni ojo kejila oju April, 1922.

1. Isan ika ti mu ipinya wa. A! ohun ife didun re ni a ko gbo mo.
2. Awon ore wa ti koja lo fun ere ise won. Ibakedun ati aro ni lilu won jasi fun wa.
3. Enia dabi efufu tabi ojiji. Eniti emi re mbe ninu tho imu re.

O di ojo ajinde.

ADEBAYO.

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

THE PRINCE'S SHIP.

REFITTING PROBLEMS.

RECEPTIONS IN THE REPULSE.

CROCKERY FOR 900.

In H.M.S. Repulse, the big battlecruiser that on March 28 will carry the Prince of Wales to South Africa and the Argentine, a difficult problem has to be solved within the next three weeks. It amounts to that of making a steel ship elastic. For in addition to her full complement of 1,250 men with stores for nine months, accommodation has to be provided within her for the Prince and his staff, their servants luggage, and equipment.

Amid the intricate congestion of guns, machinery, watertight doors steep steel ladders, and pipes and tubes of every kind that fill a modern battleship, there is little enough room for her own officer and men. But the special mission of the Repulse requires her to provide quarters for no fewer than 90 additional people, of whom the Prince and his personal staff of six officers need to be lodged as amply as possible.

To the public, of many races and tongues, which awaits the Prince in the various over-seas Dominions and foreign countries along his route, his visit will be often seem a simple and informal affair. But such a variety of occasions, climates, and conditions is included in the tour for that an experienced retinue and large quantities of luggage are indispensable. The Prince will need to be prepared every sort of function, from formal banquets to big game shooting, and the weather conditions will vary from the tropical heat of Nigeria to the bitter cold of the African veld in winter.

It is not surprising, therefore, that the luggage of the Prince and his staff amounts to some 200 suitcases and trunks, together with another 200 chests and cases. These will be in the charge of eight servants, one for each member of the suite, while the Prince has two personal valets.

One circumstance that increases the amount of kit required by the royal party is that the Repulse has no laundry, so that as regards starched things, at any rate, enough have to be taken to last for the whole month of the voyage to Capetown.

When the Repulse is in harbour at the various ports at which she is to touch a certain amount of official entertaining will be done on board by the Prince. For this purpose, cooks, stewards, and waiters to the number of twenty-one are being taken, together with a stock of special stores for the Prince's table. Several large recep-

tions will probably be held, and enough crockery is being put on board the Repulse to serve "stand-up refreshments" to 900 people at once.

The rest of the Prince's retinue includes confidential clerks, for typing his official correspondence a printer, with a hand-press, for printing copies of official speeches, menus and programmes two special service men responsible for the personal safety of the Prince, and ten other officials with varying duties.

The Royal Marines Band (Deal), whose strength is twenty, will also accompany the Prince. Their music alone fills ten chests.

THE PRINCE'S QUARTERS.

The Prince himself will have the quarters that would be those of the admiral if the Repulse were a flagship. They are right aft, and consist of a plain white-enamelled dining-room stretching the whole breadth of the ship, and opening into a drawing-room of similar style.

A small sleeping cabin for the Prince opens from the drawing-room on the port side. Beyond this is a bath-room, and from that leads off the cabin of the Prince's A.D.C.

On the starboard side of the main deck an inconspicuous little grey-painted structure is the squash racquets court which has been built to provide the Prince with exercise on board.

—Daily Mail Overseas 14/4/25.

ATÌ GUN IGI ỌPỌLỌ A ỌJU EḶ.

[Lati ọwọ AKIRIMANU.]

Si Oni'we irohin "EKO AKETE."

Mo juba o,

Pelu inu didun ni gbogbo ilu lo fi paḶ Arẹmọ-oba ni oḶ Alaruba toḶ ti eḶ ko-gbeji ni eti Ebute, dajudaju inu Arẹmọ-oba na yio dun. ṣugbọn dide ti ko de ni oḶ Atalata ba ọpọlọ enia ninu je ati pe ọpọlọ enia tile ti ko eḶ na ru Sir Hugh Clifford nitoripe loni Korọnti, lola Korọnti fere ma enia wipe kini ti Eko wa yi ti je papa ni akoko ti enia patakí bi Arẹmọ-oba nbo wa ile yi; ko to lati ma gbo pe Korọntil o nja lode lehin igbati a ko gbo iku awon Oyinbo toḶe tabi ti Enia Dudu, ṣugbọn a fi gbogbo re le Alah lowo. Gege bi a ti wipe ati gun iḶ ọpọlọ ọḶju ejo nitoripe bi Ijoba ba le mo ni ewa to ba yan ran nipa ati fi Oloye to je igbehin patapata si iwaju awon Oloye bi (Paramount Chief) dajudaju iḶ ko ni gba omi gba eyin, nitoripe enia ko le la oju re silẹ ki talubo ko wo, tani ko mo pe laif ni Oloye yi nfe dasile, se on papa mo wipe ki se iḶ on bi ko ba si ti awon janduku Kiriyo ti awon

April 18]

de pon abesibe a fi eyi se kilokilo nitoripe a ki
 ni ile agba lemeji—Ki Bale oko
 Major Birrel Gray mase je ki awon olori bubu-
 ni to o won wa ba on; abo oro la so fun omu
 awabi—po to cae die si ki a to le je ki labari wa
 1925.

Emi ni tinyin nitoto,

AKIRIMANU.

ERRATUM.

In *Anti-Spanish Article* in our last issue Page 10
 the words "to make them poisoned)" in parenthesis
 should read "to have them poisoned)".

Ed.—E. A.

The West African
 Soap Co. Limited
 APAPA, NIGERIA

Manufacturers of

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F 193

White's Golden Male Tonic.

(DOUBLE-STRENGTH)

Whenever a woman has not been in the family way for a long time, the fault is usually set down to some disease or other in her generative organs.

Now while it is true that many women suffer from disease yet many times the fault lies with the man, owing to weakness or some other disease of the male organs of generation. *White's Golden Male Tonic* (Double-Strength) is calculated to give full vigour to the man, and to remove all diseases which prevent breeding. Every sensible man ought to use two bottles every month, to cure or prevent weakness of the generative organs.

Made and sold only by VICTOR WHITE, Esq.

The Reliable Dispensary, 41 Offin Road, Lagos.

N.B. NOT OBTAINABLE ELSEWHERE.

SHAKE THE BOTTLE

AREMO FUN OKUNRIN

Nigbati obinrin ko ba tete loyua, a ma nro pe ara obinrin na nikan ni arun wa. Sugbon nigba pupo ni o nje pe ara okunrin ni arun wa. Egboji yi dara pupo fun Are, Eda ati gbogbo Arun ti ki je ki okunrin se abiamo.

N.B.—O ye ki gbogbo okunrin ma lo igo mejimeji loṣoṣu—Iṣe ti egboji na nse ni ara ko se royin.

Price ten shillings (10/-) per bottle.

Notice.

I, the undersigned, Ajayi Onibuwé, of 34, Bamgboṣe Street, Lagos, Nigeria, (Son of the late Joseph Thomas Johnson of Lagos) Heretofore called and known by the name of Hezekiah Ajayi Johnson, hereby give Public Notice that on the 1st day of June 1925, I shall assume and adopt and thenceforth on all occasions whatsoever use and subscribe the name of Ajayi Onibuwé instead of the said name of Hezekiah Ajayi Johnson.

All Records, Deeds, Documents and other writings bearing the said previous name, remain valid.

AJAYI ONIBUWE

1st April, 1925.

ENIKEJI,

Aṣo oke to yanju mbe loḍo Iya Afia Saamota Ike Olorun fun tita, opoku oyoku ni owo won, lo bere ni 3, St. John Street, l'Ekko, lati ile Johnson Agbojoro.

EKO AKETE

EKO, SATURDAY, APRIL 18, 1925.

AREMO, AREMO ABQ O (2)

AREMO ALAWADA, AWA JUBA FUN
"JOJI" (2)GBOGBO ILU LO YO FUN IFE TO
GBE E DE'BI (2)

A DA MUSO, KABIYESI.....E.

A DA MUSO KABIYESI QBA L'OLA.

Titá ti éwo ilu tí ni ojorọ *Wednesday* ọsẹ yi nipa dide Edward Arẹmọ Qba King, Qba wa, ẹniti a l'ọju wa ganni ni fili de fili eyini ni lojukoju, l'ọju na mu ki dèdè tí ẹba pa le *Nigeria* lori kuro patapata; nitori dide na ni a ẹẹ ẹẹ akanṣe orin ti a fi soke iwe yi, ti a si fẹ ki awọn a-tẹ-waya orin, ani awọn a-tẹ *Guitar* ba wa kọ loni Satide yi kete ti *Eko Akete* oni ba ti jade, ti o si tẹ gbogbo ilu lówọ. Ohun orin ti ode isinsinyi ni a fi nkọ, eyini ni pe irufẹ ohun orin ti a fi nkọ "Nigbati mo d'Kyíngbo, nwon fi lya ọrẹ han mi," a si fẹ ki gbogbo ilu ma ho gẹ, ki atẹwọ si ma ke kikan nigbati a ba nkọ orin na.

Ko dede ti a fi sọ bayi, nitoripe bi Jagun na ba tilẹ kọ patapata lehin igbati Gomina Agba fi ranṣe ẹ bẹ ẹ ni *Accra* ti o ran awọn Oyinbo onipo nla ni lẹsẹ Qba bi metá, pelu Bishop Oyinbo Ọsẹ awọn C.M.S. nílẹyi lati tun wa sibi geṣe bi gúdugbẹ waya ti o ja si Gomina Agba ni Satide ijẹjọ nkọ, nibo ni l'emi tirẹ ni ilu yi yio ru wọ? Ko ha ni jẹ pe *Nigeria* lori buruku niyẹn nigbati irufẹ omulẹ-mofona kọ ẹ'omọ lówọ Ilu *Gambia*, Saro ati Ilu Aganvin; ti o si jẹ pe obukọ de ọrún de ni a o jẹ loju awọn ara wa ti o wa ninu ilu wonyi? Nitotọ ni waya ti Qba l'ola na tẹ pe bi on ko tilẹ le wa mo l'akoko yi, on yio wa nigbamiran, ẹgbọn tani ko mo pe nigbati ẹgbẹ ẹni ba nku ni a nku geṣe bi owe wa kan ti wi?

Ko ha ni jẹ pe o d'ori aja akára di egun bi?

Enu kekere kọ lo ya ni lati ri awọn ẹlomiran loju Satide ti a wi yi ti awon so pe "Jagini o dun mo mi" lati gbo ti aiwa mo ti Arẹmọ Qba na, nigbati a si bere idi eyi lowo won, ohun ti nwon gbe ka ni lowo ni ohun ti awa papa ti nja ajaku dorogbo re loḍo Gomina ninu lwe-irohin yi ti omọ ana si mo ẹgbọn nigbati a so fun irufẹ awon ẹni bẹ pe mat'egbe ni iru aiwa mo Arẹmọ Qba na yio ko ba gbogbo ilu *Nigeria* patapata nigbati o jẹ pe gbogbo awon ilu meteta ti a ti ka wonyi kọ ni idawọkọ bẹ, jẹbetẹ mu won.

Nitorina ẹnyin ilu, a dupe wiwa yi nigbẹhin-gbẹhin; ohun ti o si ja lule ni Satide to kọja jẹ ọna àrà ti awa papa ti ntenunmo pe Olorun ngba siṣe l'aiye, ko si ni ẹe alai ni ẹkọ ti yio mu wa fun Gomina na papa, iyen ti o ba l'eti lati fi gbo o.

Nitotọ ni ọrọ ti ọrẹ wa kan so pe on ẹkikilemo ojo ti ọdun 1925 yi yiwole pe "Ire de, ire nbo"; ni awon ọdomodode na nki gbe kakiri adugbo, laisi ani-ani ọkan ninu awon rere ọdunni na ni wiwa Ẹni Olanla yi sari wa: bẹ na si ni fifi Eleko sipo re nigbẹhin gbẹhin yio jẹ ọkan ninu Olubori rere ti gbogbo wa ni ireti si pelu.

Adura wa ni pe bibẹ ti Arẹmọ wa bẹ wa wo, ko maṣai jẹ bibẹwo owo, bibẹwo omọ-anfani, bibẹwo ilosiwaju dwo, bibẹwo rin iṣe ge, bibẹwo gbige Eleko sipo re, bibẹwo anfani ati ayo ati bibẹwo ibukun gbogbo fun olukuluku wa ni'le, l'oko, l'ajo

Lẹkansi, a tun ki ẹnyin Ilu, Ẹ ku orire!

ŞABU J. A. SULE—OLOGBE

A fẹ ki awon ọrẹ ati onibara Ologbe J. A. Sule ti Eko ati ni Idalẹ mo wipe a ẹ Şabu re fun oja tita, a si din owo oja na si po o.

Irin iṣe kafinta, ti alagbẹde ati nkan bi agadangodo, apoti, posi ati ohun ọọ oniruru ohun ti a ko le daruko tan: ya wa wo tirẹ ki won to ra tan ma jẹ ki obẹ ki o.

PRINCE OF WALES—ARẸMỌ QBA.

II

[Lati púp ATARI-AJANAKU.]

Si Oni 'we-irohin "EKO AKETE."

Mo bere f'ojì,

Pelu ayo ati inu didun nla ni a fi ki gbogbo ni nisisiyi pe e ku af'eti ba ti dide Arẹmọ-oba, mo se ni pe a koi le ki gbogbo Ilu ku al'ojuba. Idu re nisisiyi, nitoripe opolopo enia ni' koi ri i, awon die ti o ti foju gan-ni re nikansofo, ni a le ni pe nwon ku al'ofu ba Arẹmọ-oba ni ijerin; laisi ni-ani, awon ti a pe ni enia die ti o ti ri i yi ko ni le ni egedogun enia, l'okonrin, l'obinrin, fẹsope, t'aga. Gbogbo Ilu nro giri-giri ni ijerin, ni Kereki Ido fere kun akunya fun ope enia t o silẹ lati fi oju kan Qba, ati lati ki kabọ, ati lati se nre ti o to fun u gese bi ipo ati ola re.

Oyinbo le pe Enia Dudu ni Niga (Nigger), won le pe nwon li Qbo, sugbon awa mo pe awon ni ebu nwon yi. Ibasepe Qbo ni Enia Dudu, won ki ba ti daba lati lo pade Arẹmọ-oba rara, fun abuku ti Gomina ta fun gbogbo Enia Dudu ni ijerin na lai fi oruko enikeri silẹ ninu won pelu t'awon Oyinbo ti o fun l'aye pataki lati ki Arẹmọ-oba ni Ido l'oyo na.

A mo pe Kano tarata ni Arẹmọ-oba nlo, sugbon abeshe nigbati o ti ni lati duro wo oko Reluwe ni Ido yea, o ye ki Gomina fun Enia Dudu die l'aye pataki pelu awon Oyinbo, isangbe Gomina, ti Gomina ko da ni.

Al'oso e titi, o si ni iye igba ti a ti nwipe nitori Enia Dudu ni pataki eniti Arẹmọ-oba se wa si ile yi, ngbo iwa ti Gomina ni l'ara jo pe, Oyinbo lo wa ngbo mo ni ti Enia Dudu, ko si lara eran. Ngbo mo na se be nko? Ani, iba ma se be nko?

Eniti ko ba ti mo ri bi ipo Arẹmọ-oba Gesi ti lati lo, o mo ni ijerin nigbati Gomina papa duro ni pelu nreba ati owo pupo bi igbati omode duro pelu owo mejeji l'ehin niwaju Tija re.

Oye Arẹmọ-oba na pupo l'oyo to de, nigbati a ni eniti oyo ori re ti koi to edun mo kanlelogbon daradara, ti a si ri iduro re pe enia jogolo ni, ti a si ri awon Oyinbo siangbon-siangbon ti nwon ngbon jin-jin niwaju re, o tun mu ki o tun da ni loju gbangba pe, alola omọ erin, a ko gbodo se we mako. Owo ko le so enia di omọ-oba, ola lanan ko le so enia di Qba, bikoşe bibire ti Oluwa ba je ki o wo "Okọ" Qba w'aiye.

Nitorina, enikeri ti a ba ti bi 're, ti o wo "Okọ" Qba wa si aye, ti o si wa ni-ipo Qba, edabeda na li aye ti o ro wipe on le ro olaware na l'oye tabu re, tabi ti o wipe nitori on ni agbara kan hin on, nitorina on le se ohunkohun ti o ba wu

on pelu Qba, ti o si ta abuku fun Qba na Fainida, bi owuro oluware dara, alẹ re ki yio dara, bi o ku 're, ko ni sun 're!

Oro koi to so nisisiyi, o di igbati Arẹmọ-oba na pada de, ti o si pada lo pelu alafia.

Emi ni ti nyin nitoto,
ATARI AJANAKU.

THE EDITOR'S OBSERVATORY.

Arrival of Royalty

H. R. H. the Prince of Wales arrived on Nigerian waters (Lagos) on Wednesday last. Kabiyesi! Kabiyesi! Kabiyesi!!! Kabọ.

A Marriage yet to be.

We are in a position to say that the news communicated to us regarding Mr. T. K. E. Phillips's marriage, with Miss Amblesome, as stated in our last issue, is still yet to be.

H. R. H. THE PRINCE OF WALES' SPEECH
AT THE OPENING OF THE BRITISH
EMPIRE EXHIBITION IN LONDON,
APRIL 23, 1924.

The Exhibition was opened on April 23, 1924. The Prince of Wales, the President of the British Exhibition, in reading the Address of Welcome to His Majesty the King, said:—

"The Exhibition is the work of the whole Empire, and it shows the craftsmanship, the agricultural skill, the trading and transport organisations of all our peoples and all our territories.

It gives also a living picture of the history of the Empire and of its present structure.

It will suggest to the world, I truly believe, that the most powerful agency of civilisation has its heart set upon peaceful aims and the good of mankind.

I hope, Sir, the result of this Exhibition will be to impress vividly upon all the peoples of your Empire the advice you have given them on more than one occasion—that they should be fully awake to their responsibilities as the heirs of so glorious a heritage."

ORO TI AREMO (PRINCE OF WALES) SO
FI SI IFIHAN NLA (THE BRITISH
EMPIRE EXHIBITION) TI A SE NI
LONDON NI OJO KETALE-LOGUN OSU
APRIL, 1924 NI EYI -

Ifihan yi je ise gboṣho orile-ede ati ede to mbe-
labe Asia Oba King, o si fi gboṣon ise ti oluku-
laka awon enia gboṣho iju na ni han iju se ogboṣn
niya gna, ogboṣon niya ohun ogboṣn, ogboṣon niya
Oko-oro tabi ogboṣon niya owo.

O fi awoṣiji bi iju to wa labe Oba King ti ti
han gboṣhe pe ankan ati alaka gboṣho agbaye
ni o je patali julọ ninu iaju iju.

Kabiyesi, Oba Alayese-luwa, mo to pe oluwa ti
jiu ti idi Ifihan yi jade yio je oluwa ti e ti ngba ni
niyaji, eyiwa ni pe ki gboṣho awa to je omọ re
ni ninu dejidajidi pe eru na-na mbe fun wa lati
ru fun alaka ati igesawaju iyoba nla wa yi, ati
awon alomoye enia to mbe ninu re, ki o si je oluwa
huru-ise fun wa pe a je Ajumọ-jogun-Iyoba ti o
larinrin to si logo bayi.

The Ahmadia Literary Society.

We read sometimes ago in the columns of the
Nigerian Spectator that the officers and members
of the Society named above propose to give an
Entertainment at the Glover Memorial Hall on
the 25th instant.

This appears to us a strange thing among the
Mohammedan community in Lagos. But as the
Ahmadia Muslims are a body of intelligent people,
we entertain a strong hope that they will not
disappoint us on the day of the Entertainment.

This attempt indicates a change in the attitude
of the Mohammedans at large towards Western
Education; and we wish that the efforts of these
clever youngmen be crowned with success.

OLOTO-KI-KU-SIRO-IKA.

COPY

BRITISH EMPIRE EXHIBITION (1925.)

No. 01790 Vol. XVI.

To Karimu Kolan,

If it be the desire of Government that Bogoṣeri Algalu,
Ajakalere-bayer, should have your permission to visit the
British Empire Exhibition together with other Nigerian
Craftsmen.

(Sgd.) H. OR B. BEWLEY,
For Exhibition Commissioner.

COPY.

P.O. Box No. 905.

No. 246/1923.

To H. de B. Bewley, Esq.,
Exhibition Commissioner,
Lagos, Nigeria.

No. 5, Docton Street,
Lagos, 21st March, 1925.

Sir,

I beg to acknowledge receipt of your letter No. 01790
Vol. XVI, dated 20th instant, asking my permission to take
Bogoṣeri Algalu to the British Empire Exhibition (1924),
and in reply, I beg to inform you that I hereby cordially
grant your request.

Yours faithfully,

(Sgd.) KARIMU KOTUN.

LABARI LATI SABONGERI, KANO.

Anu se ni lati so niya ika arankonin wa
Ogbeni Daniel Ajayi Ogunborode ti o lo je ipe
Oluwu ni ojo *Friday* 20th June, 1924, ni agogo
mejo abo aro yi, ti o ni eni igbeṣalin re.

Arabinin wa Beatrice Odeyinde Oluwa
fi Eko sile ni alera ara ni oju June 11th, 1924,
o si de ibi pelu aisan na, ni oju June 13th, 1924,
lati Igboṣu ni oṣo re ti be-re si sere ki fi Oluwu si
gea ajo na.

Sugboṣun ni gbaṣi o tun to nkan bi oju mafe
si aisan na tun pada eṣin gage bi oṣo re ti mare
si oṣun be ni eṣon arabinin na Ogbeni Yesu
Oluwa nare si oṣi, sugboṣun ko si eni o le pa ise
Oluwu da.

Anu se ni pupu fun iku arabinin wa yi,
sugboṣun Oluwu Oloṣumare Oba ti sa ni igbeṣe ti s
wo jina fun rare ko tu oṣo re ninu ati eṣon re
Ogbeni Yesu Oluwa.

A si daro fun iya arabinin wa yi Madam
Jamiatu Olojo Oluwa ti o nge No. 12, Isale
Agbeṣe Street, Lagos, ati eṣon won obitu
Madam Karunwi Aro ni Isale Eko.

Ki Oluwu Oloṣumare ko tu gboṣho won ninu,
ko si fi awon omọ re se ninu rare.

A si fe ki oro yi je tunu fun Ogbeni Yesu
Oluwa, gage bi Alukurani ti so ni ege Adota pe-
Kulu *majas sakafis mutin* Itunro re ni pe gbo-
ṣo Eḍa ni yio to iku wo.

A si daro loṣoṣoṣo fun Ije U. N. A Kano
ati fun awon Ijo re ti U. N. A. Erija ni Casuar
Street Lagos, ki Oluwu ko tu wgn ninu.

MAIKARUPU.

April 18]

The Resident of Ijebu Province
Ijebu Province, Nigeria.

Dear Sir,

With all due respect I have to crave your indulgence to allow me to point out some few facts which I consider to be of a vital importance, and which I also hope will receive your most serious attention.

I have been compelled, in the interest of humanity to expose your disastrous and grievous state of things which has been given Nent to exist in Ogere Town, a country in Ijebu Province, which is direct under your jurisdiction.

As far as the sanitary condition of this town is concerned I cannot but say, as one of the sons of the soil, is most horrible and dangerous to the health of the general public. The following will prove the facts:—

That in some of the principal quarters at Ogere, there could be found a good number of lepers who, unfortunately are compelled to remain in town mixing up with people. In fact of practice I am afraid, if allowed to exist any longer will do more havoc, and perhaps cause the whole town to be declared as an Infected Area, for which I fear pray, "Prevention is better than Cure."

For instance, a place like Lagos where there could be had any amount of lepers crawling about the streets, but the Government, considering the gravity of such a disease, has made necessary provision at Yaba Asylum, to where people who have become victims to this horrible and serious disease could be carried. If even then, the people at this place (Ogere) have no any special place of Isolation prepared for such unfortunate persons, why can't they, in the interest of their health remove them to the farms where their people could take care of them. In days of yore, our forefathers will never allow any person who has unfortunately become a prey to this destructive disease to remain in town as it is known to be a very contagious sickness.

The people of Ogere are British loyal subjects and protected subjects; they are equally entitled to all privileges and advantages as enjoyed by all other people under the British Flag.

A similar case occurred at Iperu, a country in Ijebu Province, quite lately, in which a prominent man was found to have been infected with this disease (leprosy). A time was made out by the Alaperu i.e. the paramount Chief of Iperu, to see that the victim is sent out of Town to an Isolation.

Therefore under these foregoing circumstances I appeal to you, Sir, as the head of His Majesty's Representative in Ijebu administration to see after this lamentable state of things and help us to remedy the situation.

Herewith the List of the quarters where this poor and unfortunate people could be found:—(1) Ijajarin (2) Ijannigbana (3) Ijann Sajo (4) Ijann Yambu (5) Ijann Fubigawa (6) Ijann Mapawa.

Well, our indelible Resident, we look up to you for necessary action. Long may you live.

Thanks in advance.

Yours Faithfully,

OMO ONIPAKALA.

WHEN THE HEART IS PURE.

When the heart becomes pure,
What a glory within,
Only health-giving thoughts shall endure,
All you need to acquire,
To resign foul desire,
Permitting love and peace to come in.

Chorus:—Purify your heart,
To be happy within;
'Tis a honourable part
For to welcome peace in.

Set your thinking aright,
Ill intentions shall flee,
Darkness shade then transforms into light,
They shall count with the few,
Who are honest and true,
Who with unchanging nature agree.

Success knocks at the door,
Waiting to be achieved;
Now remove all that render heart sore,
All dissensions shall cease,
Happiness shall increase,
For the whisp'ring call you have received.

AFOLABI JHONSON.

FANCY GOODS.

Ladies' Grepe-de-Chin Hats, Georgette Silk hats, Lace-Panamas, Silk stockings and Gloves, etc, etc.

Gent's Felt Hats, Shirts, Handkercheves with Ties and Socks to match, Linen and Soft Collars, Rain-Coats and Silk Tussore, etc, etc.

Boys' and Girls' Boots and Shoes, Breces Socks, Infants' Shoes and Bonnets.

Bicycles and Accessories.

"OLUFUNMI STORE"

44 Kano Street, (opposite Miller Bros)
Oyigbo Market, Ebute Meta.

Mr. H. Campos's No. 4 Shop.

Goods in endless variety are on sale at
H. Campos's No. 4 Shop, 173, Tokunbo
Street, Araromi Market.

Cash on delivery.

NOTICE.

IN THE MATTER OF THE ESTATE OF **SAKA AMODU OLOWU,** (DECEASED)

Pursuant to the Statute 22nd and 23rd Victoria Chap. 35-

NOTICE IS HEREBY GIVEN that all creditors and other persons having any debts, claims or demands upon or against the Estate of SAKA AMODU OLOWU, late of Bonny Street, in Lagos, Nigeria, who died on the 24th day of December, 1924, intestate and Letters of Administration of whose personal property were on the 7th day of March, 1925, granted by the Supreme Court of Nigeria to me, the undersigned, are hereby required, to send in particulars of their debts, claims or demands in writing to me at my residence, at 50, Victoria Road, Lagos, on or before the 15th day of June next (1925) after which day I will proceed to pay and distributed the assets of the said estate among the parties entitled thereto, having regard only to the claims of which I shall then have had notice and that I will not be liable for the assets or any part thereof, so distributed to any person or persons of whose debt, claim and demand I shall not then have had notice.

And all persons indebted to the said estate are hereby required to make immediate settlement of their accounts.

Dated at Lagos, this 10th day of March, 1925.

YAYA AMODU OLOWU,
Administrator.

ILE AGBE PEKUN.

Bi o ba niḡ posi ti o dara fun lilo nigbati akoko ba de, maḡe gbagbe lati lo si odo awon Ogbeḡi wa woyi, niḡe ni o ri oniruru posi ti a ti se loḡḡ fun lilo; owo diḡ ni a nta wou.

Ranti maḡe gbagbe ki Ala je ki omḡ gbeḡin wa o.

Ile Iḡe

J. S. BANGBOSE ATJ. SOARIES

Builders and Contractors

No. 161, Igboḡere Road,
Lagos.

IN MEMORIAM.

In loving memory of my dear father

REV. JAMES WHITE,

*Late Pastor of St. Jude's Church Ebute Meta and the first
Preacher before Late King Akete of Lagos.*

Who departed this life on the 19th day of
April 1890.

"Wherever the bright sun of heaven shall shine,
His honour and greatness of his name shall be."

HIS SON JAMES

Stop Press!

H. R. H. AS AN ENGINE DRIVER.

Lately H. R. H. The Prince of Wales actually drove the Engine from Tabu to Kutuwenji—a distance of about 14 miles.

His Royal Highness kept train to time and drove like an old hand on the job.

It is hoped mileage allowance will not be denied our Royal Driver.

THE PRINCE ON LINE!

H. R. H. The Prince of Wales arrived Kano safely yesterday, expected Headquarters (Lagos) 20. 4. 25 4.30 p.m. sharp.

Oyo Durbar Cancelled.

—Eko Akete Wireless.

In loving memory and affectionate remembrance
of my dear beloved father.

MICHAEL DANIEL ELLIOTT

Who departed this life on the 21st April, 1925,
at his residence Akodu Buildings, Broad Street,
Lagos Nigeria.

Great was he but lived as small,
Strong was he yet appearing weak
Good was he yet known to some as bad
Kind was he yet to some unkind he seemed.

"The evil that men do lives after them
Their goods is often interred with their bones"
But be this not the case 'midst we and thee
Conspicuous to memory shall be thy good deeds
Forgiven and forgotten thy mistaken ones shall be

R.T.P.

EBUN VAUGHAN.

25, Oke Oluwoḡbowa,
Lagos.

“O di Odun marundi-
 logoji nisisiyi ti a ti bere-
 si se Mentholatum, a si
 mo o kakiri gbogbo aiye
 bi egbogi ti o wulo fun
 wiwo :—Otutu orisirisi,
 Ona-fun ti ndun-ni, Ori-
 fifo, Arun Awo-ori, ati
 gbogbo Arun Awo ara”



A HEALING CREAM
Mentholatum

Preachers for To-morrow.

AWỌN ONIWASU ỌLÀ.

EASTER SUNDAY.**ROMAN CATHOLIC (HOLY CROSS)**

Masses will be sung by Priests appointed.
Awọn Paddi ti a yan yio ẹe Isin ni gbogbo akoko wọnyi.

(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) Lafajaji.)

MORNING. 7—8 8.30—9.30

EVENING. 5.45—6.30

ANGLICAN

Time. Preacher.

9 a.m. Christ Church,	The Vicar
6.30 p.m. do.	do.
9 a.m. St. Paul's (Breadfruit)	The Archdeacon
6.30 p.m. do.	do.
9 a.m. St. John's (Aroloya)	Rev. 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 (Ebute-Ero)	Rev. S. J. Gansallo
9 a.m. St. David's (Jordan)	Rev. J. H. Ogunko
6.30 p.m. do.	do.

WESLEYAN

10.30 a.m. Tinubu	Rev. L. R. Potts Johnson
7 p.m. do.	do.
10.30 a.m. Ereko	Rev. A. N. Cole
7 p.m. do.	Rev. D. A. Bababunmi
10.30 a.m. Olowogbowo	Rev. E. E. Williams
7 p.m. do.	Rev. J. A. Angus
10.30 a.m. Qbun Eko	Bro. J. F. Ajose
7 p.m. do.	Rev. S. A. Pearce

AFRICAN

9 a.m. Jehovah Shalom	Bro. J. T. A. White
7 p.m. do.	Rev. J. F. Ogunko
9 a.m. Christ Church (Ebute Meta)	Bro. A. Ajala
7 p.m. do.	Bro. A. M. Williams
9 a.m. Bethel	Bro. A. Aboyade Cole
6.30 p.m. do.	Rev. A. Olorunjubé
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.	
10. a.m. African Methodist	Rev. I. O. Oyekunle
do.	do.

BAPTIST

10.30 a.m.

6.30 p.m. Rev. J. R. Williams.

9 a.m. Ebenezer Rev. E. C. Alabi

6.30 p.m. do.

9 a.m. Araromi Rev. A. A. Puddicombe

6 p.m. do.

ISOLARIAN BROTHERHOOD.

7.30 a.m. Ilupesi Resp'ble Bro. D. O. Rumsbear

7 p.m. The Founder

ST. STEPHEN'S (EPETEDO)

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

AHMADIA (ISLAM.)

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

5.30 p.m. Open Air Service Imam K. R. Ajose

(Central Mosque, Aroloya Street.)

ZION CONGREGATIONAL

9 a.m. Kakawa St. Lt. Col. George H. South

7 p.m. do. do.

SALVATION ARMY

10 a.m. Glover Memorial Hall

Lieut.-Colonel & Mrs. South

7 p.m. do.

CHURCH OF GOD

10 a.m. 22 Odunlami Street, Breffking Bread

7.30 p.m. Open Air Service at Campbell Square

Wm. C. T. Terrell.

UNITARIAN

5 p.m. Exhortation Meeting (Arapa Hall)

21, Williams Street.

AFRICAN FAITHIST KOSMON

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