

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. 112. SATURDAY, SEPT. 6, 1924. FOURPENCE.

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OYINBO J. F. SICK

Oba Iṣeṣe, Iṣe Iṣeṣe, 9, Ita 'Bode Iṣeṣe, Eko.

A je Ajisera ninu ḡwò Iṣeṣe, oriṣiriṣi Iṣeṣe wṣnyí wa ni tita :—

Iṣeṣe Oyinbo, Iṣeṣe Rubber, Iṣeṣe Olomi Wají, Iṣeṣe Oníkẹṣe, Iṣeṣe Elejò, Iṣeṣe Avinrin, Iṣeṣe Oniwòrò-ati Fadaka, Iṣeṣe Kerewu, Iṣeṣe Jòjò, Iṣeṣe Olokuta, Iṣeṣe Oloruka, Iṣeṣe Eleranko, Iṣeṣe didan Yinrinrin, Iṣeṣe Meremere, Iṣeṣe Mojokun, Iṣeṣe Adumádan.

È wa wo Iṣe oja wa : A ni nkan wṣnyí fun tita :—

Ikoko taba Onigi, Jigi, Aṣo Aran, Eṣo agbado, Iṣe, Oti Elewuro (Beer) ati Eleso Ajami (Wine), Awon onje Ipaṣu, aṣo is'oso, Eṣo ere omode, Ohun Oṣo, Abelá (Candles) ati egbagbeje oja miran.

A nta Masini Vesta, a si ni Cement atata ti Portland ati irin pipon abe oni Diamond. Iṣe ḡwò wa wa ni Rotterdam, a si ni Iṣe owo ni :— Calabar, Gablonz (Czecko-Slovakia) Gold Coast, Acera, Lome Hamburg, London, Venice (Italy).

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E fi owo ati Letter ranṣe si Editor.

GBOHUN-GBOHUN.

PAGIDARI! OKU DI MEFA OKAN.

Bi ere bi ẹwa, arun ekute-ati-eliri yi ẹẹ ngbwo sibe-sibe, nihin lohun ni a ngbo pi-pi-pi bi ẹni pa'na ti enia nku; ohun ti o tun ti oju so ni ninu re ni re, ofo ko gbodo ẹẹ mo ki awon enia lo ba awon olofo daro.

Ni Monday ọṣẹ yi, ni a gbo pe ẹnikan ti a npe ni Kadiri Agoro ku ni Adugbo Idumota ni wara ẹṣa ni awon Dokita si bo awon enia to lo ki won nibi oku na mole—lehin igbati nwon ti gbe oku na lo—bi ẹni ki ẹru mole; re re o di Ikoyi. Eyi ti je?

ATI PE LAIYE KO TO NKAN. ETUTU
LO JU. ẸNI TO M'ETUTU NI
YIO TE'LE PE.

O je inu didun wa lati gbo pe awon Oloye Onifilafunfun wa ba Ijoba so ti Etutu ti nwon npele lati se si ilu nitori Aluba ode isinsinyi; ati pe Ijoba si ti yoda ẹṣe irufe Etutu be fun won.

ERELU, GBE'RA N'ILE O DIDE!

A gbo pe ara Talabi Erelu ko da pupo ni loloyi; adura wa ni pe ki Edumare maṣal se aisal na ni lifuye.

GEGE LA O GBE E. OKU OLOMO GEGE
LA O GBE E. EYI TI KO L'OMO
GEGE LA O GBE E. A FEYI
'O LARA.

A ki Ogbeni Arinola Okoya ti Agbo-ife Onikate ni Isale Eko, ati awon Ebi re ngbogbo ku aschinde Tigbobo Iya won Agba, ti o terigbaso ni Tuesday ọṣẹ yi. Mammy na to ẹni ogorun ẹdun tabi jubẹ lo.

Iya a ya'mo o.

EPO OYINEBO! EPO ANTI!!!

Ijoba fi iwe kede fun ghogbo ilu pe ki olukuluku mase jafara lati ma lo *Kerosine* si ago tabi orisirisi nkan to ba wa ni'le, lati din ipa arun to nja ranyin lode nisin-sinyi ku; a tanma pe Enyin Ilu ko ni jafara lati lo epo yi gege bi Ijoba ti lana re silẹ ninu Iwe Ikede na.

EWO NI TI SAWORDO L'ORUN LAISE AJA?

Yanga bi oja tu, ni idiko Moto ni Ila Tinubu ni *Wednesday* ọṣẹ yi, mu ni bere idi re, a si so pe ofin Onikumo kan ti awon Munisipa so, eyini nipe ki awon a-wa Moto ero ma so panu *Licence* ti a ẹṣe se fun won mo'run bi dogbodogbo ẹran, tabi bi igbati a ba so panu *Licence* mo aja lorun, tabi siso woroworo mo ologbo lorun; oro na ni ko wo fun won, nitorina ni awon se da "ibon" sile. Irafẹ ofin yi ko ni wo, o si yo ki awon ti o sofiri na fi oro yi ro ara won wo. A ba feyi lo iwo, iwo je fe? Iwo je gba? Bi Agbe ba se ndi Agbe "Kabiyesi," oluwarẹ a siwo oko tiro!!!

AGOGO IKEDE TUN D'ODE!

Ni *Wednesday* ọṣẹ yi awon Ijoba je ki Olopa kan ati Wolewole kan ma lu agogo kakiri Ilu pe ti oku ba ku ni ile kan ki ẹnikan mase lo se ojumito nibi oku na mo, ati pe bi ẹnikan ba saisan, ti a ko ba tete lo so fun awon Munisiba, tete yio je awon ara ile ibe ki ẹnikeni ma si bo awon alarun to wa ni'le mo ra.

E KARE. ENYIN APEJA ENIA.

Iwe-irohin (*Annual Report*) Ajodun kafa ti Ijo Enia Olorun ti Soṣi Eleto Omo-ibile (*United African Methodist Church*) ti a rika ninu ọṣẹ yi fihan gbangba pe ọwo

Qlorun mbe lara Ijo na fun rero : bi awon Member ti npele si i, beni owo ti nwon ni lowo ti o ju egba poun lo (over £2,000) misinsinyi lehin yiyo inawo esi kuro si joju : oṣuṣu nyin niyi o, enyin "Sogunro" Ṣoṣi na, J. A. Oshodi, omo Orundun, A-ru-logun-bi-efi, Alufa I. O. Oyekunle, Akuru-yejo, T. T. John, Iriju-atata, Aki-kanju okonrin, E. Akiyemi, Amosu, Ope-ṣenge ati enyin jakanjakan Member toku.

COKER OKO IYAWO, A-LEWILESE.

Ogbeni Victor Leopold Coker omo "Pa" Towry, Oniṣona-aṣo, Olori awon Munisiba l'Ebute Meta gbe Omodan Molaru, okan ninu awon omo Ologbe Olola Lawyer Kirisi, Ab'ogunl'oko, Ejiganmogun (C.M.G.) Omodan na si je aburo Dr. Oguntola Ṣapara, I.S.O. niyawo ni bokele ni Ṣoṣi awon Wesleyan ni aro Tuesday oṣe yi. Iyawo a ya owo ati omo sile o.

E jare, e ba wa gbe orin yi :—

A b'oniyawo se yawo, o ye,

A b'oniyawo se yawo,

B'Qlorun ba fe ma se t'emi lele,

Hen!

B'Qlorun ba fe ma se t'emi lele o!

IGI DA, IJI JA!!!

A ba Ogbeni wa, J. A. Oṣodi Oniṣowo-kolegbe ti iso Eledie kedun ole agbara ti a gbo pe awon omo-ise sabu re ja a, niti oja bi oni adotalenirinwo poun (£450) ti nwon ji ni Sabu re yi, oro na si wa lodu awon Opa Oba nisinsinyi: beni a si tun sope ole tun lo fo Sabu Ogbeni wa yi kan-na ni ile re ni *Apapa Road*, 1, Ebute-Meta pelu: a tanma pe boya awon ole na ko ni jina si Ogbeni Oṣonu yi, nitoto ile ni iku wa: Ki Eba ma sai tu asiri awon igara wonyi.

SIXTEEN-YEAR MERCANTILE CLERK'S FAITHFUL SERVICES TERMINATED. WITHOUT NOTICE.

We are given to understand, that Mr. I. A. Iyase a clerk in the employ of Messrs G. B. Ollivant and Co. Ltd. in this country, was, on Monday last, persistently ordered to take his stock, in their Hardware shop at Porto-novo Market

Street, and hand over same to one Saka Dabiri who, to all appearances, is newly engaged by the Firm, without, it is said, any usual notice having been given to the effect, and worse still, without any grounds of complaint, as we are told, justifying so drastic a step on the part of the party responsible.

If this is the way some European employers go about treating their African employes who have served them so faithfully, and so long, ALAS FOR THE FORMER!!!

Ed. Eko Akete.

ATARI AJANAKU, O KU OHUN, QW) RE KO MA RE ODO.

SI ATARI AJANAKU.

O dun mi pe a ko mo ara-wa, mba mo bi mba ti ki e s'otan ṣoṣin nitoripe Ajanaku okunrin kokoboto, atambati, akirabata koja ni Erin koja mo ti nkan firi, o ni ki olukunrun se to, o ni tototo, mo bere foji bi oriki mi ba yapa o.

Aye ko de tun si faiye owo eyo oro re gbagba meji, a dape pe o ko je ki oro pa e lori, mo ro pe gbagbo wa ni a mo itan Atari Oba Abudu to hu lwo ti oro d'agbegbin sinu re. Awon apalo a mi kanfe

O to ose merin sehin ti a ti nka oro Ajanaku nipase oro "Arede" lotito li oṣan ran pupo lo wa ni idi oran na, sugbon awon ti o ngbe arede ni lowo, ki se wipe mo fe siwaju *Atari-Ajanaku* nipa oro yi, sugbon mo rope o ye ki a so ti asaran fun asaran ko ye aran se, ki *Ajanaku* ma fari oṣun ko da ti osin si, mo da ni aba po oko alarede papa nfe pamoleti oro lati owo *Atari-Ajanaku* iwon iba soki ti a ri ka ninu asoye re to ti koja ko to, mo ni ireti pe o ko ni sai men kan oro yi ki o to pari oran arede na, mo reti ni ose kini, sugbon gege bi oro asotele ti Dokita oninure Beckley lo gbode bi Ologbojeun tire sa to be asanu omile sanu alejo, ogbagba ti ngbara adugbo l'omot'omo, olowo-gbgboro ti nyo'ma re l'ofin, a febi sinu ba won la gb'ebi niya ti wa, a ti'be ran bisikiti (*Biscuits*) ba won lo ien odaku l'ogun labe Olumo.

Ajanaku jowo ma wipe oro mi de yapa, ose, ope, a ki nitan daro, ore ti Dokita na se tun mi lo ka mi lara tobe.

Mo tun pada s'oro mi l'ose keji, mo tun tiraka ba won medegbeje (4d) lo si *Office Editor Eko Akete* pabo ni mo tun bole, oran arede ni buse, hun, mo tun mi kanfe, eyi lo mo ki nmu oro yi siwaju *Atari Ajanaku* pe ko se ki o fari oṣun ki o da l'osin si, nitori awon oko alarede aja'le-onile bo tire lehin kun ode ati bebe lo bi igbati oran ake.

O ta si mi l'eti fenren pe awon iya wa nipa igbagbo se apejo kan ni oṣu to koja yi, oro pataki ti wnon si so ni wipe, ki awon Alufa won ki

o kede pe ki awon ebi arede ki o yo ofin ti idana oloke mejilelogo (f10-10-0) tabi ju be lo kuro ni gbigna, a gbo pe awon koi ti fi oke le imoran yi, o si wa ni didaro nitori ariyan-jiyan won ni pe bi olowo ti mbe-beni talaka mbe.

A nfi ete sile pa lapalapa ni mo fe ri si, ohun ekin ni wipe bi a ti pe le fi si ero nipa olufe (sweet-heart) alaredo si iwaju arede re ki a to je igbeyawo yi fun won pe "ma wo be" bi Alufa popo. niwon igbati awon-mejeji ba ti pinu lokan won lati tele asa Oyinbo, nitori gege bi Enia Duda ofin Oyinbo lo ki agbara ma wa gbarede, ikeji tabi gege bi Enia Duda ka kuku fa iwe arade ya kuro larin wa, ete ni pe ki a wa'di ileri agabagebe ni jalẹ koto loḡo awon agbarede yi.—

Gbogbo ohun isi mi, iwọ ni mo fufun (l'arin Ọwun Ọsín) "lka ko je kan omọ re l'ogun" ote ni o, oke tabi aya ro fun ekeji re ninu pe awon mejeji je iku de ogba'egbarawe oke tabi aya ko gbogbo ohun isi oke tabi aya, ebi ikini keji nikan, enyin ko ssi mi pe omo nyin lo ti da nyin lero.

Alari Ajanaku ba mi gbe orin yi.—

E ma s'ọju mi to "ye sa"

E ma s'ọju mi to "ye sa"

Oloya ki n'agbo o,

E ma s'ọju mi to o.

Ajanaku jowo alawaye oḡo, sọbọsola oḡo, ko si eyiti eni *Togbe* le je ninu mejeji, mo fi gbogbo n'iji o ku le e lowo, oḡo ti o ba gbodi ninu re ninu oḡo mi mo toḡo afotiji.

Nje *Alari Ajanaku* ti mi'gbo kijikiji, arin juna ni ti kerege ofiso, ibi (evil) gbogbo to ba ma wa e wa'le, ko ni ba e b'ebi re.

Jowo ba mi sango setu ki o bu epo la pelu, ki awon omode la epo, gbogbo awon ti o ngbe toḡo mi gbe sisi mi (Mrs.) loḡo re, ko ma gbagebe ati fun won lipo la pelu.

Editor Eko Akete adagbodo lu Iyalode, omọ Eko ama ko orin kan bari. "Je nfi'di ra," mo dupẹ idi ti o je ki nfi ra yi.

TEJEJE.

BISHOP ISOLA AND MR. "F.S." OF
ABEOKUTA.

The Editor, "Eko Akete,"
Lagos.

Sir,

In the issue of the *African Messenger* of the 28th of August, special reference is made by "F.S." under "A Letter from Abeokuta" dated the 23rd idem, to the prayer composed by Bishop Isola of the Brotherhood Church.

The remarks contained in the letter, as far as the Brotherhood Church is concerned, are in, parts more amusing than amazing, as they disclose the fact that "F.S."

does not know the fundamental principles of true prayer, nor even the alphabet thereof! He ventured to conclude, and that very rashly, that because the "form" of prayer composed by the Brotherhood Bishop is different from all forms of prayer he has ever known of, or is familiar with, therefore the Bishop's prayer is not a prayer. This, to me, is a very funny conclusion to come to, as it is in diametric opposition to all acknowledged principles.

"F.S." who poses to be a "divine paragon," might as well say that, because the form of construction of the Bencar is different to that of the Ford, therefore the Ford car is not a car! Or, because a white horse differs in colour to the black one therefore a black horse is not a horse!!

Again, "F.S." points out that the Bishop's prayer is not addressed to God, but as for me and all our adherents, and hundreds of our well-wishers, we are perfectly satisfied that the prayer is not addressed to His Satanic Majesty the Devil. If all allowance be made for prejudice and discrimination to abandon old ideas, "F.S." would have seen at a glance that not only does the prayer have special and direct reference to God but it also has God, Who is the Source of our Faith, for its Foundation Stone. Am I to believe that "F.S." is so prejudiced as not to see this plain truth?

Again "F.S." asserts that the new-form of prayer is a composition in imitation of an *Ojo* or "Incantation," in this he may be right, but I know from personal experience that the Bishop has never studied *Ita*. *Ita*, assuming for a moment that such is the case, "F.S." appears to forget, or not to know, that *Ojo* or "Incantation" of any kind is in itself a "form" of prayer and, if it is natural that Africans should think as Africans, eat as Africans, and live as Africans, I see no reason for objection as to why Africans should not pray as Africans.

It may be interesting to know for "F.S." whether a prayer ceases to be a prayer because it does not take the stereotyped form, or, whether a prayer ceases to be a prayer because it does not take the form of a collect or a litany. Oh Christianity what enormities are committed in thy name!

I ask again, in all seriousness, what can be wrong with the prayer composed by the Brotherhood Bishop? It is the best form of prayer I have ever known and the most efficacious, if used in good faith. It is as sharp as it is short, as helpful as it is hopeful, as inspirational as it is devotional, as rational as it is national (perhaps this is what "F.S." objects to) and, above all, it is as Christian as it is cosmopolitan.

It would appear that "F.S." is a conservative Christian and one who belongs to the "old-thought" school, but I would strongly advise him to disabuse his mind of its present attitude and join a "new-thought" school, where he will thoroughly learn that AFFIRMATIONS and DENIALS (which is the form of prayer composed and presented by the Brotherhood Bishop) now rule the day.

This form of prayer, be it carefully noted, is an improvement or an advance on all existing forms of prayer, which are now becoming obsolete and out-of-date in these modern times and as light chases away darkness, so will all stereotyped forms of prayer disappear, in the process of time, before the affirmative forms of prayer and be superseded by them.

When I confidently assure the reading public that thousands of people in Lagos heartily welcome Bishop Isola's Form of Prayer, and have even called for the printing of his Sermon on the subject,—of which the Prayer in question is an offspring, and when I assure "F.S." that congratulations by letters and otherwise reach him daily from all sides, for the efficacy of this very prayer, "F.S." will surely be convinced that he has missed the mark; that his opinion on the subject of Prayer in general is not worth a

straw and, the worst of all, that he has injured the feelings of thousands of people in Lagos and elsewhere who have derived, and are still deriving very great benefit from the use of the Brotherhood Bishop's prayer which "to F.S." and him alone, is the nearest approach he knows of the cult of Ifa.

My sincerest and most fervent prayer for "F.S." (in the form best favoured by him) is—"Father," "Forgive him, for he knows not what he says."

"F.S." should note carefully that the surname of the Brotherhood Bishop is "ISOLA," not "ISOLA OLUJANA." The word "OLULANA" in Yoruba is his Office, which is equivalent to that of a "FOUNDER" in English.

I thank you most sincerely, Mr. Editor, for space allowed.

S. R. ONABANJO,

Clerical Assistant to the Founder,

48, Obun Eko Street,
Lagos,
2nd September 1924.

EKO AKETE.

EKO, SATURDAY, SEPT. 6, 1924.

A JA NPORO ALÈ, INU NBI'YE QMỌ.

Ki a to ri oşẹ mejì sí, Gomina Agba Sir Hugh Clifford yio ti di ẹni ti gbogbo ilu yio ma ki kabọ, kabọ, kabọ; bibọ rẹ loteyi yio dabi igbati awa Yoruba ma npa l'owe pe pá-pápá l'ole nwure; itumọ rẹ ni pe afara ko ni si fun u niwon oşu mefa ti a so pe yio jẹ alomọ rẹ nibi—ki ẹ ti iku tabi ti arun o—lati bojuto gbogbo ohun ti o ni lati pari ni arin wa nibi ati ni gbogbo awon ilu miran l'Oke, titi fi de ile Hausa ati ilu awon Ibo. Gege bi ati so l'ose to koja orọ to tun ẹ pataki ju orọ ebo sifi Eşugbaya Eleko sipo rẹ pada lo ko si mọ, o si yẹ ki gbogbo ilu mọ ọna ti a o tun mu pon, nisinsinyi lati bẹ Gomina pe ki o maşai feje sinu ki o tu ito funfun jade nipa sişe gbogbo ilu Eko l'ore aşekẹhin ti a ki yio fi le gbagbe rẹ titi lailai ti o ba gbọ ebe, ti o si tun fa Eleko mọ'ra nipa pipe e pada sipo rẹ gege bi a ti nfe.

Boya ninu eyi ti a nwi yi, a o ri awon ẹlomiran ti o le ma şo enia pupọ ninu nipa orọ monafiki bayi pe:—

"Oba King ti ti ilekun orọ na pen, o si jẹ ohun ti o firi Gomina bi egbà firi ọkan

lati tun tu u pale, nitorina ki olukuluku lo s'agbeje mọ'di."

Ti a ba ri ẹni ti o nşo irufe eyi, esi ti o yẹ ki a fun koje-ki-t'eni-sunwon na nipe:—

Gomina ti o jẹ Aşoju Oba King larin wa nibi on na papa ni Oba King; ehun ti o ri ni Oba King ri; ti o ba ni o kun, Oba King lo wi bẹ yen; ti o ba si ni o dà bọ Oba King lo wi bẹ yen; Oba King ko tikalararẹ fi igbakan wa si odo wa nibi ri, sibeşibe a ko ye fi oruko rẹ ẹ gbogbo işẹ Oba. Nitorina ẹnyin ara, ẹ Jowo ẹ maşe jẹ ki a tun mu a-mubọ orọ yi lekeji mọ; púpá nigbati o jẹ pe lilọ Gomina na si ilu miran nku feşe; ti a ba lo fi owo yepere mu orọ yi, ti o ba si şaki—ki Olorun ma jẹ—njẹ o ha bọ lowo oşu ko niyen, o si d'aran moju oşupa? Nitori ko si Gomina ki Gomina ti a o tun yan wa sibi, ti yio fe pa aşe aşaju rẹ da ni kan-nkanşì nipa orọ yi, bẹ bi ile ti nmo ni ile nşu, Olojo nka a; o to ki a şe nkan ni asiko to yẹ; igbona-gbọru la ni jọpọlo.

Ki a tun gbọ pe titi Gomina fi lo larin wa nibi, Eleko ko bọ si ipo rẹ pada, eyi ko bu gbogbo wa bi ara Eko ku bi?

Ni dida Eleko duro bayi, pupọ nkan ni a ti parọ, awon Oloye ti o şeşe jẹ, ko ri fila funfun de, ere adimu ogunran olumokun di oku, bẹ si ni nkan wewewe miran; pápá ipo ẹhin la si tun wa si awon Ilu miran ti nwon wa ni ipo aburo fun ile yi ninu Oyé (Wisdom) ninu Imọ (Knowledge) ati ninu Ẹkọ (Education), şugbon ti nwon si ni olori tiwon bi Abeokuta, Ibadan, Oyo, gidipá ilu Kano ati awon ilu miran ti Oyinbo jagun gba ni olori tiwon, lati ile Hausa titi o fi de Şokoto, ti awon Oyinbo si nyẹ si; kini ti Eko Olu Ilu Nigeria ti jẹ ẹ; tabi a jẹ asin fenu ba nwon j'eku ni? Ẹnyin Ilu, E dide, eyiti a mu ara wa ni A.b'ori kura yi ko to bi?

Ẹ mura ki a tun ẹru yi di.

Ki Baba dari wa.



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.

The little dose that does so much.

Just sufficient to cover a 6d. piece, tasteless in your breakfast cup of Tea or Coffee.

It will keep your kidneys and liver in order, it will remove all waste matter clogging the system, purifying and refreshing the blood, make you tingle in every fibre with new health, new vigour, new joy.

Obtainable from all Stores and Chemists. Sole importing Agents for Nigeria: B. ANDERSSON & CO. LTD., P.O. Box 145, Lagos.

Welcome Home !!!

Congratulations to our respected townsman Mr. B. C. Vaughan on the arrival of a baby-grandchild; the wee stranger was presented to her father Mr. Emanuel Silva, the lightning Typist of the C.M.S. Bookshop by Mrs. Ellen Grace Silva (Nee Vaughan) on Sunday the 24th ultimo.

LOST.

One conveyance No. 21, Vol. 23, Page 46, dated 8th September 1875, from Saibu Animaşun to Oko-Osi. Certificate No. 559, dated December 31st 1920.

Finder will be rewarded by:—

J. S. OKO-OSI.
Ore-ofe Villa,
Smith Street,
LAGOS.

EKUTE KẸ!

[Lati ọwọ ATARI AJANAKU.]

Si Oni 'we-irohin "EKO AKETE."

Mo bere f'oji.

Ekute ti di Ajapa si Oko Awo nisisiyi, nitorina, ẹniki ko gbodo da ho-o rẹ; sughon, a dupe pe ati Ahun, ati Igbin, awon mejeji, eru Osanyin—Awon Dokita, olutoju Ilu ti di orisa, awon ti di osanyin—nje, ki Ekute fo, ki o nipo; ago ni yio de adigbehin!

Oro patakira miran nipa Ilu, ni a fe lati gb'enu le so ni ose yi, tabi ki a fun Olofa Kitoyi Ajasa ni esi oro isokoso ti o so sinu Iwe-irohin re ti ose ti o koja nipa ibere Olofa Loya Shyngle ati idahun Lieutenant Colonel Moorhouse ni Igbimo Ilu (*Legislative Council*) ni loju yi, nipa aroro tabi aroro Colonel Moorhouse gege bi akewi, lemeji lera-lera, nipa oro Ilu-ko-se-Ilu, ẹniti a yan, si Igbimo Ilu, ati nipa awon ti o wipe on gbo l'enu won pe, awon nife di omiuru patapata (*Self government*) fun ara won Pasisi labẹ Ijoba Oyinbo tabi ajeji-ki-ajeji miran gbogbo.

Ara ile ni ogun oro; nitorina, a o fi gbogbo oro ti a fe so silẹ ni ose yi di ojo miran, ojo rere; a o si so diẹ nipase Arun ajinipa, arun Ekute ti o wa ni Ilu.

Ẽnti o wa ni idubule aisan, ko le bikita fun ohunkohun ti o nlo ni Ilu, buni ẹniti o ku ka gbogbo nkan aye si asan ati imulemofu. Ati oro, ati ota Ilu, gbogbo nyin ni a toro emi gigan fun; ki ise-Ilu yi, ire re, idagbasoke re, ilosiwaju re, le so oju gbogbo wa, ati awa ti a fe, ati ẹnin olete, ati omi-tembelekun ti e ko fe!

Nitorina, nigbati alaba ba ka ese kuro ni fe die, ti ko si wipe, lagbaja ku fojiji loni, awon ko awon tamado lo si Ikoyi Pola, nigbama ni a to le fi ayo ati ina-didun so rafanda oro. Wahala ati aifayabale Ilu nisisiyi nko wa l'ominu jojo.

Lati igbati Momo Gogobiri ti ku ni Oko Awo, ni ijangbon, ti de si adugbo na; sughon o dabi ẹni wipe awon Dokita, olutoju Ilu, ko tete na tan, nitoripe oro na se won l'oji sara die. A si dupe pupo l'owo Ogbeni Gi Debayo Agbebi, Wonle-wonle, fun-otanta nla ti o ta ni Igbimo Munisipa pelu awon Dokita, Olutoju Ilu, nipa ilana bi arun yi ti se le ka 'se kuro ni fe; a si tun kan sara si Debayo Agbebi kanna yi fun igboya re lati wadi abere-ghin oku Dokita Beckley ti won gbe lo la, l'ehin ti Dokita ti o wo o ti so iru amodi ti o se oniko iku re.

Nwon ni arun Ekute ti de, o ti de na; nje, kini etutu re?

Olofa Loya Shyngle ti ba awon Oloye ko Iwe si Ijoba fun ase lati se etutu ni ona tiwon, a si ti yoda ase fun won. Etutu na yio mo inawo dani; nitorina, ara Ilu, e ma jafara, o di sise niyen.

Ewe, awon Soji pelu fe lati bere akanse adura; sughon eyi ko ni mu inawo patakira kan dani, nitori ko si akoko kan ti awon ero Soji dekun idawo.

Awon Muslimu pelu ti bere adura larin ara won; ki Olorun k'o gba! Ki a fi otun we osi, ki a fi osi we otun, ni owo fi namo, o jare.

Ilana Etutu mejila ni awon Alaiye la silẹ fun akiyesi wa:—

Ekini:—Gbogbo Ilu Eko ati erekoju Ido, ni a ti pale le, bi Ilu ti Ajakale-aron wa ninu re.

Ekeji:—Ẽnikeni ti o ba fe lo si ibikibi tabi idale-ki-idale lati Eko, ni Dokita Ilu yio yewo daradara, ki arun ti o wa ni Eko mase le tan lo si ibomiran.

Ekefa:—Ẽnikeni ti amodi ba wa ti ara re, le ko arun yi lo si ibomiran; nitoseri, ẹniti ni aisan nje, tabi ti oji, tabi ibikibi li ara re jo ti alanodi, Dokita Oba yio da a duro li Eko, ki yio si fun a li aye lati lo si ibidibi.

Ekerin:—Nigbati arun yi ba wa l'ara ina ekute, o le ti ibe de ara ẹniti ara re le daradara, tabi inu aso, tabi inu okete-aso, tabi lori ibusun, tabi ninu apoti aso re.

Ekarun:—Epo Oyinbo (*Kerosine*) tabi ohun olurun miran ti a fi Epo Oyinbo po, ni agbara pupo lati pa Ina (*Fleas*) wonyi bi daga; nitorina, ẹniti ko ba fe ki Arun-ajinipa de sakani odo on o ni lati ma je ki ara ati aso on run Epo Oyinbo, ki o si tun fi won ile yara ati ibusun re pelu.

A le po *Kerosine* tabi Epo Oyinbo ni ona bayi—Ki a mu idaji ounce ose (bi oni-toro) ki a po o, ki a si se e pelu sibi omi mewa. Ki o fo tutu, ki a da a sinu igo bi igo Wiski (*Whisky*) ki a si rora ta Epo Oyinbo ti o to ida-meta igo na si fi, l'ehinna, ki a mi gbogbo won po lipa-tipa, yio si dabi nkan funfun ti o ki ninu igo.

Ki a to lo o, ki a da die ninu nkan ti o ki yi si igo miran, pelu iloro iru omi be li ona mewa, ki a mi i po, ki a to wa bere si fi pa ara bi adin, tabi ki a to won o si ile, si aso, ati ibusun.

Ekefa:—Lati le se idina fun alaisan lati koja, ati lati dani lojo pe, ẹniti ara re le nikan ni o le koja lo si idale lati Eko, gbogbo ona ti enia le gba lo si idale ni a fi Olofa si, nitori ati fa ẹniti o ba fe koja le *Sanitary Inspector* tabi Dokita olutoju Ilu l'owo fun yiyewo. Ẽnti ara tabi aso re ba nrun Epo Oyinbo, bi oluwase ko ba ti s'aisan, a o je ki o koja pelu irosun. Nwon si ni lati won Epo Oyinbo si ibusun tabi eru-k'eru ti

awon ba fe ebe koja. Sugbon eniti a ba ti aini aisan ti ara re, iyan ku si owo oluware peju Dokita Oba, olutoju Ilu.

Ekeje 1—Enikeni ti o ba fe lo si idale, tabi eniti o de lati ajo, ni lati gba okan ninu ibi marun ti a daruko won si isale iwe yi, yio si ba Olopa nibẹ.

1. Kereni alarun.
2. Epeṣṣelo, (ti o ba je Oko oju omi, *Canoe*.)
3. Ebute Idumagbo, (ti o ba je Oko oju omi, *Canoe*.)
4. Ebute Eṣingbẹti ni Ibode, (ti o ba je Oko oju omi, *Canoe*.)
5. Iddo ati Kereni Oṣo, ti ona Ebute Meta.

Ekeje 2—A o fun eniti o ba fe wo Oko Oyinbo ti oju omi ni Iwe-aṣe ni Ibode.

A o fun Olori-oko omi (*Canoe* ti Enia Dudu) ni Iwe-aṣe ni okan ninu awon Ebute marun ti a daruko li oke, Iwe-aṣe yi ni yio si fihan Olopa-omi (*Water Police*) ti o ba se se wo li oju ona.

Eniti o ba fe wo oko ile (*Railway*) yio gba iwe aṣe ni Teṣon Ido, (*Idlo Station*.)

Ayaṣebi o di oran tufasi patapata gba a, enikeni ko gbodo fi ibi ti a so pe arun wa ni ilu silẹ siwaju ago mefa abo owuro, tabi meje aṣe.

Ekesan :—A taama pe gbogbo Ilu ni yio ran Ijoba lowo lati se ohun ti awon dawole yi ni aṣe yori si rere, a si ni ireti pe awon omowre yio la awon arakourin won ti ko mo, ni oye ohun ti Ijoba iṣe.

Iṣewa :—Nwon ni nigbati awon ba nwadi aisan tabi iku-ku-kan, ki gbogbo awon ara ile ibi ti rere run na, maṣe fi ohunkohun pamọ fun won, ki awon ba le se eto sibẹ lati fi opin si irufẹ aisan tabi iku be nibẹ.

Itoṣkanla :—Nwon ni awon yio kede fun Ilu ggeṣe bi awon ba ti ni opolopo ohun ti nwon le lo, (*plague vaccine*) fun arun yi lowo.

Ikejilat :—Titi Ilu yio fi jori gbogbo rogbodyan ajakale arun to wa niṣe yi, enikeni to ba fe mo ohunkohun nipa re ko ranṣe si Dokita olutoju Ilu, *Medical Officer of Health, Town Council Offices, Telephone No. 24, tabi si Sanitary Office, Telephone No. 69.*

Ilaṣa mejila ti a fun wa nwon yi—iṣe akiiyesi daradara fun alaṣa ara wa, ati ire Ilu.

Sugbon eyiti ko ye wa rara ni oro kan ti Dokita Ilu, *Medical Officer of Health* so ni igbimo Municipa to koja pe : Ji juri ni gbogbo oku to ku lehin aisan die, ti awon ba si ni situa die, kiun si pe o le je arun ode yi lo pa, laibikita fun aisan k'aisan ti Dokita to toju re titi o fi ku ba wa we o pa a. *That it was considered necessary in the public interest that Post Mortem investigation should be conducted in all cases of death.....to which the least suspicion is attached, whether certified or not by a medical practitioner in attendance. (Italics ours.)*

Boya bi Oyinbo ba ku, yala awon sun oku re di eru, tabi awon kun u wewe bi eran oṣe, awon ko bikita. Sugbon Enia Dudu korira ki a se oku won ni iṣekunṣe, awon ko si fe gbo s'eli rara, wipe enikeni "juri" tabi la oku won. Ohun eleya ati itiji nla ni Enia Dudu ka lila oku si, awon si hera re de gere : awon korira re gge bi awon Oyinbo ti korira lati fa *Rickshaw* tabi *Go-Cart* ti Enia Dudu wa ninu re lo si Moṣalasi odun.

Iṣe Dokita, iṣe ile papa ni lati le mu alaisan larada; nitorina, awon ni lati wa ogbon pupo lona iṣe won; opolopo ogbon tabi eko ni awon si ti ri lara oku enia ti nwon ti "juri" re. Sugbon loju opolopo Enia Dudu, lati "juri" oku eniti o ku si omi, tabi eniti awon moṣo tabi ṣeṣi yan iban pa, tabi eniti o fi lowo ara re fi oṣe tabi iban pa re, tabi eniti o p'okun so, ni ireti ati mo ogbon to pa nwon, iwa omugo patapata ni.

Eniti Ijoba papa ye igi mo l'ese ni ogba ewon, nwon tun "njuri" oku re lati mo rehan ti o pa a, tabi kilo tun ku. Iwa omugo ati airiṣe ni eyi je loju opolopo Enia Dudu, sugbon won ko ni agbara lati da a duro.

Bi nwon ba fi "juri" won mo lori oku bayi, ati lori oku ojiji ti Dokita ko toju, ila san die—sugbon lati wipe nitori arun ti nwon ni o wa si Ilu, nitorina gbogbo oku to ba ni ifura die di juri, bi Dokita to toju re titi o fi ku tile wipe, ko me arun ode lo pa, ku die ki a to. Nigbati ko tile si arun n'ilu—*a ṣebi enia nku!*

Ifura tabi (*Suspicion*) wo lo ni lati ju iwe eri tabi *Certificate* Dokita to toju oluware lo? O to, o si ye gidigidi ki iwe eri Dokita je Ijoba loran. Sugbon nibiti Dokita to toju alaisan na titi o fi ku ba ni iyemeji, Dokita Oba le juri oku; bi beko, ko ye ki a tun fi ibanuje oku lila kun omije ati ekan eniti oṣe se ti o si se igawo Dokita nitori ko ma ba ri oran aseko yi ana.

A si tun be Ijoba pupo lati tubo fi ele ati eso si ki ko ti nwon uko enia lo si Ikoyi.

Ju gbogbo re lo, eniti ko bai ku, yio sa so'ta, ata ni ogun emi, yio si jeun; nitorina ona oṣe ko gbodo di. Sugbon o'aki aluba (*plague*) to wa l'Eko yi maṣe pupo ni agbegbe Ilu to nta onje fun wa toṣe je ti ero fi nba opolopo ara ilu okere ati itosi lati mo onje wa.

Ni Abẹkuta nitosi nbi, a mọ enia diẹ ti eru wba lati mu elubo oja Ibarapa wa si Eko fun jije ati tita ni loḷoyi, ka ma seṣe so ti ero Epe, Ejirin, Ikodu ati ilu miran nibiti ojofo irohin aisan Eko mu won toto, toto.

Imoran ti a o gba Ijoba nibe ni pe, ki nwon jowo ranṣe si awon Ajele won kakiri ilu Nigeria, lati kede re pe ki enikan mase beru lati wa si Eko lati wa ta oja won tabi lati wa ra, tabi lati wa ki awon enia won to wa nile yi; bi beko bi awon enia nwon yi ba "kan idi mo oko" ti nwon se se lati wa si ile yi, ti ko si gari, ti ko ni epo, isu, ata ati ohun jije miran, eniti ebi ma pa ku yio pe pupo ju eniti alaba Oke Awo yio ran lo si Orun lo.

Ebi ko nwo inu, ki ero miran wo o

Lakotan, a ki Dokita olutoju ilu ati awon isangbe re, a ki gbogbo enyin Dokita wa, ti Duda, ti Funfun, Eku ise o. A si ki gbogbo awon olofo pelu e ku iroju!

Olorun na to ti fi awa e da se olori gbogbo franko, ki yio sai gbe wa leke gbogbo ekute dan-dan. Dan-dan-dan ni ti aidan; dan-dan ko ni se le. Ekute ke!

Emi ni tiyin nitoto,
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awon oja Sabu na lo neju si ni, pe kami,
kami, kami.

Ore, sure tete lo ra tire nibe.

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

Ore, e lo dan awon Ogun wonyi wo nibe ti a gbe nta won.