

EKO AKETE.

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

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GBOHUN-GBOHUN.IWE GBEN-NGBEN-NENKEN AWUWO
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Ihin kan ni pe Iwe (*Address*) ti Gomina Agba ko fun aṣarò Ipade awon Olola Olofin Ilu, ti a ye si otunla, kuro ni iwe sereṣere; gboḡbo ewe iwe na to stalagba o le marun (265 pages) a woye pe Gomina Agba yio ha iwe na fun awon Olola wonyi fun kika won siwaju Ipade Ajo ti a ye si otunla; nitiro bi a ni ki Gomina Agba na ka iwe yi fun ara re ni, yio gba a to ogbon ojo ki o to le ka a tan.

Nitoto Gomina wa yi nso boto l'oro, koru nyaju ni!

INA NI'LE, INA L'OKO!

PA-NTIWA? PA-NTISE?

Itumo ile jijo alale to sele l'ose yi? Ni Sunday to koja l'ihin agbaro ale beni agogo ina fi gbeta, ka ma ri, ka ma ri, o di l'ao nibiti ina jo iso awon obinrin ti nwon nta isu. L'ihin eyi ni okan tun se ni Egbeta, l'ihin eyi we ni okan tun se ni Esabi Street, Oke Popo l'apa ile Yesufu Fofami nibi ni a gbo pe owo awon omu jaguda pali baba bilisi—ki a ki awon gbewiri wonyi ni a-ki de'le—te nkan to d'ede nipa fifi agbara ran awon enia adugbo ti ina se na l'eru lo sibomiran—awon orannileru koru si'gbo yi se ogoto ena na ni jamba ni irufe ona bayi. Ni kol pe yi ni a gbo pe awon kan daba lati te ina bo School Petesi titun ti awon Wesleyan Olowogbowo se se ko tan. Odun ina ha ni odun 1925 yi bi? E je k'a bi awon aba'rawo soro!

ALARU! KI LO RU?

Iya Afin kan fi garawa meji ti epo pupa kun inu won tete aru lati Ebute Ero lo si Oke Popo, *Griffith Street*, ninu ose yi; bi Alaru yi ti gberu tan, beni ki obinrin na to seju pe Alaru Ogbole na pora patapata mo loju; bayi ni garawa epo meji wo'le si bambam.

"OLE NI MO ESE OLE TO LORI
APATA."—*Owe ni o.*

[Lati owo AKIRIMANU.]

Si Oniwe-irohin "Eko Akete"

Mo bere foji o.

Gboḡbo wa lo gba pe eniti o ba gboḡbo ju ni lo lo nte ni nifa. Ni odun diẹ aṣhin lo se gbule si wa lati pe onifa kan ti so di asa lati ma ya won ni owo ele ati pe nigbati iwa buburu yi wo lara tan o gbe owo fun oloya kan lati ma fi ba se owo maje ki Tenisanwon yi sugbon Tenisanwon ki gbo, larin ise oyi yi a ri pe ise na bi Ige pelu Adubi nitripe glomiran le fi owo so aya pe l'ekan l'okunrin nku ki o si bu ina jo awon a ko ele s'ese wonyi ki o si binu ku ti lorun. L'ihin eyi ni a tun gbo pe onifa yi lo tun je oye gbedeḡbeyo larin awon lo nse ilu ti nwon npe ara won ni Ajiroba, ka tun ri ni ti iro ti gboḡbo ilu yi titi lo de ilu oke pa mo pe "odidi onifa di agewo" beni loju ile ogere a'foko ye ri tani ha le ni igbabo pe onifa yi je se iru nkan yi babu bi asa awon Hawusa, sugbon eṣe ko ni lo lai jija. Gboḡbo eyi ti ati nwi dun pupu se onifa bi iru eyi ko gbodo se pansaga, ko si gbodo je ki a ma ri on ipase ise abosi, labori gboḡbo re nipe ko gbodo ja'le beni ko gbodo ni Olorun miran pelu Olorun kan soṣo ti gboḡbo aise gboḡbo pe on sin. Gege bi a ti wi pe "Ole ni mo ese ole to lori apata" iyoku direḡbe ara'le ni ti ketese pe bi igi npongimogi on yio je iba ti on ninu ifa, onifa ti baba oni Labaluyese tile ma iru imoran be wa ta lo to ko so pe Olorun ko se be kaka be npe ni ara'le ni yara tu apo leu ti o

si ti gbogbo owo bo su, sugbon Oba na Adake dajo nwo pe awon omo eku otun wonyi ki se "Obobiyi" se ojo gbogbo ni ti ole sugbon ojo kan ni ti oloko, ka tun ebo ni adegun fe panti to wa loju omi kuro ti l'omode tagta wa ri dajudaju pe ko si oruko wo lo nye onifa yi bi ko se oriki ti awon onigan-gan ma fi nki awon eba isani wa be se loju ka lo se ni omi olore jeba : ero ti wa nipe awon onifa joku yio gba ara ta lali le yanju ina aito wonyi, nitoto ero ti enia eda yato si ti Olorun se bi onifa kan tile nba iwa buruku ti o jebi ese awon olori niu ogba ko ba so pe awon ri, o le mu je ki o si tun ma yangan loju gbogbo enia.

Enyin ara ihu aye re o, a o ma wo iru idajo wo ni awon olori niu ogha yio se si nigbati awon ba wo igbele odun lasi ani-ani iru awon onifa ti emi Akirimanu toka si ni yi o.

AŞEJU BABA AŞESA.

O je ohun edun fun wa nigbati a gbo pe awon so-se-yy omo lehin Ali Balogun ti fi ake kori pe kaka ki awon kirun lehin Lemomu agha Ligali Iku san ju esin lo se awon papa mo pe igba ko lo bi orire, lakoko kan awon papa mo pe ida oloju meji ti awon Egun npe ni Aebomiseh nbe lowo won bi igbati owa Anoli Musa wa lowo re ti o ba je ire ni awon fi ida won se be se e ni.

pe okan niu awon alafelipa awon omo iranse ko-se-yy ti mo si bi lere pe se eyin aleri pe awon Oyinbo kan ti fi nyin Tokan bale pe enyin ni e ma jare ? o dahun o ni "yes, we have received full assurance from one of the high official as to our victory in the case" sugbon kiowa yipa ta misin-sinyi o dahun o si wipe ki emi lo fi okan bal'e nitori pe iwe kan wa ni iwomo fun awon eyi ti o wa lowo Oloye, mo wa dahun pe unsi fitinati iwe Aramu Kando yi ni e se wa, lehin na ni mo wa wi fun pe "Aja to ba na sonu ki gbo fere" A ko fe ki enikenti ka oro wa si epe, sugbon ohun kan damilaju pe osuwon ti a ba fi won fun enia on na ni a o fi won fun awa papa.

INA WOLE OKUNKUN PARADA.

Ni waa gega ti odun yi bere ni ati pe akiyesi Ire to nbo si arin Hu wa nipa erin awon odomode ni ale ojo aisan pe "Ire de, Ire nbo" rege be na ni eyi mu wa se iranti pe ni gere ti a tere odun 1924 aragbabu ojo kan ro ti o fi abofo wa Tokan bale pe odun yi odun ero ni, sugbon ohun ti oju oluku-luku ri ninu odun yi ko se so arun si si ode aye, iyan fere mu, iku wa di meji eta omina wa nko wa pe odun ti a fi ojo bere lo wa dabi igbati Olorun koko fi omi pa aye re a si tun wa ro jinle pe ise Olodumare awa maridi si, nitori ninu Bibeli Mimọ a ka pe oju aye si ri juju iyan nipe gbogbo re kan fun okurukuru gere bi igba oye ti a se, ko ja yi ti Olorun si pa lase pe "eje ki imole ki o wa, imole

si wa" beba ni a se akiyesi ina ti on fo fere kakiri igun mererin Eko misinsinyi lehin igbati oye ti se ojo merinla pelu okurukuru tere o damilaju pe ami nla ni eyi je nitori gbogbo wa lo mo pe oye nko arun lo, eye si ma nmu ki eso oniruru igi ki o po si bi gbogbo igba ti oye nja yi ba je okunkun biriciri nitori pe o wo gbogbo enia lara ti a ba si ri ti enia to wo de gija tani ko ha ni fi ayo wipe, "ina wo le okunkun parada" a ko so pe didun inu wa ni ki ile ma jo, sugbon ohun ti a fe toka si ni ami oniruru ti a ko ni yesi ti o si je pataki fun wa,—gere bi odun 1924 ti bere pelu omi r'igbona, ti 1925 fi aperẹ han wa pe ninu okunkun ni a ti wa ti o si yo ina re jade fun aperẹ ire nlanla fun ilu wa yi, adura wa ni pe ki ina anfani ti owo omo alaia na sai tan si ile gbogbo wa karikari. *Aminu.*

O BA EFON LABATA O KO OBE TI KI SE OMI LO MU TO FI KU SILE.

Ni koi pe yi, ni awon meji si ti adogba jale okunrin Laolao gba tira bi akowe ni ti Miller ni Ehingbeti ti ogbon o si on are ko ni oja lori eyi ti a gbo pe o fere le ni edegbeta ponun. Bi enia ko ba ti se se—~~jo ma g'adura gere~~ ti Olorun ba dahun si ebe na, awa eda ki ranti iponju to kaja mo. Nigbati a gba akowe si ile ise ti oga ko si Sobu ninu ile re ti awon akowe ti si Sobu bere re kakiri, iyan ko se kelebo baun ? a o duro niba ni nitiripe awon Oyinbo si nwa di oro na lowo, ki Olorun ma sai fi awon gbe-wiri yi han fun anan Lao-lao. Kerekere a tun ti owo bo oju keji ninu odun 1925 ki Olorun so gbogbo wa po.

Emi ni tinyin nitoto.
AKIRIMANU

IGBE L'OWO WA.

EKO.

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PRELATE JONES AND THE AFRICAN CHURCH.

By THE RT. REV. S. A. COKER.

I came across the following in Prelate Jones's last Presidential Address before his Synod which met last year.

"When I first came out, there was a very strong feeling that we were wrong in following the Lambeth Conference ruling against the baptism of polygamists. In conferences and in the local press there were strong protests against our refusal to baptize such. We were told that unless the Church gave way she would not survive. The so-called "African Churches" would take away all the members, and all other pessimistic prophecies were rife. We do not hear so much of that now. Those whose opinion is worth counting agree that the stand taken was right, and if the Clergy and Lay Delegates here present will take a strong line over this present question, we shall win through and the Church will be purer and better for the enforcement of our Regulations."

Yes, Prelate—then Rev. Jones—reached Lagos about seven years before the troubles in St. Paul's Breadfruit Church and the Session of hundreds from that Church who started the Native Church known as the African Bethel Church. The Native Church known as the United Native African Church started some years before: establishment of other Native Churches followed.

What Prelate Jones refers to as "pessimistic prophecies", that the so-called African Churches would take away all our members", is a little vaguely and ambiguously stated; what I heard said and what I, taking a leading part in the establishment of African Bethel Church, said was, that being a Native and Indigenous it was bound eventually to cover the land, Yoruba to start with; that Native Churches will be coming out everywhere throughout Africa in due time as God Himself by the power of His Spirit directs. This is the noble and godly desire of every Christian man, Nation and Race; that Christianity should spread and National and Indigenous Churches, not Churches that believe that the "Key" of Salvation is deposited with a particular Nation or Race. This, I am sure, is the wish of English Christians for England; they would not allow other Foreign Particular Churches to rule and control them.

What I said then, I still say now, and it will ever be my prayer. Call it "prophecy" if you like. Inade forty years the U. N. A. Church counts scores upon scores of Churches in Southern and Northern Nigeria; the African Bethel Church and other Native Churches inside twenty-four years count hundreds of Churches in Nigeria likewise, and all these Native Churches are really disputing with the Prelate's Church as to expansiveness; and but for their own Church seeking aid of Government to prevent Native Churches obtaining lands for their Church buildings almost everywhere, and influencing and supporting Native Chiefs who happen to be attached to their own Church towards same, there would by now be some hundreds of Churches more.

All this cannot be denied—and it will be a surprise to one of Prelate Jones is not aware of same—for there has been much bug of war between the Churches of the two Prelates also many Correspondences on this matter between the Government; and myself, and it is only recently the Chiefs belonging to the Church of England in Bonny were willing to unite with the Chiefs of the Native Church to grant land; also the head Chief of Doma (Opobo) who agitated in the interest of the Church of England to which he belongs, was made to grant land through the interference of the Lieutenant-Governor of Southern Provinces, to Native, who are owners of their land; and that, after about seven years' fight both in Court and otherwise and after my publication and insistence on the Victoria Act on Tolerance and Consci-

ence in Religious concerns. The Prelate of the Church of England even went to the extent of apprehending Sir Frederick Lugard when Governor General asking him for aid to crush the Native Church in the interest of their Exotic Church and clear the Ministers and Leaders of the Native Church from the Niger Delta. This they confessed to and published in their Board Report. Many Converts were imprisoned in places like Ozuwe, O. Oloma &c. in the New Calabar District because they would not join the Exotic Church. Through reports to Residents I succeeded in rescuing many. For about seven years it was like a tug of war between Political Officers and myself. I can never forget the brain and mind worry all the unrighteous actions of this pure Church gave me.

The U. N. A., the latest in the field in that part of Nigeria Abu (Owerri Province), had a taste of this intolerance. The letters of Mr. J. K. Coker, that patriotic, daring and courageous Christian, to Government and local papers are evidences. How could it be said as says Prelate Jones, "that we do not hear so much of that now." I shall find it difficult to believe that Prelate Jones is not cognizant of this un-Christian way of trying to prevent the African Churches emptying his Church. Does Prelate Jones want us to think that course adopted by his Church a righteous, Christian and godly course? Does he think Christ is wish him in such warfare for "the sake of Christ and the Gospel?" Anyway, we have not heard or read that he ever protested against this course. Instead of the talking, African Churches are working and getting on. So long as the foreign Missionary Churches are conscious of the way they carry on their warfare to crush or to prevent the Native Churches taking all their members as mentioned above, I think they ought, including the Prelate, to be careful of what they say of the Spiritual Standing of their own Church as against the African Churches.

[To be continued]

**GBADAMQSI BIŞI NPE NYIN
È WA, È WA. I**

Gbadamosi Bisi olorin olohun iyo je onisegun Enia Dudu, o si ni orişirigi egbogbi iwosan, papa fun arun ti o nja l'ode nisisinyi.

Oruko Olodumare nikan lo nsà ninu egbogbi yi.

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Irohin Idanwo awon Alufa kekeke wa siwaju ipade Sinqdu, irohin ti Eni-owo J. C. Cole, Gbagumo ninu egbon iwe, kun won loju pupo, nitoripe o tayo lopolopo ninu idanwo na. Ile Eko Kaleji ti Ibadan ni Alufa na nsiq; on ti pari odun merin ninu Oye kekere, a si mu u wa siwaju ipade pe ki a le gbe gba a si ipo Oye kikun.

Ibere, ti o wa ninu iwe eto Sinqdu pe "A ba ri Alufa ti o ku ninu odun bi?" je ki a tun niran olo ti o se gboqbo Ijo Wesley niti iku Eni-owo Sagoe. Eni-owo E. E. Williams ti o mo o dada lati igba ti ologbe ti se omo-ile-eko re ni iwon. Ogun odun sehin, ati awon Alufa niran soro Alufa ti o ku yi bi alapon ojise. Ipade Sinqdu pinu pe ki a kowe ibakudun si ope ati awon ebi re, a si yan Eni-owo E. E. Williams, Gbagumo ninu Oye iwe pe ki o ko tan ise Alufa ologbe na, ki a ba le fi i sinu iwe ti Iglamo nla ti Ijo ni Ilu Oyinbo. Lihin ti Sinqdu ko Orin "Tani awo; wonyi ti a wo ti aso funfun" awon gbadura fun awon ebi ati enu ologbe yi ati Ijo Olorun.

Li ojo ose awon Alufa ti o ti idale wa li o wasu ninu gboqbo Ijo ti lko ati Ebute Meta.

SABU J. A. SULE—OLOGBE

A fe ki awon ore ati onibara Ologbe J. A. Sule ti Eko ati ni Idale mo wipe a si sabu re fun oja tita, a si din owo oja na si po o.

Irin ise kafinta, ti alagbede ati nkan bi agadangodo, apoti, posi ati ohun ose oniruru ohun ti a ko le daruko tan: ya wa wo tire ki won to ra tan ma je ki obole ki o.

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KANO TRAIN AND ITS ACCOMODATION.

AN APPEAL TO THE TRAFFIC MANAGER OF THE NIGRIAN RAILWAY.

By a Traveller.

A few months ago I read a series of interesting articles in the *Nigerian Spectator* by Charles Bishop of Ilorin, on the scant accomodation usually provided for 2nd class passengers on the Kano Train of the Nigerian Railway. At the same time, although intensely interested in the matter as a traveller, my experience of the situation was then not sufficient for me to justify any comment in favour of his remarks.

On the Lagos-Kano Train that was time-tabled to leave, and then liddoon Thursday the 8th January 1925, I had the misfortune of being one of the 2nd class Passengers to Zaria-- There were, all told, six second class compartments in the saloon, and only four of these were available and each to carry six passengers, as evident by the sleeping materials provided; but the insufficiency of accomodation made it a necessity for, from seven to nine passengers to, much against their wish, herd together like cattle in each and every one compartment originally prepared for six, with the result that a number of 2nd class passengers had to find rest in a 2nd class coach, which to a person of refinement and education, who had paid for and to enjoy the presumed convenience of the 2nd class saloon, must certainly be most uncomfortable, but the recourse taken was the more necessary, as out of two evils one must choose the less, having regard to the fact that it is better to reign in hell than serve in heaven.

To say that the undesirable condition of the 2nd class accomodation is extremely absurd is to repeat to the Railway Authorities what they have already known; and considering the especial big difference of the 2nd class fare to the 1st coupled with the most unsuitable way the compartments are peopled, one is forced to reasonably conclude that the treatments are just the opposite way of giving incentive and a sort of "quid pro quo" to the huge sum of money received by the Railway from the 2nd class travellers, whose hopes have always been exploited by pain, and their expectations of better and convenient accomodation equally ended in a disappointment.

As before mentioned, there were six compartments in the saloon out of which four were occupied by 2nd class passengers, but where are the other two? This question must necessarily elicit an answer from what had appeared to me an eye-sore. One was labelled in bold and red letters "RESERVED" and occupied by Caterers, who have had more than enough space to occupy in their Restaurant Car Van, and the other, air-locked, and also occupied only by the Train Ticket Collector (with the key in his waist), an employee of the Nigerian Railway, who, instead of occupying exclusively a compartment intended for six passengers, would have contented himself with using the Guard's Van in common with other employees of the Railway who often travel with them, thus assisting his employers in accomplishing the comfortableness and convenience they are expected to give, but which, one way or another, I regret to say, have failed to give to their 2nd class passenger-travellers.

The Traffic Manager is a person whose business acumen we respect, and much as we appreciate all that he has done and is doing, we cannot help but impress upon him that if at any time he cannot provide two 2nd class coaches instead of one now provided, it will become a necessity for him, for the convenience and comfort of the 2nd class Travellers, to confine the Train Ticket Collector to the Guard's Van, and the Caterers to the Restaurant Car Van and thus assist in making the position of the Travellers more comfortable than I have personally, as many others, had the misfortune of experiencing.

OPA TI A GBE LE KA TI EMIN LOJU.

ILE AGBE PEKUN.

Bi o ba nte posu ti o dara fun lilo nigbati akoko ba de, mase gbagbe lati lo si odo awon Ogbeni wa wonyi, nibe ni o ri oniruru posu ti a ti se 1999 fun lilo; owo die ni a nta won.

Ranti mase gbagbe ki Ala je ki omog gbehin wa o.

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EKO AKETE.

EKO, SATURDAY, FEB. 7, 1925.

O KAN AGBAGBA, O KAN ARE!

Nigbati a gbo nijelo pe Ogagun W. Birtel Gray Balẹ Oko lu ji asa pe ki awon Oloye wa ma wa ba on jiroro orọ ilu lekokan lase—asa ti Gomina Onibante ni ani Sir Williams Macgregor Oloye a-keriri M.D., G.C.M.G., Al'ofin ara lile ko ni (Sir Williams Macgregor M.D., G.C.M.G., *The Apostle of Sanitary Mission in British Nigeria*) da silẹ ni akoko tire ni'le yi nigbati o si je "Oba" lori wa pepẹ, o dunmoni tobe gẹ ti a fi figle ta pe lataloto euti o po ju Carr lo mbe nihin. (*Of a truth, behold a greater than Carr is here!*)

Lati igbati a si ti da Apejo-po awon Oloye na silẹ lodo Balẹ, ori si ni tun orọ omoluwabi ti a ngbo pe nwon nso ni ajo na, papa ni ti orọ Olowo.

Awon kan fo jole ni asiko kan—koi ti pe pupo ju misinsivi pe gbogbo awon Oloye wa na lo fowo si we niwaju Resident Gray pe awon fe Eleko Olori won pada nigbati orọ na kun ninu okan ninu ipade yi. A fi mu finle orọ yi nigbati a gbõ nigbana, gẹgẹ bi a si ti ri "yekinni" re si, a to pe "Akan" ni; ni koi pe yi da si si tun ni a tun gbo pe ninu okan ninu awon ipade awon Oloye lodo Balẹ yi ti orọ tun kan orọ, a gbo pe diẹ ninu awon jakanjakan Oloye to wa nibe lojo na lo so ogidrigbo orọ, awon bi Oluwa Oloye, Saka Ojodi Oloye, ati bẹ bẹ lo: sugbon a gbo pe orọ ti Qbanikoro Oloye so nijona nipon, o si jinle gidigidi tobe ti o fi mu opolopo ironu wa sinu euti o g'õ; eyini ni pe orọ nipa iwa aini-emi-idarij-omo enikeji eni to han gedegbe tun enikeni ri lara Ijoba, nipa orọ Eleko, iwa Gomina nipa aika ipo awon Ijose si, gẹgẹ bi o ti ye, bi a ati iresi awon Gomina Aşaju re ni jo kinni awon bi Carter Jagun-jagun kò se f'Oba mu, Macgregor Okunrin-meta ati Macallum Oge-ni-le-afẹ.

A gbo pe orọ yi wo enikeni lara tobe gẹ ti o fi le mu omije le rorò loju elomiran fun otitọ ti o koro ti o kun inu orọ na. Oloye yi (eyini ni Chief Qbanikoro) so ti ipo ghin ti awon egbe on ti ko ni anfani dide fila funfun bi Oloye lati gjo ti omiran ninu won ti wo'le Oye bi Ojora, Olotọ ati Olumegbon.

A tile gbo pe Qbanikoro Oloye na so tedundun ati titaratitara pe nje bi Aremu Oba King ti gbogbo ilu nreti re ba de, erufe ipo à-nde fila Gambari yi ni awon egbe on to gbe l'Awujo na yio si wa, lai je pe Gomina Agba foju fo orọ Olowo gẹgẹ bi gbogbo awon Oloye papa ti nle ki Aşaju Oba King wa yi foju fõ? O gbo ná? Kéké pohun m'awoko l'enu minu ose diẹ sehin ti a so pe gudugbe yi je ninu Apejo na nipa orọ Chief Qbanikoro.

T'enyin Oloye wa tobe o si ju bẹ lo pehit, talo ma se? Ile wo lo le gb'adura ki on ma ni olari? Adugbo wo lo wa to le gb'adura ki on ma ni awon Agbagba? Ani ilu wo lo wa to le gb'adura pe ki on ma ni Oba tabi Olori? Abokuta ko ha ni Alake tire? Oyo ko ha ni Alafin tire? Ibadan ko ha ni Balẹ tire? Ode Odo ko ha ni Oşemowe tire? Ilesà ko ha ni Qwa tire? Ijebu Ode ko ha ni Awujak tire? Ijebu Remo ko ha ni Akarigbo tire? Tabi Ilu Kano ko ha ni Emir tire? Nje a bere, Eleko ti Eko da? Orọ pesi je!!! o se, o po. Agbara bi gidigidi dan ni, sugbon gẹgẹ wo to ye omoluw, bi to bi irufe agbara yi ti o si ni lo fun tite awon ti ko to fowo to l'ese ni bafin? (*It is excellent to have a giant's strength, but is it a thing of joy to use it like a giant? We appeal to the Governor!!!*)

Howo! kilo kúkú se, enyin Ijoba ko rora di ka ba nyin sa? "A ki n'otẹ s'omo onile" ni owe Yoruba kan winitorina ni a se so ti asarun fasarun fose to koja, kó ye arán se, a ko so pe Gomina Agba n'otẹ si Eleko, ewò owò, gẹgẹ bi enyin to nka iwe wa na yio ti ri i daju.

A nreti asiko ti ipade awon Oloye wa yio yo'ri si rere nipase ohun tiantian to

mbé ni'le lati o'oy yi wa—dida Eleko pada si'po re!

Afómó igbo lo nşanu igbo,
Afómó o'dan lo nşanu o'dan,
T'igi t'ope lo nşanu Afómó
Gomina Clifford ko ni şai şanu
Ilu Eko yi dandan.

Nipa şise ohun ti a niş fun wa nipase
ti o'oy Eleko!

Kini Eleko şe?

FROM THE EDITOR'S OBSERVATORY.

A Perting Shot, Eh?

As anyone may if the voluminous Address—*Concordance to the Nigerian Bible* of 1920—of His Excellency the Governor to the Honourable Members of the Legislative Council sitting on Monday need it of the nature of a parting shot?

Legal Luminaries in the Kpo Case.

Not less than five of our local legal luminaries—veritable stars of the Bar—to wit the Hon. J. Ezeron Spongile, E. I. Adu Taylor, J. F. Nelson Cole, Olayinka Akibia and Monizine Tinogben—are Counsel for the defendant in re Rex versus Kpo now pending in the Police Magistrate's Court: it is said, these legal ornaments are offering their valuable services free to the cause *causé*.

The Resident of the Colony and the

Sons of the Soil

Blasphemy that patriotic son of his father Mr. J. Akinyemi Owole, some sons of our Whitecap Chiefs not and proceed, we learn, intervened the Resident Major Hirtel-Grey on Wednesday last *afọ* of the Elderly Roundtable—see matter.

Peace to his Ashes!!!

We regret to chronicle the home-call at his residence during the week of Daddy Randle of Apalata Street, Lagos, for many years a wakeful Warder in His Majesty's Prison, and latterly a pensioner. Our sympathy to the bereaved family.

OUR BOOK TABLE.

We acknowledge with thanks a receipt of a copy of "Astrological Prediction" for the year 1925 by Capricornus.

Also a copy of "Bible Own Statements" by A. Cotel.

IGBIMỌ FUN ARẸMỌ ỌBA

[*Lati ọsẹ ATARI-ANAMU.*]

Si Oni'we-rohin "EKO AKETE,"
Mo bere f'oji.

Lati igbati a ti kede re wipe Arẹmọ-oba Ilu Oyinbo yio be wa wo, ni gboḡbo Ilu ti npalẹmọ lati se a-se-ye ti o joju fun omọ Oba alade yi. Egbe Ilu patakii ti o tete didi si oro na ni Egbe Tunlape, *The Nigerian National Democratic Party*.

Lẹhin ti Egbe na yi ti sope nina Igbimọ wọn nipase didi Arẹmọ-oba, ni Olofa S. H. Pearce sare kifikita lo gbe iwe kan jade, eyiti o ti pe awọni egbe re ni kanju-kanju si Ijude osan gangan kan ni Ibe Dokita Randle, o si pe diẹ ninu Egbe Ilu pele.

Awon si o pada nibe li oju na to odidi enia mejila, nigbati a ba si nani wipe iyekan abahun ko ju mefa bi, a ko le sa kan sara si Olofa S. H. Pearce fun ayari ati wahala re lati le ri ototo enia mejila koju fun ero tamutamu bi ati se iyesi fun Arẹmọ-oba wa ti Ilu Oyinbo.

Nwon se Ijude yi I'ekuni, nwon se a Ijeki ni nigbati nwon fe-je oye Ajoju Ilu lori eniti ko ran won nise, ati lati lo ni Gomina lati mo ete tabi ero wo ni Gomina nigba si ero na, Oqobeni J. Eagan Benjamin ati Olofa Loya Eric O. Moore ta ko won, awon si daba wipe, o ye ki nwon pe Ijude gboḡbo-gbo lati ko enia Ilu yi, ati ki nwon lo Ijude Ilu ki nwon to se ohunlohon sidi oro na, sugbon nwon lo, gese bi ai ti o fe sọnti ti ko nḡso ofe. Lẹhin ti nwon ti aké ko'ri boyi, ni Moore ati Benjamin yo-we-yo se.

Ilu iba eto Ipalẹmọ fere lo, awon Dokita Randle si nba tawon lo. Nigbati o se, awon Dokita Randle ko ara won lo si odo Gomina, Gomina si fi ilana eto bi Arẹmọ-oba yi ti lo asoko re si ni ile yi ban won; dipọeyiti nwon iba tinn wipe, o dabi enipe Gomina o ju tiarin gboḡbo Ilu siyeu, nigbati o fi ilana eto ranse si Ilu Oyinbo I'ati ba enikan tabi awon Ajoju Ilu jiroro ohunlohon nipa re, nwon ni eyiti Gomina se yin gba ni o fe awon I'oran. Ijehin ti nwon si so a-se-ye ero kan tabi mejii, nḡso fi ile Gomina wif, awon nare bi ni ile won.

Ki a to tun so ohunlohon nipa awon ara bi ya a fe ki gboḡbo Ilu mo wipe, ni ero twa, abuhin, nana ni Gomina t'yun Ilu, Iu ba Ilu jiroro ki o fi ilana eto re ranse si Ilu Oyinbo, nigbati o se wipe ara Ilu ni Gomina gbojule pat-kilati se eyi fofu Arẹmọ-oba, ko nse Gomina nikan ni Arẹmọ-oba nbo wa bi, bikoşe gboḡbo Ilu ti o wa Labẹ Ijoba babu re ni ara ihahin ni o fe lati mo, enikan soḡo si ni se awa de. "Eru Oba da, eru Oba da?" Ti ko ba si ife, ko si enikeni ti yio dabun wipe. "Awa de I!" Nitiori eru Oba kan ko si nihi kan mo, yunclawabi ni gboḡbo wa. Sugbon, ti ife ba

wa daradara, bowu, ki a to wipe "Eru Oba da" lekan soṣo pere, gbogbo ilu ni yio dahun wipe, "Awa de."

Kini ko je ki a tsumo ohun ti awa kasi aṣise Gomina yi ju bayi lo, bikose wipe, a gba a wipe Gomina ko se e pelu ero lati ta abuku, tabi lati fi oju tinrin ilu, bikose pelu iwara-papa lati tete te *Secretary of State* ati Aremo-oba papa Forun, nipa fifi ilana eto ranse kiakia. Ko tilẹ si ohunkohun ti enikan le se, ti ki yio je ki a ye Aremo-oba si. Gege ti Gomina fi tirẹ ranse bayi tan, ni ilu bere jana eto ariya ati iyese ti won, awon Asoju ilu si fi Iwe-ikede nla si ode wipe, ki gbogbo ilu Potun-losi wa si apejo na, nitori ko use Ipade Egbe yi, tabi Egbe l'ohun.

Nigbati oju Ipade pe, ile kun, ona bo, bi abere ba bo ni *Glover Hall* ni oju na, ko le ri aye de 'le bi enia ti po to, ti won si hanjo ara won gadigadi.

A wo gbogbo Ipade yi yika, a ko ti Dokita Randle ati awon omo-ogun re nibe, o si dun wa pupo lati ri afo won ti o si silẹ. Olola Loya Shyngle ati Ogbeni Herbert Macaulay so a-so-yo oro pupo ni Ipade yi, ki o to tuka.

Bi Ipade ilu ti nlo bayi, beni awon Dokita Randle nse ti won, ni oju miran, awon a ri enia mejo, ni oju miran, mejila, ni oju ti won si jaja pe mejile-logun. Oyinbo Korà (*Syrians*) meji ni a gbo wipe o kuru won.

Sugbon ko dara ki nkan ma lo bayi, pelupelu, ti akoko ti a nreti Aremo-oba wa. Ti ariyanjitan kan ba wa, ti ede-ko-yede ba wa ni ilu, o ye ki a ko gbogbo re ti si apakan, ki a si fi inu kan, enu kan, ile kan pade Aremo-oba; eniti o ba je oye arije ninu ija le tun bere ija lehin ti Aremo-oba ba ti lo tan.

Nitori ki irepo bayi le wa, Ogbeni B. C. Vaughan, Olola Loya Eric O. Moore ati Ogbeni G. Debayo Agbabi ri awon agbagba Potun-losi, pataki Olola Loya Shyngle ati Ogbeni Herbert Macaulay, Olola Loya Shyngle si gb'ojese lati ba won lo si ile Olola Kitoyi Ajasa. Nigbati won de ibe, Ajasa gba won s'owo-s'ese, o se won ni alejo daradara. Ohun gbogbo won se okan, Olola Loya Ajasa si tele won lo si ile Dokita Randle. Nigbati won de ibe, gege bi ti ile Ajasa, Oti *Champagne* npe ara won ranse; Faifa a gun lo titi, awon so oro ti won ba wa, won si pinu re pe o ye ki Ipade wa larin awon agbagba Potun-losi, mejila ninu awon ti Loya Shyngle, mefa ninu awon ti Dokita Randle.

Olola Loya Shyngle fi oruko enia mejila ranse, lehinna ni Dokita Randle se se wa ko iwe si i wipe, o ni lati je enia mejo-mejo Potun-losi, ati wipe, ninu enia mejo ti won ba si mu wa na, on ko gbodo se si oruko Herbert Macaulay ati ti Adamu Animasun nibe!

Nigbati Dokita Randle ati awon abeyo re ni isokuro bayi, won ko sai mo wipe won te lati da nkan ru ni, nitori Macaulay kuro ni eniti enikan le da ho re nigbati oro ilu ba de. Lati igbati *Secretary of State* ti gbe Dokita Randle saba lara agba ni Ilupesi nijelo, ni akoko Owò-omi, ni eni re ti wo ihò ninu oro ilu.

Ase oni-kunmo ti won pa yi wipe won ni gbogbo fi oju ri Macaulay ni ko je ki Ipade le wa larin l'otun-losi mo, o si da wa loju gbangba wipe gbogbo opitan ola (*Future Historians*) ni yio e ebi na ru Dokita Randle ati awon abeyo re.

Ipade ti won tun se lehin eyi ni ile Bafé (*Resident of the Colony*) ko lori, ko n'idi; eyi *Lieutenant Colonel Moorhouse* pe si ile re ni a ta fere le wipe o baru julo; o baru loju enia, o baru loju Olorun; a si dupe wipe Gomina ti ina re pa nisisiyi.

Gege bi oruko ti won ti fun *Colonel Moorhouse* tele ni asiri, o pe enia mesan ninu awon ti ko ni ninu Egbe Ilu, ti a si le pe ni Omo-ehin Dokita Randle, o si pe mefa pere ninu Egbe Ilu bori nitoripe-nigbati o ba di oro nina owo soke, le awon mefa ti o kangun si odo ilu mase le da on kan soṣo so nibe, aṣi eyiti awon mesan apakan pelu *Colonel Moorhouse* ba fe.

Iwa *Colonel Moorhouse* ninu Ipade na ko ya w lenu tobe, nitori a mo wipe ogbon ti Soja fi njagun yatọ pupo si eyiti awon Oṣelu fi nse ilu. Jagun jagun ni *Colonel Moorhouse* nse, ko si da wa loju wipe iselu re te wa lorun nigbakigba kan to ogbon ijagun re ti te Oga re lorun, ki o to je owo re te Oye-ogun ti o gba janre re yi.

Ninu Ipade yi, Dokita Obasa hu iwa bi eniti ko mo A B C ofin Egbe, nipa didaba wipe ki gbogbo awon ti o wa ni Ipade li oju na, pelu on papa, ara won je oye Ajoju Ilu fun iyebi ti Aremo-oba (*Prince of Wales Reception Committee*). Ki a mu ti Egbe Oyinbo kuro, ni Egbe ti ile wa ninu ati ni orile Ilesha, ko si eniti o ndide larin Egbe wipe ki won fi on je oye bayi-bayi pelu elomina lyeṅ be!

Loya Ajasa tun dide, o ni, Dokita Randle re ye ki o je Alaga Igbimo na, beni edun nda, ti on ngbe e, titi Ipade fi tuka; gbogbo Oye-aran won ni *Colonel Moorhouse* si fi owo si. Si Eniti a ni ki o kinrin eni lehin fi egun s'owo, a ni ki o fe ni foju fi ata s'enu!

Ni ose ti o nbo, ti agbara Olorun, ni a o so ni *Reception Committee* tabi Igbimo ti Gomina yi bi Oyinbo ti po ninu re to, ati diẹ ninu awon Omo-ehin Dokita Randle.

Emi ni tinyin nitoto
ATARI AJANAKU

"EKO AKETE" LAW REPORT.

[Lati ọwọ ATOLUGBOKUN.]

FEBRUARY ASSIZES 1925.

Ejo awon odaran ti kotu ganran bere ni ijo Monday ijo keji oṣu yi (2nd February 1925) niwaju Olofa Ralph Molyneux Combe Adajo Agba Nigeria.

Ni arọ ijo Monday yi gbogbo enia lo mọ wipe ejo awon odaran kotu ganran bere nigbati awon Olofa Onibon ati awon Onifere to si ogba kotu. Nigbati Adajo Agba yo pelu ewu oye gbogbo enia si njura mu fun wipe "Olorun lo lemi" awon odaran yi—

Ejo kini ni ti Bogobiri, ti ijoba fi esun ole ati asole sun ti oji nkan elo toto iwon poun meta-dilogba sile meji (£58. 2., ati owo egbeta poun odun marundiladota (£555) eru Momo Bogobiri ni ijo keta oṣu March 1924 ni ita 3, Qbanikoro Lagos. Esun keji jiji nso ati owo ti apapọre, alo si egbeta poun o le mejila sile meji, (£612. 2.) ti o si apoti ti Momo Bogobiri ti, o ni ji nkan won yi lo. Odaran yi ti fi ese fe ona ti jin. Ni kotu ganran ti oṣu November 1924 ni won ti fi ejo yi si oṣu yi. (Adjourned from November 1924, Assizes)

Ejo keji ni ti Jonathan Adesanya Adebowale, eni ti ijoba mu fun esun wipe o se iwe ibaje to fi ba oruko Ogbeni Joachim Popo Gbolade jo.

"A TUN NI SE—KO PO BI ONI BAJE"

Ejo odaran Jonathan Adesanya Adebowale, a ti rohin re ninu ejo ganran ti oṣu November 1924, ki Adajo to tun fi ranse si ile ejo Kotu Apili Onidajo Meta, awon adajo meta, ni Adebowale jebi gege bi Adajo ti nise fun ko wa fun idajo ni oṣu February 1925, ni ojo Monday ijo keji oṣu yi, ni Adajo se igi lu Adebowale lara, o si palaro, wipe ko san adota poun (£50) tabi ewon oṣu merin pelu ise asegan, rege bi irohin ti kan pe Adebowale yi gbe iyawo ni ijo keji-logun oṣu January 1925, ni ilu re, ni Ijebu Ode, eyi le je oto sugbon ki Adebowale la so ewon mo Typewriter se ni di nitari Adota poun tabi ewon oṣu merin bi eniti o fowora ewon lo je ti o ba san owo na. Ki Olorun fi oran mo be.

Ejo keta ni ti. Daniel Adesanya, eniti o je akowe G. B. Oliviant ni Iddo Railway Station ti Olofa ra mu ti nwon si fi esun merin. sun, awon agbagba meta lo joko lori orọ yi awon Ogbeni Adeniji, Olugbile, Phillip Coker ati Josiah S. Somubi (Owo-lowo) 3 assessors esun kini

ni wipe o ji idi apo Ekuru meji, esun keji ni pe o ji poun medogun sile meji, esun keta pe o ji sile meta-logbon, esun kerin ni pe o ji sile meta-logbon. Adesanya yi je omo Ijebu-Ode, o si ti nise ni abẹ Railway Traffic Department fun ise (Guard) inu oko fun odun pupo ni asiko igbore awon ara ilu Oke ama pe ni "Gadi Ade" lehin na o fi Railway silẹ, o wa bo si abẹ G. B. Oliviant ni Iddo.

Nigbati ejo yi bere ni ijo Monday ijo keji oṣu, eniti a fi sun yi gba Loya Kayode Ogbeni Cecil William Victor Carey on lo wa rege bi agbejoro Oba, eleri ijoba po pupo titi ejo na ko le pari ni ijo keji Tuesday ijo keta oṣu yi, ni ejo yi wa pari, nwon ni Adesanya jebi esun keji, keta ati kerin ati pe ko jebi esun kini, odaran, je enikan to ba ma san owo bi poun meji fun lebara awon G. B. ti awon nise labe re a yo sile marun sehin, bayi lo nise titi awon olofa fi mu : meji ninu awon Bokun na lo je bi esun ti apo ofiso na. Adajo si ni on na papa gba be. Nitirina Adajo ni ko lo si ewon oṣu mafa pelu ise kasegan, a dupe lowo Loya Kayode ti Olorun fi jin ki re, egan ni bo. Kayode kuro ni seerepe ninu Loya.

"IJA AFARA LEWU."

Eyi ni orọ ti Benjamin Abasi eniti ijoba pe rege bi Jury ti ko tete de, ti ijoba fi poun marun gba ni di lehin na to wo le, to ni Motor on baje nigbati on ti Inadan bo, bi on si ti nwo ilu re, apo na lo wa ni ara on, on ko ti bo si le. Adajo wo, eniti o je alamu eni, o ni o da na Abasi ma lo. Ko ma san kobo. "Schooner", oku ori re. Ni ogbelle yi, o ba mo on ti o nje poun marun lara. Ijafara lewu o.

POLICE COURT.

EJO KOTU OLOFA

Niwaju Ogbeni H. S. BERKELEY.

Ni ojo Tuesday ijo keta oṣu February 1925.

Judgment Summons (Ejo Onigbese)

"GBESE—KI SAN ARA RE"

Ogbeni Hector Olatunde Glover pe Emily Muloṣo lejo fun owo to je, sugbon obiarin yi ni on ti san ninu re lemeji, o si pe eleri elgbe re wa ti oruko re nje Ayo obirin ni, iyen ni Glover papa wa gbowo na ni le niye igba, ati pe on pe ki Emily mu ninu re lo nigba pupo. Glover Olofa enia ni, iye to san, on ti yo kuro, ki on to gba idajo iyen ni obirin wonyi awi, ki se iye ti on pe ejo fun ni on gba idajo le lori, on ti fi iye iye to san silẹ on si ti yo kuro, Adajo Onilakaye enia, gba orọ Glover, ko ti e ba Emily wo pelu bi o ti nise oju neme ki Adajo ba le gba on gbo.

Adajo ni ki Glover lo gba owo re ni owo re. Ati on ati Ayo eleri re o di wo ni ng wo o.

Ejo kerin ni ti awon ebere meji ti oruko won Ejo Salami ati Davies gnti Ijoba ra mu fun esun wipe won ni owo ponpodo meta sile kankan lowo ti won si mo pe owo ti ko dara ni esun keji ni pe won gbajumo po lati ta jamba ona lati na owo yi, lehin ti won mo wipe owo ti ko dara ni. Awon ebea yi je ara Ijoba.

ONILE NFI APANDI FA IRUNGBO—ALEJO NI KI WON BA ON WA ABE.

Bi ko ba si eyi awon wonyi won ko ni fe ise lati je ju wipe ki won ma wa owa ati se owo ti ko dara ati wipe ki won ma na owo ti ko dara, awon to je gbajumo ara ilu awon nfi ehin la Cocoa won nfi ehin fo ekuro, lati le mu owo ro ri, awon wonyi wa je oye alapa ma jise, won ni ati je olowo ni kan ni won mo, Adajo se gi sowon (bi asa ara Ijoba papa igi lowo won) wipe ki won da awon ewon bora fun odun meta gbako pelu ise ase lagun gnikokan. Enyin to ba ku lehin ti e ba gbero irufe eyi, emusa si, awon otele wa lehin nyin, nigbati owo ba te nyin, e gbagbe Oba te fi si orioye nigbati e kuro nibe, Oba mi ni e ma ba ni orupo.

Ejo karun ni ti Samuel Sanya Ogunlesi eyiti Oyinbo igbakeji ajele ranse sibi, oruko Oyinbo ni ni Hugo Dominique de la Mothe Esq., Ijoba Ode lati Ijoba ni ejo yi ti wa. Adajo fi ranse si Ibadan Assizes ibe ni won ti ma gbo ejo yi. Gbogbo Assizes yi ejo Ijoba Ode ni won ro nibe ati ti awon Ijoba Eko. Enyin omo Ijoba loko, lodo, e ma ro wipe a nyo yin, sugbon awon to ba ma e oruko ilu yin je, e gbadura ki asiri won ma tu bayi.

Eyi ni ipari ejo Ganran ti awon odaran di oju May ki iniran to to, Abo re o.

'AWON ADAJO NPALE OGUN MO—ORISA MA PO TENU MI GBQ.'

Ejo Ganran ti Odo Oya—NIGER ASSIZES

Ni Wari ijo kokandilogun oju February 1925 ni ejo ma bere ni ohan.

Ni Onitsha ijo keji oju March 1925 ni ejo ti won ma bere.

"EJO GANRAN TI ILU OKE WA NIBI."

"Abeokuta and Ibadan Assizes."

Ni Abeokuta ijo ketadilogun oju February 1925 ni ejo ma bere ni ohan.

Ni Ibadan ijo ketadilogun oju February 1925 ni ejo ma bere ni ohan.

Enyin Loya wa nibi, bi e ko ba le lo si odo Odo (Niger Division) ema gbaradi fun ti ilu Oke, ma na womu tan, ki e le je ki awon akewe nyin te de nyin lohan, nitori ijafara Iewu. "Ijoba ni ija ekan."

Gbogbo enyin ti e nka iwe yi, e si gbadin irin ile ejo, bi emi Atolugbokun lo si Odo Oya lati ilu Oke, e ro ri irin kan bi nko de lo, e ogburo odo to ba sele.

Emi ni tinyin nitoto,
ATOLUGBOKUN

ELEJO NI O RO,

IKA LA ROJO, IKA KO LO MA DA, ELERU LERU NPA, ERU KI P'OSUKA

Bi Ogbeni ti a npe ni Akiyemi ara Ondo ba fe sisin ku, to si fowo ra mu ko je ki o p'arumojẹ irufe eyiti o pe Seidu Folarin Oloye ara Ondo ni Kotu Gomina Lugard, Kotu ti ko gboro ri Loya s'aju Kotu Igbereko (Provincial Court) ti Ondo, pe Oloye na je on Akiyemi ni p'arin merinlelogoran (£104) owo ti o ni on fi fun pamo ni odun 1918.

A ri Iwe bi Oyinbo Adele Alaje Igbereko ni Ogbeni G. H. Findlay ti dijo na si, ti o si fi gboro-gboro fun Seidu Folarin Oloye na, eyiti a da ni ojo kankan oju July odun tokoja ninu eyi Adele Adajo Igbereko na so pe Akiyemi p'arin "bo'le" pirapira pelu ejo to pe, ti ko si le da bi "I" lati fi idi ejo re mule.

Ninu eri ti elejo je, o so bata o so bata, bi o fi owo seseşe pamo si Oloye na lowo t on tun gba pada ni emi lere eji tere; ko mo pe bi o fi gba owo yi, beni Oloye elegiri yara wi fun Moses Akowo re ki o ma yara ko gbogbo awon owo ti gba na sile, eyiti o ku si igba ponu (£-oo) hoy ni Akiyemi na se ti o fi gbogbo owo na "ha'ni" bi Ologbo, ti o tun sese mu ona Kotu pon pe on gb'owo on lowo Oloye l'ekefa; ko mo pe Akowo ti'nu iwe ko pare.

Awon eleri atata ti won wa kirin oro Oloye na lehin nigbati awon ro o ni Ondo awon bi Samuel Adeboyeke, Samuel Ogunmayo, so ka si nkan oro eleri ti ara'le wa to fe gb'owo agbatungba yi ni wa, ko ju meji pere lo; awon na ni Emanuel Olati Samuel Adegeye eri won ko si jojo; idi are ki Kotu da'jOloye yi l'eyi o; Kotu si ni ki Akiyemi sanwo irin-ese niba jaba fun Oloye yi.

Sugbon nigbati Akiyemi tun ma se gegere lon gegere nko, o gbe ejo wa s'Eko nibi, Seidu Folarin Oloye yi tun wo mo'le balakana, tani n'enia.

A pete ati te Idajo Ganran ti a se nipa ejo na
 Iwose yi niwaju Ogbeni Sir F. A. Vander Meulen
 agbodi owo wa ba te e da re. Olola Ajasa ni
 Iyaya ti Folarin Oloye gba nibi ti o fi tun jare
 epeji. Oloye, osusu wa niyi o, ekimogun, ara
 jama. * ye e o!

Editor—Eko Akete.

Ibadan,
 31st. December 1924.

To the Editor
 Eko Akete,
 Lagos.

Sir,
 The benefit of the article subscribed to your
 last issue by the Rt. Rev. S. A. Coker bringing into
 light the lineage of the Black Man as given in the
 Bible, to make it widely interesting I would
 suggest that the whole thing be translated into the
 Yoruba language to enable the majority of our
 Yoruba people to be interested in the same.
 Your literary knowledge of the Yoruba language
 will take you no time to overcome the arduous
 task.

I hope you will have the article published in
 the Yoruba language for the benefit of the Yoruba
 readers to know the close affinity they are bearing
 on Christ our Saviour. Through the kind favour of
 my friend Mr. Adeshigbin of Singer Machine
 fame who placed in my hands some pamphlets of
 Sermons preached at different times by this
 episcopate, even one of these I find was dedicated
 to Mr. Adeshigbin; they were all instructive and
 most impressive.

I look further to see the continuation of the
 above article as reported in your issue under
 review, to be on in your subsequent issue. Wish
 the New Year will bring you extensive sale of
 your paper and remain to be, yours faithfully

YORUBA.

MUSIC LOVERS.

Now in stock limited quantity of latest Dance
 Records:—Fox-Trots, etc.

Sacred Songs for Christmas, etc.

Gramophone Main Springs, and other spare parts.

Also in stock, finest quality Guitar light touch
 melodious tones, fitted with engrave aluminium
 Tale Pieces; specially constructed for any
 tropics.

Guitar, Violin, Mandolin, Banjo Strings, and other
 accessories in stock. Call at Vidal R. Cole.

109 & 111, Broad Street

"AJENIFUJA" Store.

Lagos Nigeria.

P. O. Box 201.

REX Versus KAPO

Case adjourned till Monday next at 11 a.m.

AWODI OOR.

NOTICE.

"YOU NEED A SANITARY BREAD."

We respectfully beg to announce to our
 Customers and Friends that on and from
 the 15th inst., Shackleford's Bread will be
 on sale at the following centres:—

Mrs. E. Olumuyiwa 176, Bamgbose
 Street, Mrs. Byass No. 8, L'ishop Street,
 and at the Depot 90, Broad Street, Lagos.

Sizes of loaves 3d, 6d and 1/-

Sweet-bread a speciality,

INLAND TRANSPORT CO., LTD.

A. S. WYNTER SHACKLEFORD,

Manager.

TURN YOUR LEISURE INTO £ S. D.

The Premier Correspondence School.

The School prepares Students for the following

Examinations by Correspondence:—

Oxford and Cambridge Local Examinations

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Teachers Examinations,

Clerical Examinations.

Don't Leave Till Tomorrow What You Can Do Today.

YOU MAY BE ANYWHERE IN THE WORLD.

Apply to Secretary to-day stating the date and
 name of the Examination you wish to sit for.

A student may join the school in one or more
 subjects.

THE SECRETARY,

F. C. S.

P.O.Box, 767.

Lagos N.

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

Masses will be sung by Priests appointed.
Awon Paddi ti a yau yio se Isia ni gbogbo akoko wonyi.

(MORNING)

Masses Isin Aro,
6.30 7.30 8.30 9.30
7.30 8.30 9.30 10.30.

(EVENING)

(Benediction) Isin Ibukun.
4.45-5.30 6.45-7.30.
St. MICHAEL'S (Lafaji.)

MORNING. 7-8 8.30-9.30

EVENING. 5.45-6.30

ANGELICAN

Time.	Church.	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. Ganaallo
9 a.m.	St. David's (Jordan)	Rev. J. H. Ogunro
6.30 p.m.	do.	do.

WESLEYAN

10.30 a.m.	Timbu	Rev. W. F. Mellor
7 p.m.	do.	Rev. M. O. Dada
10.30 a.m.	Ereko	Rev N. A. B. John
7 p.m.	do.	Rev J. A. Pearse
10.30 a.m.	Olowogbowo	Rev E. K. Ajai Ajagbe
7 p.m.	do.	Rev. Fred Platt
10.30 a.m.	Obusi Eko	Bro. A. O. George
7 p.m.	do.	Rev. E. O. Ajai Cole

AFRICAN (COMMUNION)

9 a.m.	Jehovah Shalom	Bro. A. M. Williams
7 p.m.	do.	Bro. J. A. Laleye
9 a.m.	Christ Church (Ebute Meta)	Bro. T. K. Aderin
7 p.m.	do.	Rev. D. A. Hughes
9 a.m.	Bethel	Rev. A. A. Puddicombe
6.30 p.m.	do.	Bro. A. Aboyade Cole
9 a.m.	Zion	Rev. N. J. D. Somuji.
6.30 p.m.	do.	do.
9 a.m.	Salem Church. (Ebute Meta)	
6.30 p.m.	do.	
9 a.m.	Bethlehem Church (Ebute Meta)	
10 a.m.	African Methodist	Bro. E. A. Williams
	do.	Bro. J. A. Oshodi

FIRST BAPTIST CHURCH

10.30 a.m.	
6.30 p.m.	Rev. J. R. Williams.
	(EBENEZER BAPTIST)
9 a.m.	Rev. E. C. Alabi
6.30 p.m.	do.
9 a.m.	Araromi (Baptist)
6 p.m.	

ISOLARIAN BROTHERHOOD.

7.30 a.m.	Hupesì	Resp'ble Bro' D. O. Runpese
7 p.m.		Suptd. Prof. Deniga

St. STEPHEN'S (EPETEDO)

9 a.m. & 4 p.m.		Rev. B. A. Wifunke
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AHMADIA (ISLAM.)

6 a.m.		Fajir Service Y. P. O. Sodipin
5.30 p.m.		Open Air Service Imam K. R. Ajose
		(Central Mosque, Arọloya Street.)

ZION CONGREGATIONAL

9 a.m.	Kakawa St.	Locum Tenens
7 p.m.	do.	do.

SALVATION ARMY

10 a.m.	Glover Memorial Hall
	Lt. Col. E. H. & Mrs. Souther
7 p.m.	do.

CHURCH OF GOD

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

OMO OKUYANMUYANMU.

Gbogbo awon omo Oloye ni Eko se agbegbe re lo npejo si Ilupesi Enu-oro ni ojo Satide Satide lati ma gbero obun ti yio jasi idagbasoke ilu won.

Enikeji, o ti fi oruko sile nibe be? Owo ko ni a fi nwo egbe yi, ala ni, o ni ipo ninu egbe yi, niwon ti o ba ti je okun ninu omo oye wonyi.

1. Akarigberi
2. Ogalade
3. Idejo
4. Ogboni Olorogun

"Ire ilu re ni ki o je edun ero re"

JAMES OLADIPU HOJO

DAVID AIE OGUNLANA

Awon Akpese Egbé

J. C. VAUGHAN

Ti Ile-Oja Sheffield ni Ita Kakawa ati Ile-Oja "Excelsior" ni Ita Agarawu, ni oniruru awon ohun kikole fun tita ni owo opokun-oyokun.

O ti nṣowo Iṣe loriṣiṣi lati adqta odun qhin titi di oni.

ATARI AJANAKU ni OGBENI na je ninu awon oniṣowo Iṣe ni ilu Nigeria.

OKO tita wa ni owo pọ pọ.

Ero ya wa ra

ADEBOYE SOLANKÉ Oniṣowo "Gbagbagede" nta Panu-kikole ati kikan-eko, iṣo loriṣiṣi, Kokoṣo (Iṣika) t'ilekun ati t'apoti loriṣiṣi, Atupa fifalowo, Simentu, Qda loriṣiṣi ati Epo-oda, Fikifiki, Okun ero, ati Qṣan, ati Pakun ti Awo-aja loriṣiṣi, Awo ti awon Aganyin fi nko Eja-ṣawa lokun ati Eja Abomafo, ni Ṣobu re ni No. 4, Idunmagbo Street, (Iebute Olowu) ati ni No. 19, Moloney Bridge Street, (Anikantamọ) I'eko.

O nta Iworo (Golu) ati Fadaka-tutu ati Iṣe-ṣe Agbede Iworo ati Fadaka.

Owo Oja re faninṣara. E lo ra tiyin nibẹ

Coffins to suit your Taste.

Coffins with Pillows, Shroud, Brass Edges, and Removable Lids, on sale at A. Kessler's Establishment, 7, Labinjo Lane, Lagos: also Gramophone Records, Gas-lamps, etc., etc.

Prices to suit you. No worry, prompt attendance. Make a call.

ENIKEJI,

Aṣo oke to yanju mbe loḍo Iya Afin Saamota Ike Olorun fun tita, opokun oyokun ni owo won, lo bere ni 3, St. John Street, I'eko, leti ile Johnson Agbejoro.

GOOD MARKET

Gonorrhoea Specific, Moloke Mone, A. & D. Bula Matadi for health-restoring purposes: these Medicines are on sale at Mr. H. Campos's First Class Shop, 37, Odunlami Street, Lagos. The Specific acts like Magic: has cured many obstinate cases, and *will cure yours just the same; if any.*

Cheap Goods! Superior Quality!! Quick Fortune!!!

Cable Address:—

"Steinafrik" HAMBURG

E. H. STEIN & Co.

HAMBURG, Neurwall 16/18.

Hildebrandhaus.

AFRICAN MERCHANTS.

ALL INDENTS EXECUTED.

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English and Continental Goods

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PRODUCE

Sold on Best Terms.

Produce to Europe covered by Floating Marine Insurance Policy.

P. O. Box No. 305.

Agent in Lagos:—

Mr. Karimu Kotun

3, DOSUNMU STREET.

Ruby Plates! Ruby Plates!!

Ruby Plates!!!

BOON TO GOLDSMITHS

Just arrived.

Call at once and make your choice from:—

DURO THOMAS,

56, Massey Street, Lagos.

A. Kessler,

7, Labinjo Lane,

Williams Street,

P.O. Box 459

Highly Recommended :



THE

Pilsener Beer

*"Crystall" Brand
Light & Sparkling*

Per Case

32s.

Send for a trial case to-day and convince yourself of the first quality of this Beer.

White's Golden Female Tonic

A Splendid Remedy for Female diseases such as :—Ea-ness, Weakness, Painful and Irregular Menstruation, Leucorrhoea (White's), Cramps, Ovarian, Neuralgia, Inflammation of the Ovaries, A tendency to Miscarriage etc., etc.,

Made and sold only by VICTOR WHITE Esq.

41, Office Road, Lagos.

N.B. : Not obtainable elsewhere

GBOGBONISE FUN OBINRIN

Egbogi yi dara pupo fun Abojun, Iju, Ede, Aran, Oyo, ti o ba fe ba je ati orişiriş arun mi ti ki je ki obinrin bimo.

PRICE 10/- PER BOTTLE

"SHAKE THE BOTTLE."

Ile Ita Egbogi ti Macaulay,

88, BROAD STREET.

Wabiwoş orişiriş Egbogi lo seşe de fun wa ni tita : awon bi :—ogun Egbo orişiriş, ogun Ede, ogun arun asiri, ogun Arẹmọ, ogun Onigbameji, ogun Aran orişiriş, ogun Lakuregbe, ati awon ogun anran ti a ko le ma to leşese.

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

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

Register Now !

For the evening classes now forming at the Rose Thomas School of Embroidery, 55, Broad Street, we teach :—

Embroidery, Millinery, Flower Making, Fancy Work, Dress Making.

5 week days, Monday to Friday—from 4 p.m. to 6 p.m.