

1925
G.C.P.

EKO AKETE.

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

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Qba Iḡeḡe, Iḡe Iḡeḡe, 9, Ita 'Bode lailai, Eko.

A je Ajirera ninu ḡwḡ Iḡeḡe, or ḡirisi Iḡeḡe wḡyi wa ni tita —

Iḡeḡe Oyinbo, Iḡeḡe Rubber, Iḡeḡe Olomi Waji, Iḡeḡe Onikḡḡeḡe, Iḡeḡe Lijejo, Iḡeḡe Ayanin, Iḡeḡe Oniwḡrd ati Fadaka, Iḡeḡe Kerewu, Iḡeḡe Jḡjḡ, Iḡeḡe Olokuta, Iḡeḡe Oloruka, Iḡeḡe Eḡranko, Iḡeḡe Didan Yinrinrin, Iḡeḡe Meremere, Iḡeḡe Mḡḡḡkun, Iḡeḡe Adumadian.

E wa wo Iḡe ḡja wa; A ni rkan wḡyi fun tita —

Ikoko Taba Onigi, Jigi, Aḡḡ Aran, Eḡḡ Aḡladio, Iḡe, Oti E'ewuro (Beer) ati E'eso Ajara (Wine), Awon Onje Ipanu, Aḡḡ Iḡ'oso, Eḡḡ Ere Qmḡde, Ohun Qḡḡ, Afelḡ (Candles) ati ḡḡḡḡḡḡḡ ḡja miran.

A nta Masini Vestra, a si ni Cement atata ti Portland ati Trin ripoḡ abe ony Diamond. Idi ḡwḡ wa wa ni Rotterdam, a si ni Iḡe Owo ni:— Calabar, Gablenz (Czecho-Slovakia) Gold Coast, Accra, Lome Hamburg, London, Venice (Italy).

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È fi owo ati Letter ranṣe si Editör.

GBOHUN-GBOHUN.

EYI TI JẸ? PAGIDARI!!!

A-gbo-sorikodo ni a gbo ti inimu ti awon Oyinbo Olori Opa Oba mu Dokita Sesi Kapo ti 49, ni Opopo-nla ni oṣan Monday oṣe yi, fun eṣun pe o lowo si we-eru eṣi-iṣe rẹ kan (*Medical Certificate of illness*): fun awon Oniṣe Railway kan l'Ebute Meta eyiti a so pe awon Oniṣe na lo fun gbigba lera owo awon papa ti awon Olotu Railway ni won ma da pamọ s'apo Railway ti a ma npe ni Apo-owo Ilowo-ni pamọ (*Provident Fund*) ejo na si wa ni Kotu, ogafa ti a gbo ti mimu Dokita na ai a ti duro fun u leṣekese.

ABO O, 5-FARA-JISE OLUWA.

Tayotayo li a fi gba Alufa Agba Rev. Suptd. D. A. Hughes ti Ijo Omo Ibile (*U.N.A.*) ni te fun bibode to bo wa le l'alafia ni aro Tuesday oṣe yi, lati irin ajo re bi ti St. Paul, lo si ile awon „Dewo” lati oṣu, meṭa ehin fun-bibe awon Sesi Ijo re ti o nbe ni ha oḡun wo. Eniti o ba ri Alufa Agba yi yio mo pe rere rin fun tian-tian iṣe ti o ti se loḡun. È ku'de o, Adara-bi-erin A-mo-lara bi-iṣin.

EWU LQ LORI RE, EWU LQ, YE!

Bi eṣin sare ninu awa-moto L511 ti Ogbeni A. Carrena ti Ita Bamgbose, ti a npe ni Surakatu Oni, ni ojo ketalelogun oṣu yi, fun fifi ti Adajo Kotu kekere Ogbeni H. Barkeley fi sile lai fi tele ofin je pe o fi moto jelenke (*pleasure car*) ko awon to ju merin lo, eyiti o lodi si ofin moto wiwa ti awon Munisiba, ko ni kose.

Bi otọ na ti ri l'eyi —

Ogbeni A. Carrena lo ni moto L511 ti a nsoro re yi, nigbati o si fe lo fun awon omo tabi awon ebi re, logan Surakatu Oni, Awa-moto re yi yo panu *Licence* moto na. o si tun yo eyiti on papa fi si orun lati fi han pe iṣe wiwa moto "gbowo lowo Ero" ko ni on fi se l'asiko na ni Opopo-ode nigbati o si ri bayi tan, awon Olopa ra mu o di si se ntele lo si Igbale won ni Ita Tinubu.

A koko gba *Lawyer* Abiodun Abayomi fun Surakatu, sugbon nigbati o se, iṣe ejo gbe *Lawyer* na lo si Epe; ni waraṣeṣa *Lawyer* Ayodele Williams si na wo gan ejo yi ni riro mesan mewa, lai gba koko ayelujara kan lowo Surakatu Oni tabi lowo oga re.

Lawyer Williams so ti jija s'apakan ti ofin na nja si fun awon ti nwon ni moto jelenke, ti nwon si le fe lo fun ara won tabi fun ebi won, eyiti nwon le fi moto na ko ju enia merin lo.

Adajo ni on ri si gasikiya otọ ti *Lawyer* Williams nba on so, o ni sugbon awon ti o s'ofin yi ni Igbimo Munisipa ni nwon fi oju lo irufe otọ yi da, o ni nitorina on yio jowo Surakatu lowo lo, pe on fi eyi fa l'eti. Otọ re o, enyin onimoto ati enyin awa-moto papa enyin Onimoto jelenke (*Owners of pleasure cars*) e o ha dake ki irufe ofin adaka-ndeke yi ma lo nyan bi lehin igbati e ba ti sawo *Licence* nyan fun Munisiba? A-le fi egba r'oyi ko ma ko ni loju die? Eyi ara, o ye ki a yin *Lawyer* Ayodele Williams fun alaye ti o se fun Adajo nigbati ejo na di riro tobe ti o fi je ki Kotu mase Surakatu Oni A-wa Moto na ni nkankan—bi ko si ti *Lawyer* yi ni, boya Kotu le gba *Licence* wiwa Moto Sura tabi ki o fi tele ofin je lona miran.

Oṣe meta gbawo I'ejọ na gba lati 2/1/25
titi de 23/1/25.

O KU ORI'RE O, ARA IGBORE!

A ba oṣe wa Ogbeni Edwin O. Meadows
yọ fun titi ti o wote awon Izara kan ti nwon
wa se e ni tu kara nibi iṣṣe re *Trading Association of Nigeria* ni Iṣṣebata ni oṣo di
sehin. Okete aṣo ti awon ole yi di kale
lase Egun Ajefoyinbo—lara aṣo ti Ogbeni
Meadows yi nta ni *Store* re na to oṣi
mekanilegogojọ poun (£161) gbogbo re
ni a gbo pe a gba silẹ lowo awon onise oru
wonu.

Ḃ ku ewu oṣo!!!

EWU INA KI IPA AWODI AWODI O KU EWU.

Irohin kan nipa Ogbeni Ashifric, Akowe
Loya Thompson Agba ti awon Olopa ra
mu nini ti a rohun re ni aipe yi. Nigbati
won de Portharcourt pelu Loya re Ogbeni
Omolaku Thompson, nise ni won da silẹ
pe ko ma lo.

ABIAMO KU ROJU.

Irohin kan ni nipa iku A-wa-moto ti
oruko re nise Momodu Atanda ti o ku ni
ose iṣe kejidilogun osu yi, nigbati o ku
mile meji (2 miles) ki nwon de Oyo.

A ki Sehya Ajike ti ita Evans ku iroju
ati Ashiata Aduke aya Yesufu Iginla pelu.
Ki Oluwa ko gbe Momodu Atanda s'afefe
rere.

Ḃ KU EWU OJO.

A ba Ogbeni G. T. Kunu ti Ita Layeni
leti ile Dokita Maja yọ fun sisan ninu
aisan to se ni ogogo lenu ose melo sehin.

RABI IYALODE ANIWURA, Ḃ KU EWU.

Be si ni a tun ba Rabi Iyalode, oṣo Iya
Afin wa, Samota Ike Olorun yọ fun ewu
ina ti o wa ni adugbo re Obadina Street,
ni oru Thursday ose yi niwon agogo kan.

AYO, ABARA TINTIN.

A ba oṣeni Danderson. A. Leigh,
Okan ninu awon akowe ti Ibode Oba ni lo
yi yọ fun bibo to be ni Thursday ose yi,

nigu oṣo redere de ti awon olopa ba ro ni
koi pe yi ni Kotu won.

Who is the Rogue?

By Clipseus

"The people are nearly always in the right. The great may sometimes be in the wrong, but the body of the people are always in the right," declared Lord Mansfield, the most famous of English Chief Justices, and the founder of English Commercial law. How wonderfully does this coincide with the popular adage "*Vox populi vox Dei*"?

It is an open secret, that in some eminent quarters among our politicians and editors, a benevolent autocracy or despotism is advocated as the surest safeguard against any very clamorous demands on the side of the people.

The honesty of the intention of this set of people is rather mazy. Russia had this sort of government for centuries together. The Tsars of Russia, where are they? The clearest evidence militate against any measure or measures calculated to discard the opinion of the people.

There are disquieting rumours both by hearsay and actually in print, as said above, of the repressive policy. But, there is nothing to fear. Democracy, government by, for and through the people is for ever triumphant. The British Commonwealth or crowned Republic is our heritage for ever. The King is the king of all parties. Whilst, the president of a republic must necessarily be a party man to his disadvantage, the Head of the British Commonwealth i. e. the King, is the king of all. The British Commonwealth is neither a pure aristocracy nor a pure democracy but a wise mixture of both. It is certainly not anything in the nature of a benevolent autocracy or despotism. Scheming plutocrats always will be at work in all ages and countries, disturbing the peace and advising Government to force an unwanted policy on the people. In a fearless though rightly pertinent, age such as we live in, backstairs influence and furtive pounce, and any form of despotism, benevolent or otherwise, must be stamped out by stroke of pen. "Beneath the rule of men entirely great, the pen is (for ever) mightier than the sword."

Nigeria has the glorious good fortune to belong to the British Commonwealth where the aforementioned evils have little tolerance, but not a dog's chance of permanent success. It is of the utmost importance to watch the triumphs of democracy with a jealous eye among us. No

men of real ability must be spared to serve the country to the best of their abilities. Government cannot afford to spare even its most relentless critics as the Lt. Governor has lately shown the country by calling to this council men of all shades of opinions.

We confidently await the arrival three months hence, of our glorious Prince of Wales, and we hope all will unite in giving a thunderously rousing welcome to our Royal Guest.

Stone walls do not a prison make.

Nor iron bars a cage.—*Lorelale.*

CLYPEUS

LEMOMU JAMIU

ASAILA MA LAIKUN !!!

Lemomu Ligali awa ba o yo alihandulilayi, a dape lowo Olorun Enu wa ko gba ope lopolopo.

Olotu omo Lemomu agba a ko tile, wa Lemomu ti fun o. Oluwa lo fi o se.

O si ni enia patakipataki lehin bi awon Seriki Musulami, awon Mogaji, Balogun, Armoletti Ojo, Abihu Oki, ati gbogbo Asarudin, bi Alhaji Gwa Anwonora, bi awon Kusunmi Ayorinde, ti gbogbo awon Alhaji lehin re ni won wa, bi Alufa Adamu sinu ninu admi, bi Lemomu Abasi ati gbogbo awon Ratibi, Abasi Elegba olotu, awon Alufa alala bi Alhaji Yisa obori oni tawoseri, bi Alfa Amusa Alawiye, Alhaji Belo akewubigilayin, Belo Arwasi oburo bi awon Kila, o bere lati odo Bani Animasawun, Sule Sita, ati gbogbo Kila dale bi awon Egbe Sadiku Sarumi, ati Egbe Bawala Oluwole, ati Abina arowojesuna, ati awon asarudinni kekeke, Irawayi ni won ninu adimi gbogbo awon ti a ka wonyi, Lemomu Ligali, lehin re ni won wa o.

A ni lati dape lowo Olorun egge bi owe ti awon Hawusa npa pe *Komunisa dere geriyawo* itumo re ni pe Bo ti wu ki oru gan to, ile a mo, egge be ni ooto abori oniro.

Gege bi oro Anobi wa bo ti wi ninu Tira Re pe *Womolaunyesi kuru laka Lan yesi kuru npsi*

Itumo eyi ni pe o ni Eniti ko ba dape lofo Olorun ko ni dape lofo oda, nitorina Lemomu Ligali dape lofo Olorun ati awon ti Olorun fi se ile re.

AJALOLERU

BI ALE ENI TI MA RI, OWURO LA TI MO.

[Lati owo AKHIMAMU.]

Si Oniwe-irohin "Eko Abeta"

Mo ju ba o,

Gege bi a ti se ileri fun oro die nipase awon Alufa wa Onigbagbo tabi Imale a o toro gafara lofo awon ara ilu fun sara die si nitori ninsinyi ofin to wa lode lo ye ki gbogbo wa ma ko. Awon agba a ma pa lowe pe "Eniti o ba je ogede sipa yo ri gbofun gbofun." Ni ati odun kejida ti awon Imale ti bere gbomni si omi-oto ni yi ki Adajo agba to wa fi oke le fun won na lofo yi, se awon papa mo dajudaju pe iwa aito ati monofiki ni awon na nru, rogodiyan yi ati je awon miran ni iya lasanlasan asi ti ra obia Olorun nipa tutu omi si Mogalasi (Ile Olorun) nitoto Ali Balogun kan ipa nitori o ni owo lowo, Olorun si yonda omo fun bere a si tun fun ni ebuw ara lile iyoku di iregbe emi re si gun ninu niye, lori gbogbo nkan wonyi kini iba mo ru agbalagba yi lati dapo mo awon egbe ko-se-yo ti o si jeje oruko re ni gbogbo won nra kakori. Anu se ni pupo lati toka fun iranti awon okawe wa, gbogbo wa lo ka ninu Iwe Itan Eko pe Oba Dosunfa asia soke fun Iyoba Gega, sugbon alaye oro na yato nigbati a gbo pe Kapin Davisi ti opopo nla lo fa soke a ko mo bi ooto le yi ashinbo irikuri omi yobo, itekufe omi ona ha ko ni o gbehin nkan wonyi bi nitorina la se fe ki Baba Ali Balogun pe aro inu re ati ogbofin inu re ka o yi pada bi omo luwabi nitori pe ilu ti a ba ti gun, ibe ni a -i ito. Ko dun mi ko dun mi, ile bo lori elomiran, ko dun mi ko dun mi, ona ati jeun di tipe tielẹ fun elomiran, ninu awi gbo afo gbo yi ni awon miran di edun ariale ti amo pe opolopo won ni enu jeun keri ni o, nina ko-se-yo yi elomiran di oni petesi, owo eni la ti tun iwa eni se. Bi awon omo lehin Lemomu agba Ligali olohun iyo ba nfe gbosun dajudaju ninu awon ko-se-yo yi iba ti mo ibi ti ara won iba ku si ninsinyi.

Ti Belo Alufa ti gbogbo ilu nkegbe pe alajeju ni ki se be rara "ori buruku ni oyo ni, enure ko to ti esin," owe ni o! se awon eku werewere jasi enia wa ni abe le bi gbogbo nyin nso lati arojdi ale Sami Adewale ati Bakare King ko je se obun egbin kan, sugbon ki ti inu gbe inu ki ti ode gbe ode bi eniti o ge okun je ni oro ti awon meji yi je. Mo rope ninsinyi awon ti ri gedegbe ati pe "Oyinbo agbajkan fun wa ni Iwe" aramu kandu kan ko le tun tan wa je. Iku sinu po kakari igboro Eko pe awon ko-se-yo tile da fila ati pe awon obinrin won ti da buba se awon papa mo pe, eru won ti wo lati ibere wa se oko ki je ti baba—tomo ki o

ma ni ala, baswo ni Lemomu agba meji se ni lati wa ni Moşalaşi limo kan odidi. Bi iro ti a gbo ba je otito pe ninu ajo ti awon ko-se-ye ba awon Kiriyo inu won se ni Igbu yi ni ile afari ogun ni Ebingbeti to di ki omu inu won ma yan ebu lara awon agbalagba die is a bi enipe egbe kana ni swon je, tani a ba ri ba wi bikoge akuko ti o fi, ogbe ori re f'ayinrin, adara tiwa ni pe ki Olqron ma sai yi gbo gbo won pada si atari rere ki owo ayo ati alafa ki o gbile ni igboro ilu wa.

Emi ni tinyin nitoto,

AKIRIMANU.

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THE CHRISTIANITY OF PRESENT-DAY EUROPEAN MISSIONARIES

By EPISCOPUS.

(Continued from our issue of 10/1/25.)

If the said Posters prepared by people who appreciate the Services to the Community without consulting Him, say, of the Chancellor of the Diocese, would the prelate have made so much useless, childish ado about nothing fraught with so much malice and rancour? Poor Herbert Macaulay was not responsible for the Posters of public demonstration of appreciation of his services to his country, as a pattern Christian and one who recognizes God's leading in the performance of his Mission quietly proceeded to his Church that Sunday morning as he had arranged in his heart and with his God off-ring without any ostentation his offerings to his God in humble praise and thanksgiving. Well done Christian Hero! Prelate cannot lay the responsibility of his uncoiled for and unchristian action on any Synodal order, Constitution or Ecclesiastical or Church Law of his Church; he could have, if he had a desire of not being charged with malice and prejudice discovered that that friend of those friends who would carry their malice into the house of God, most probably, do not call on the Vicar to know correctly from him, he went directly to him the Prelate, must have had some private aim with a desire to hurt the feelings of Herbert Macaulay being upset and losing their heads by the recognition of the Hero that was being shown by the Community. The prelate could have given them his thanks and told them he would look into the affair. The prelate should have known also that those friends' other aim was to effect a clash between him and the Vicar. Another Prelate would have known that those friends who showed him copy of the posters were on mischief bent envious and malicious. This is not the place for me to enumerate, as much as I know, the benefits Herbert Macaulay's special Mission from above has given Nigeria, all members of the Community that are not envious, spiteful and prejudiced know them. The Community in showing appreciation do not publish him a Hero without sin or—but, or a saint and parer then Angels. Though a Hero, he has his own weaknesses as any other fellows have. The Scripture tells us that when the would-be righteous Pharisees brought before Christ a woman caught in the very act of adultery. He requested that any of them that was without sin should cast the first stone. He in the meantime writing something on the ground; when He lifted up His head, not one of the people was left; they left without being able to cast any stone; only the woman was left standing; what Christ was writing on the ground was the weaknesses and sins of every one of the accusers; this revelation sent every one away with much shame; they find themselves equally guilty; not more than the woman. If the enemies of Herbert Macaulay the Hero, that was being honoured, could read what Christ is writing down about themselves, would not they too run away covered with great shame? I ever wonder what the Prelate him-self would do. Let him the thinketh he standeth take heed lest he fall.

The intention, I have gathered of those who signed the Posters in behalf of themselves and hosts of friends, was learning the Hero intended attending the service of his Church that Sunday morning to give praise and offer thanks to God, to show their appreciation of his services to his country and their spirit of Christian brotherhood to attend service with him; through the Posters it was their sin to let others who may be of the same mind and spirit know, and participate. And thus they did that Sunday. My impression of the whole affair is that those friends of the Prelate who seemed to manifest such religious fervour, such zeal for their Church and Christianity, evidently had some private personal aim. They are for love and peace. The Prelate should be careful about his friends in future.

(Finit.)

THE OLD GRAMMARIANS' SOCIETY. (LITERARY AND DEBATING SECTION)

The first meeting of the present session was held in the Grammar School Hall on Thursday the 22nd instant at 8 p.m. The motion before the House was "That the doctor is a curse to the community than the lawyer." It was a debate of some use to the community than the lawyer." The audience including visitors was about 100 and many interesting Old Grammarians were present. The Rev. R. J. Odoke was in the Chair.

Dr. O. Sapiro, I.S.O. opened the debate in an interesting manner. He said that the doctor's was the veriest known profession. In the Book of Genesis one could read the first operation where God caused Adam to fall into a deep sleep. The operation was a successful one and it was for the preservation of the race. Ever since man had tried to answer the race. All who are skilled in this art might be called doctors. He showed how religion was intimately connected with medicine. The doctor sprang from the same man who usually combined the office of healer and priest. He mentioned the word found in 2 Kings Chap. 4 of Elisha and the Shunammite the woman's son. Here the people saw a doctor too. The speaker showed the audience a historical brush which had been given him by the Oyo of Lagos. It was attributed to him by the emblem of life. The same kind of thing could be seen in some part of the relics of the ancient Egypt.

The doctor's work was the saving of life and the statistics of the Mowbray Street Dispensary as contrasted with those of the law Courts showed how greatly the doctor was needed in the life of Lagos. He said with laughter that Our Lord's dream concerning lawyers as recorded in St. Luke chap. 11 had been reversed.

E. J. Harrison Esq. B.L., then led the opposition in the debate. He said the history of Law was as old as the hills. He quoted the old law, "Tison, shal not eat." Punishment followed the breaking of the law. In the Muscovy period the Law was given with a content and in awful surroundings. David was a great law maker and Solomon asked for wisdom to interpret the Law. The Princes of Roman times were great champions of the people and through them the Law was interpreted and it ultimately issued in the emancipation of the slaves and the freeing of the slaves. Doctors were always teachers of the Law and it was noteworthy that the early evangelist, who recorded the words cited by the Proposer was St. Luke and he was a doctor (Laughter). Doctors themselves needed the law and without it and they would not be able to benefit the community at all.

Dr. Vaschan then seconded the motion. He said that the late speaker had tried to confuse the issue. A man leading a hermit's life may be a law unto himself and not need a lawyer yet he would soon need a doctor. There were doctors in Nigeria before the law came. He instanced the good work that Doctors had recently done. He mentioned great names in connection with the disease of the Plague. What had the law accomplished to compare with its beneficial effects of the X rays? Doctors were the martyrs for the good of the community and gave their lives for the good of others. Lawyers only contumacious the people. They nullified the Laws and made them counterproductive. Lawyers were a luxury which could be dispensed with if people would only live amicably together but people could never do without the doctor.

At this point, Mr. Harrison, who was suffering from a cough was given a prescription by Dr. Sapiro to the great amusement of the audience.

S. H. Baptist Esq. B.L., then supported the Opposer. He said that Law came before medicine because before the condition of man, came, order out of chaos and this was Law. He said the early doctors did harm and not good. The law had to regulate the use of medicines. No doctor was

allowed to give more than a certain dose say of quinine. How many patients would have died but for the law regulating in and regulating the dose to be given? What had caused the great progress made lately in Lagos? It was the Law and not medicine. How could lawyers be regarded a luxury? They protected the rights of the weak against the strong. Slave doctors and talk in the days when all progress was to stop them. Law was at the back of all progress.

The meeting was then thrown open for discussion.

Mr. S. Odoke said that we have to be pulled in the question by reason and not by mere eloquence. The Doctors of 5-day were guided by love and not law. They would not give their patients a poisonous dose; they wanted them to live. They were a valuable section of the community. The Lawyers, on the other hand often did injury to people's social life. In the old days, before the Lawyers, a man's word was as good as his bond. A man will land another a sum of money to take care of and at the end of the time would get it back with interest. Now a rogue might take the money and at the end of the time would refuse to pay back and would deny having the money saying "Where is the receipt?" The Lawyer will support him! (Laughter)

Mr. H. S. A. Thomas said that both Lawyers and Doctors had to do with Law. Doctors had to do with breaker of nature's laws and the lawyers with breakers of men's laws. It was true that the law reinforced the doctor's skills, but the doctor's knowledge had to come first. Doctors touched the community at more points than the lawyers. The statistics quoted by the Proposer showed that few men needed the Lawyer but all men needed the Doctor.

Mr. A. Omolola instanced a doctor and a lawyer suddenly placed in a primitive community. The doctor would immediately seek to heal their distress the lawyer would teach them to fight. (Laughter) Rev. J. O. Lucas: the doctors did a more useful work than the lawyers. Each claim is useful but the motion spoke of "more not" Health is of more importance to the community even than Liberty. The doctor was indispensable to the community today.

The time having passed, the Proposer replied before the motion was put to the vote. He showed how from the cradle to the grave the doctor watched over the interests of the people.

On the motion being put, it was passed by 16 to nine. The result was received with applause.

The President then announced the next meeting which is fixed for Thursday February 26 when Major Herman B.Sc. D.S.O., will give a lecture on "A few Mathematical Curiousities."

The meeting close at 9.15 p.m., by the singing of "The King."

ŞABU J. A. SULE—OLOGBE

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

Irin ise kafinuta, ti alagbede ati nkan bi
agadangodo, apoti, posi ati obun oşo
oniruru ohun ti a ko le daruko fun: ya wa
wo tire ki won to ra tan ma fe ki obole
ki o.

EKO AKETE.

EKO, SATURDAY, JAN. 31, 1925.

"MARIA MIMO IYA QLORUN
GBADURA FUN WA, AMIN."

Aṣi majesi nikan ni ko mo pe oṣo adura ti awon ara wa ti nwon je Aguda Peyi; kosi si kekere omo Aguda ti ko gbo si mimo ka ni a ka de'le, e sa gbo bi Angelica ti nka na "Mo ki o, Maria o kun l'ore oje, Alabukan fun ni iwo ninu awon obirin, Alabu'kun fun ni eso inu re Jesu"—be'lori. Isedale gbogbo awon oni isin *Roman Catholic* ni lati mo oṣo adura yi laifi okan pe mejj tabi laifi se atata-ototo: bi o ti wa l'ede wa, be'ni o si wa l'ede Gesi pelu ati l'ede Latini eyiti o je Olu-ede ti isin Aguda sinmi le.

E je ki a tun da sile ki a tun sa, kini itumo oṣo yi ninu adura na "Maria mimo Iya Qlorun gbadura fun wa otosi elege?" Itumo re kan ti o tun ju pe ki Maria Mimo gbadura fun "awa otosi elege" lodo Olodumare lo, kosi; bi o je Onigbawo ti isin Aguda, o ba je Enia Dudu tabi Oyinbo, gran iyati ni fun e lati mo adura na "veke-yeke, nje ti o ba je pe otito l'esi, a koi ti ri ninu awon *Member Isin Catholic* Mimo na, ibase ni'le yi tabi ni ibomiran ti awon enia njosin, ti nwon ko fe idariji lodo Qlorun fun ese ibabi ati ese ikkodo ti nwon ti nda; ani se Gomina Agba wa, Sir Hugh Charles Clifford Oloye a-taba-tibi G.C.M.G. A-fi-gageda ni lagari, Ajisodidun, okonrin kokoboto, bi o ti po bi iru esin ni, "ko salai ma gbadura yi gegge bi Katoliki o'ito ati olufokansin isin na (*As a true and conscientious Catholic, His Excellency Sir Hugh Clifford is certainly not a above engagement in the prayer such as this viz Ave Maria!!! for the forgiveness of the sins of omission and commission*) Gomina Agba na mo dajudaju pe on ko sai je elege niwon igbati on ba si gbe ayi'ou ati erupe yi wo l'aye osi yi, be'ni Gomina

Agba wa Sir Hugh Clifford ntoro idariji lodo Qlorun fun gbogbo ase se re gegge bi emi ati iwo ti le toro, o si ni iye igba pupa ti Gomina Agba yi nlo si lle-isin re ni le yi gegge bi awa na ti mo; o nlo sibe fun asara o nlo sibe fun adura, o si nlo sibe fun idariji gegge bi a ti so-nisaju. Nje a bere wayi o, bi Gomina wa na ba mo riri ibi burubura labe ese Olodumare lati toro idariji, melomelo ni o ye fun pe ki o tile sanu Oba wa Eleko, ki o tile sanu Ilu Eko yi, ki o tile sanu awon irunmale Eko, ki o si dariji Eleko, ki o si pe pada si'po re ninu eyiti a ti si ni'po kuro lati ni lile odun merin yi wa; a wi kakuru, a wi gbogbo gegge tan ni le onigede fun awa Akede on-llu, eyini ni awa Oniwe Irohin nipa bibi Gomina Agba laisimi, laibaye nitore oṣo yi. Ajodun ni'le alajo, adura tan ni'le aladura ebo tan ni'le elege fun atunse oṣo yi bakana, sugbon titi di asiko o a nko iwe yi ti omi iwe na koi ti gbo lara takada ti a ni ko o, a koi ti gbo pa, be'ni a ko si ti gbo mu.

Omo-Oba mbo, Aramo Oba mbo ni lile oju die ni ese mewa loni, se bayi na ni Ilu Eko yio wa lai l'olori tiwa, ani se lai ti Oba wa si'po re ki Aramo Oba King Alaiyeluwa ki o wa ba ninu oja re bi okonrin sokosoko l'ehin eyi—bi eni ni Gbadebo (Kabiyesi!!!) lotun l'esi ni a ngbo ipalemto ti ljoba nge sile fun alejo nla yi; a tile so pe ljoba ran to bi awon Akowe merin lo si Kano ni *Thursday* ose yi lati lo se kokari ere il'esin dara ti awon "oro iku to mbe l'ohun yio fi esin se nigbati Aramo na ba yo si won nibo; ljoba npete ati se Isin Akanse fun u (*State Service*) gbogbo nyin ni e o si ti gbo karikari pe Gomina Agba ti pese ebon bi meta ti a o fun awon A-l'esinya ni ere esin ti *April* to mbo ninu eyiti Aramo na yio lo, ni odun tiwa nibi.

Ninu gbogbo imura sile wonyi ko ba yi ka sun ikaka ka ronu ti Eleko Oba wa bi? A dupe pe awon Ilu ti jagunmolu ti kokoro Mosalasi nla, sugbon olubori ni ti Eleko wa yi, papa ni akoko isinsinyi; e lo si lga Idunganran ni Isale Eko, ki e de ibi dpo

asia ibiti a ti pinnu fiifi Eso fun Ijoba Gesi lojolejo. e o ti pe kosi eniti o mo pe alare kan njo agba nibe.

Nitori eyi a tun fe be Gomina Agba lakotun, ki o ye, ki o n yedenu, ki o dari laifi ti o ni Oba Eleko se si i ji i ; ki o ma se jeki oro pa le wa lori, ki o pe Olowo pada si 'po re geye bi on papa ti ntoro iforiji ninu adura re si Olorun Olodumare nigbakigba ti o ba nka oro yi " Maria Mi-mo Iya Olorun, gbadura fun wa otosi elege, Amin ". Gbogbo awon Oloye Ilu Oke nrogidi fun ipalemo Alejo na, a so Olori ti wa nibi di Eleha osangangan, befi awon Ijoba lo nsope a je Olori fun gbogbo Ilu to wa ni Nigeria—Olori gbaguda wo niyen !!!

Ko ye ki enikeni fi wa je Olori Dqbsi tabi ti Golo-nso tabi ti Ashifi Ologbo nbo lai se ise alori fun wa, iyen buru t'epe.

Geye bi Katoliki Olufokansin, geye bi Onigbagbo ti o ntoro iforiji lodu Oluwa, geye bi eniti o fe fi oruko rere silu ninu eyiti o nlo kuro lodu wa patapata laipe, a ni tanma pe ki ojo to tun bori ojo si ogi yio ti parada yio d'eko nipa sise gbogbo wa ni iyalenu nipa fiifi Olowo si 'po re.

Ija Aguda, k' a ma ri lodun, K' a ma n!!!

NI IRANTI OLOWO MI

ALLIU IGUNNU OSHODI OLOGBE

Eni ti o lo si ijo ti orun ni ojo kerin osu kinu odun ni odun 1917. (January, 4th 1917.)

Ojutari la nsoododo.

Imoran won ko sunwon leyin.

Saya enia lo fe ni leyin ba si nle.

Ojutari taja teran lo nfe ni loju eni

Omo Onilogbo, Orun re o

Ade Logbo se bi Oba, Orun re o

Osun nle mi gboro titi, Orun re o.

D. AKI OSHODI.

Open Letters.

TO CELEBRITIES, NOTORITIES, ETC., IN DIFFERENT WALKS OF LIFE

No. 51.

TO HIS EXCELLENCY,

SIR HUGH CLIFFORD G.C.M.G.

Governor and Commander-in-Chief of the Colony and Protectorate of Nigeria, Etc., Etc., Etc.

Government House,
Lagos.

Your Excellency,

Never in the annals of Lagos, or of Nigeria, for that matter, was any of our former Governors greeted with so warm, genuine, and royal a welcome as that accorded Your Excellency and your amiable consort on your arrival at our shores on the 8th August 1919, to assume the reins of the Government of this great Dependency; this spontaneous outburst of popular enthusiasm then manifested, was neither sham nor counterfeit, for it has its inception in the "big" reputation arising from your humane yet firm system of Government with which your great name was usually always associated, whilst you held the Governorship of our sister Colony of the Gold Coast, and of which we have heard so much.

Unhappily, no sooner Your Excellency assumed duty in our midst in real earnest, than the Eleko Imbroglia intervened like "a bolt from the blue" and brought in its train, many heart burnings and grief to this Community as never before. Much it is admitted, has been said and written on the regrettable episode, still, I take it that it is not late for me to appeal to Your Excellency as a Conscientious and Devoted Catholic, whose sense of public duty, I respectfully submit, will not militate against that proverbial Forgiveness which, we are told, is the very bed-rock of Arctular Confession forming as it does, one of the Fundamental Teachings of the Church to which Your Excellency has the honour to belong.

It is on this ground alone, if on no other, that I venture to address Your Excellency in the matter, humbly and earnestly praying that your Prerogative of Mercy, as becomes a Godly Catholic, may be extended once more to the ill-fated Prince, who to my thinking is more sinned against than sinning.

On the eve of Your Excellency's final departure from these shores, with H. R. H.'s visit in view would you be the cause of the perpetual wailings of rich and poor, high and

low, learned and unlearned in this country, by not
scoffing their sailing in reinsulating their Princes?
Perish the Thought!!!

Ave Your Excellency!!!

EKO AKETE

FROM THE EDITOR'S OBSERVATORY.

What! A Wordy Warfare?

*The dit and the Rend of the Executive and a Peer of the
Nation have been lately engaged in a lengthy if acrimonious
correspondence with each other: Is any truth in this?
Ask the host in the street.*

This man is become one of us, knowing good and
evil.

The last issue of *The Nigerian Spectator* takes the oak in
its attempt to call a spade a spade, and set an anti-official
impulsion, as witness both its Editorial, and the Article
under the caption of "Affairs in Lagos"; but in all hope the
heart of governments breathes through all these lines, and
that it is not a case of *Timeo Danaos, et dona ferentes*.

"Gentlemen of the Jury

The Quarterly Session of the Criminal Assizes begins on
Monday the next and *following*; there are several cases on
the docket for trial. Well, you good men who are re-
sumed to try the several issues which may be joined between
Our Sovereign Lord the King and the prisoners committed
to trial, be in readiness "to answer to your names and save
your selves."

By the Authority and Permission of the Masters
of the Bench, I hereby call you to the bar of this
Honourable Society.

These were pronounced on Mr. Andrew Odunsi Thomas
son of the late barrister Andrew Wilkinson Thomas, who
was called to the bar at the Inner Temple London, on Mon-
day night the 26th inst., on his being a full-bodied bar-
rister. Our congratulations to his mother Mrs. Amy Andrew
Thomas, his brother Mr. J. Ononakere Thomas, his sister
Mrs. Christiana Ayodele Okeke, and all the members of
the Thomas family.

Brevo, J. A. Fakolup.

The Gazette of the 8th inst. announced the happy news
of the promotion of our respected townsman Mr. J. A. Fakolup
to the post of Marine Department, Asopus, Lagos, to the very
responsible post of Foreman of Works. Congratulations.

Exit the Lord of Raymond House.

We regret to announce the home-call of Mr. Isaac Re-
jouis Williams of Bond Street, at the early hours of the
morning of Wednesday last, at the advanced age of 79.
R. I. P.

EDE OYINBO ATI ISÈ-ÒWÓ
(MANUAL LABOUR.)

[Lati pẹp ATARI-AIAKASE.]

Si Om'we-erabin: -EKO AKETE.

Mo bẹyẹ f'ojì.

Nitorì idì pataki ti oyelepo'ona se nlopo'ele
ni Sùkaru ni lati se gbojede Gede. Eyi ko bura
rara, nitorì, ni aye ti a wà yi, ede ilu eni nikan,
seko ko to ko. O'arun pupo fun aron ara wa o
o ni-owo ni ilu Hausa, ti o si gbo ede Gambia ni
eni ti ko gbo ko; be gese si ni ede ilu miran pelu.
Bi eniti fe, ti o ko omiranu ede lati mo, o duru
sugbon, awa ka si iwa were fun eniti o gbo
orinisi ede ede, ti o si je ogbèri ninu ede ilu
tire pupa.

Ebominran ninu aron "Omò Eko" ro wipe
olun putaki lati fe se faju ni wipe, awon ko le ka
iwe Yoruba lati wipe, awon ko gbo jinde ede
Yoruba, ahi ede Oyinbo; ila si se wipe awon gbo
ede Oyinbo ni daradara, ki awon si je so le
awon edede fi wo o, se ibu san die; sugbon, ede
Oyinbo, wun ko gbo, ede ilu iya won, awon ko
mo.

A le so wipe ko nje epo won tobi, ti awon ko
ba le ka iwe Yoruba darara, nitotipe ko da ni loja
wipe anko won ni iwe Yoruba tobi ni Sùkaru
sugbon aloba, a lina wipe, o ye ki olukalaba
ni se Ayan lati mo o. fi omokun, Bawo ni a o g
wi, ki Oyinbo han so fun wa wipe, on ko le ka iwe
Oyinbo, on ko gbo ede Oyinbo; ahi ede Yoruba!
Irufe ipo yeye bayi ni awon ti o so wipe awon ko
le ka iwe Yoruba ni ara won at nigbatigba.

Bi o ti ye ki a mo ede ilu wa, be gese ni o si to
ki a ko ede awon Oyinbo ti o je Oba lori wa;
sugbon, nitotì kintì a tile se nja ipakadi lati gbo
ede Oyinbo? Ni aipe yi, a nba omop kebere kan
ti ko ju eni ogbèrùn odun lo opo; nigbatì a si bere
iyawo re wipe, ki' o se ti o zabi eni wipe ede
Oyinbo ya si fi enu die ju ede ilu tire pupa lo?
O si dahun wipe, *Please Sir*, nitotì ati jemu ni on
se ntera mo ede Oyinbo ni aso, ki o ba le mi ya
f'enu on nigbatì on ba nba Oyinbo on soro ni ibi
ise; ti ko ba se be, bawo ni on se fi ede ilu iya on
silẹ'ati ko, ti on yero nro ede edede; ati pelu
pelu, ede Yoruba ko ni a-so-fèhinti bi ede Oyinbo.

A bi i kere wipe, ewo ni o nje a-so-fèhinti? O ni-
Inposibiliti nko, Integrati nko? A si da a
lohun wipe, a ko le fe irufe a-so-fèhinti be ka ninu
ede Yoruba pelu; gese bi aperi, a bi i kere bi o
mo itunu goro ti Yoruba nje ni "Enabimbilabi-
niti"? Nigbunni ni olokomunrin yi to gbo gbo
wipe a-so-fèhinti wa ninu ede Yoruba pelu.
Silẹsibe, a ko ko oro ti o so danna wipe, nitotì
ati ti ise se, ti on yio fi jemu ni idi putaki ti on se

ko ede Oyinbo : a si ro wipe nitiri nkan kanna yi si olopolo onwoye se ni o si Sukuru pelu, nitoripe Oyinbo nikan ni a le ta ede wote fun ni owo ti o jelu die, owo po-o ti ko ni lari ni Eiaa Duda nsan, iyan ti o ba tele je ra ede Oyinbo lowo re lati fi toju ise tabi Sabu re.

Gege bi nkan si ti ni si sisistayi, nigbati a ba nwoye omo ti o njade kuro ni Sukuru li odedun, lehin ti nwon ba ti tan Kewa : ominu nko wa wipe olopolo ninu won ni ko ni ri ise Akowe fi se ; melomelo ni o ti nwa ise se ninu won, ti o si je wipe ibakibi ti nwon ba de, "NO VACANCY" ti gawaju won de ibe! Eyi le je ki elomiran ro wipe o-ku-ta se nde si ede Oyinbo didiedie. Yala nibi tabi be ko, o ye ki a ke awon omo wa ni eko ati ede Oyinbo daradara, papa ede Gesi, faibikita bi nwon le fi ri ise Akowe se tabi nwon ko le fi ri i se ; lehin ti a ti mo ede nwa tau, ti a si jinle ninu eko ati imo Oyinbo, nigbana ni a le ba won fi peki-ko-peki, papa, nigbakigba ti oro ilu ba de ile. Eko, ogbon, imo ati ofito-inu ni o le gbe wa ga bi Orile-ede, a ko si gbodo da ho-o owó, eyiti apele re nje Adeyanju.

Lehin ti awon omo wa ba ja-tafa ninu eko tan, nwon le se isekise ti o wa won ; sugbon, igbala wa ko si ninu ise Akowe to bi o ti wa ninu ise-owo (Manual Labour) oniruru ise, bi ise Agbade, Gbena-gbena, Aso-riran, Ie-kiko, Ise-agbafu, Awo-mimo, Ose-ise, ati odirisi ise miran ti Oyinbo fi ngada ko iba okan, eji, ti nwon nfun wa pada lo si ilu won.

Ise Loya, Dokita ati Sofo (Wonle-wonle) dara ninu sugbon gbogbo wa ko ni o ni anfani ise wonyi, ati ja be lo, omo ehin ni awon ise meteta yi je fi egbe awon ise-owo ti a ka silé wonyi, fun fusiwaju wa gege bi Orile-ede. Eniti o ba ko ise tan ni de yi, ti o ba ni ipa re, ki o tun lo si Ilu Oyinbo lati lo ko o ni a-ko-ye daradara.

Gbogbo owó ti Akowe Oba ngba, "alubarika" ise-owo awon Osişe (Artisans and Labourers) ni awon fi ngba a ; subesibe, pupo ninu won a ma fi oju tiarin awon Osişe wipe. "Oh! They are nobodies, but common Artisans."

Olopolo enia ni o si oro irokuro wipe, eniti ko ba mo iwe ni o ye ki o se ise-owo, nwon gbagbe wipe iwe ti Osişe ni lati mo pe pupo ju ti Akowe ko, bi o se wipe nwon si ato lati ko o to gege bi ise won ti nje.

Ilu gbogbo re lo, ko ye ki enikenin sa ede ilu iya re ti, ko ye ki a ma ri iwe-irohin Ilu Oyinbo lowo ninu li ososhe Faika "EKO AKETE" ati Iwe-irohin Yoruba miran pelu, ko ye ki e gb'ojule ise Akowe nikan, ko ye ki e je ogberi ninu eko ati imo Oyinbo ; bori-bori gbogbo re, ko ye ki e ma rena awon Osişe, ko si ye ki e kegan ise-owo, nitiri

ninu re pataki ni igbala wa wa gege bi Orile-ede. Nigbati a ba kiyesi gbogbo nkan wonyi li ososhe, nigbana ni a le ma fonga, nigbana ni a le ni ireti wipe, "African shall rise" nitoto.

Eni ni tinyin nitoto,
ATARI AJANAKU.

EKO AKETE LAW REPORT.

Suit No. 434/24.

Niwaju Olofa Fredrick alan Vander Meulen ni ojo Tuesday ogun jo oju yi, ni ile ojo Ganran ni ojo larin Benjamin Abasi ati Okanlawon Balogun bere, Ogboni Abasi gba Loya Moore agba, Balogun gba Loya Martins aburo Ojo omo Akobi Martins.

"IYO KO DUN OBE—A LE FI IKANRA MO EWE"

Ejo ti Abasi pe ni fun poun mokandiladorin pile mejo ati toro o je owo Cocoa toun meji okuta mejo keta meti "£60. 8. 3. being value of 2 Ton 8 cwt 3 qr of Cocoa sold and delivered to the defendant in Lagos, on the 13th day of November, 1924."

Benjamin Abasi ni ijo kewa oju November 1924 ni on ran Gbadamosi omo ise on lo li sampulu koko yi han Okanlawon Balogun bo ba le lati ra, lehin na o ni Balogun si je oja a nitiri ile ju, dara awon si pinu si poun mejidilogun fun ton kan lati ra lowo on (he agreed to pay £28 per ton) ghogbo koko yi je apo mejidi-logon (38 bags) lehin na on wa lo gba Moto Mrs. Qbasa ni on fi ko wa si ile oja Balogun, lehin ti on ko de be, o ni asiko ati si wo to, ki on je ko di oja nitiri ile ju, ni ojo keji ti on de ibe iyan je ijo kokanla oju o ni akowe Balogun ni Oga on lo si Ifo ni ijo na so le on ko de ri, ni ijo kejila oju on lo si be, on ba owo re lo, o nwon Cocoa, o ni se ori on ba yi nitortu ko wa lola, ni ijo keftala oju, o ni Balogun ni ki akowe on la won Cocoa na, ko si je ki on mo iwon re re, akowe re na nje Yunusa Oseni, lehin ti owon tan, osi ko sinu iwe won, on si bere eda re, akowe re si ko fun ori, eda na Abasi i han Adajo gege bi eri, "Er A" lehin ti won wa tan won si ko sinu de oja won, on bere owo, o ni bi Oyinbo on ba gbe owo wa lati Bank on a fun on sugbon ko da asiko, on pada lo o ni Oyinbo on ko ti de, ni ijo keji ijo kerinla oju on lo ni iwon agoro mokanla aro, on ri Oyinbo o gbe owo wa, gege ni on ti fi oja da owo na, oto edegbeta poun, lehin na on ko mo nkan to se on pelu Oyinbo re won ja, osi ofun Oyinbo na pe, gbe owo re ko ma lo. Lehin na oni ki on lo ki on pada wa ni ijo keji, ojo kedogun oju on de be, ko si ni bi ise on ba ni

ile, oni elo ni owo on je, on si dahun wipe se eyin ni iwe isiro wa lowo re, eyin ni ele mo iye to je, lehin na Balogun mu kadi (Card) kan, o si ko oruko Abasi, iye ti Cocoa re won o si fi oruko re papa sinu re ati poun niefidilogbon fun tonu kan, ki on mu lo si Store ki akowe on siro re, ki on mu pada wa, nigbati on de Store akowe ko si ni be, Abasi fi kadi yi han Adajo "Ex B" lehin na ijo ketadilogbon on lo pabo ni ko fun on lowo ko igfun on pe Cocoa on ko dara nigba kan kan, Loya Martins dide o bi ni orisirisi oro lati fi han pe lati ijo ti won ti ye Cocoa Abasi wo, fi won ni ko dara, ati ijo na ni Balogun ko ri Abasi mo, ko si wa ko Cocoa re ita ibi ti ogbe ko si. Abasi pe George Oyedele Cole ati eleri, Cole ni on ranti ijo ti Abasi ko Cocoa lata, ijo kerin lehin na ni akowe Oseni won, Balogun ko si ni be, on papa lo ta Cocoa, won si ni Cocoa ti on ko dara, on si ko lo, igbati won ye Cocoa Abasi wo on ko si ni be.

Balogun to ejo gege bi on ti fe ra Cocoa Abasi sugbon ko dara ni ko jeki on ra, Moore bere lowo Balogun bi on lo ko oruko re sinu "Ex B" iwe eri keji ti Abasi Balogun se oni on ko, on ko si ko on to jo. Loya Martins fun Balogun ni iwe ko ko oruko ara re si, "Ex C" Loya Moore ni ki Adajo wo bi o ti jo ara won.

Akawe Balogun Yunusa Oseni soro eyi ti o mo apa oro yi gbogbo re yanju, o si dara pupo, o mu otiti dani, Loya Moore bi lere wipe tani ko "Ex B" o ni gbogbo on ti won ko sinu kadi (Card) kekere yi, Oga on Balogun lo ko. Oni se Oba ti o mo Ekuru ni on lo wa Cocoa yi, ko si dara to eyiti awon ni lati fi ase si pe ki Balogun ra, Loya Martins ni ki Adajo gba oro yi ye wa, wipe o to lo ko Cocoa wa fun tita sugbon ko dara ni ko jeki awon ra. Loya Moore ni ki Adajo wo "Ex B" ati pe Balogun ni on ko ni on ko, eyi ole se owo ara re, irufe enibe ko to lati gba gbo, ati pe igbati oni on ko ni on ko oruko on yen, iyen ni pe awon ko ko (*The defendant denied his own writing and he is not worthy to be believed and practically suggests forgery, his clerk admitted that it is his master's writing*) akowe re si ni owo Oga on ni yi, (akowe ko wa pare) nitorina ko gba ejo yi ye wa.

Adajo ni Loya Moore se ejo yi dada o si fi han on ni ona toto, on si gba eri Cole, sugbon ti "Ex B" yi awon ni yen ko wa ara eras. Nitorina lori oro awon ti Balogun, o te on ni orun, on da ara fun Balogun, ko si se isiro gbogbo owo to na (*Cash to be raised*).

"JUDGMENT OF THE FULL COURT OF APPEAL"

"Idajo ni ile ejo nla ti Apili"

Ni ijo Friday ijo ketalelogun oju yi, ni awon Asaju woyi joko. Olola Combe Adajo Agba ati

Tew, ni won ka iwe idajo awon Inale eyi ti Imam Abasi olori Rulibi ati awon janma pe Tijani Noibi ati awon Janma re. Adajo Agba Combe to ka iwe idajo yi lehin na Adajo Tew ni eyiti Adajo Maxwell to wa ni Calabar nisinsiyi ni gbogbo lo fi on se okan wipe awon fa iwe Apili re awon si gba idajo ti Olola Vander Meulen da iwe awon Noibi san ogoji pounwun, ogoji sile fun awon Imam Abasi owo iran ese.

Ni ijo Friday ijo ketalelogun oju yi, ni awon Olola Combe, Vander Meulen ati Tew.

Idajo anu ejo ti James A. Majekodunmi pe E. A. Kinoshu ejo yi ti won ti da ebi fun Kinoshu ni ijo kerinla oju January 1924, ti ko te lorun re wa gbe si Apib, Loya re ni Moore, ti Majekodunmi ni Folarin ati Kayode awon Adajo meta yi tun ni Majekodunmi lare poun mewa sile mewa owo iran ese ti Kinoshu tun wa san fun Majekodunmi.

STATED CASE

Ni ijo Tuesday ijo ketadilogbon oju yi ni awon Olola Vander Meulen.

"AGBO GBQ TAN EGUNTI DI JALE"

Ejo yi ni ti awon marun kan ti won ko da iwe won odun kan kan ni ikorodu ti Loya won Ogbeni Abiodun Abayomi mu wa si kotu Ganran.

REX Versus KASALI AND OTHERS.

Ogbeni Carey ase-jebe-koro lo wa fun ijo.

Bi Ogbeni T. B. Bulko igbakeji akowe Agba si kotu ti pe ejo, ni Adajo Vander Meulen ni Loya Abayomi o le mu idi oro kan, wa siwaju on gan bi ohn Court:—*In law there is no ground of appeal in Criminal matters, there is in Civil*

Ogbeni Abayomi ni se wa jeki on yio pada Abayomi:—*Will Your Honours allow me to amend Court:—No—No grounds of appeal in Criminal Cases.*

Adajo wa la ye Ogbeni Abayomi gegu bi o fi ni lati se ti ejo awon odaran si ile Ejo nla (Ganran) Agbejoro Oba Carey ko dide se to ko Adajo ni lori eyi ta iwe ejo yi ya.

"PIRI LO LONGO NJI—AKI BAKORUN RIVE LORI ITE"

Ni ijo Monday ijo kerindilogbon ara Adajo re ejo Olola Ogbeni H. S. Berkeley ko da—nitorina ko si kotu ni ejo Monday.

Ni ijo Tuesday ijo ketadilogbon ni Adajo kan Ebute Metta Ogbeni H. A. Young wa si ile ejo kotu olopa wa se idajo.

Awon olopa mu awon Isoboo nterin kan wa ni pe won ba Olola ja.

"EGBO FI ELEGBO SILE—OPA
ENITI O'NWO"

Olopa ni on pelu iyawo on ni awon nja ki awon Fasolu to bere si gbepa, ekini, ekefa, ati ekerein ni awon ko jebi, ekeji ni on jebi. Adajo lehin to gbo oro glerin tan, 1 3 and 4. ko san sile mewa pelu sisi 2. ko san p:un kan pelu ewon ijo meta won lu olopa yi pupo won si hufe yamwoyanmo.

"OLE KO RAYE WA"

Ni ijo Tuesday the 27th ni awon olopa ra omo jaguda kan mu wipe o wo ile kan lo o si ji aso adare nidi aro, Obirin alaro yi nje Shebanké, ni agbo ile Tapa. oruko omo ole yi nje Amusa, ngbati o wo ile ya. ole yi ni on bere iya Shittu wu ni ko si iya Shittu ni ibiyi. Ko to wa wo lo fo fo ko to gbe aso yi. Adajo ni ki won na ni egba mewa. Ni ijo miran on akolobon. Eyin ti e ni ile silé lai ti ilekun eso di owo yin, ngbati awon omo alari yi, ba obere iya Tayo. iya Nafi ti ko ngbe ile yin. Eso di owo yin o.

"OLAJIDE—OLA RE WO EWON"

Olopa ra osole kan mu ti oruko re nje Lajide wipe won ti irin se olopa ni owo re, ati pe o si fe foyile kora Ferris George ni ita Agarawu esun meji ni Ijoba fi sun, okunrin yi ni on jebi. Adajo ni ita kra wara nse sa ko lo si ewon odun kan, kan fon mejeji yi (one year each to run consecutively) on the 27th inst ni Adajo se idajo yi.

"GBA RAN MI KO LE DI ELERU, KA
BA NI GBE LE KO LE DI TENI"

Ogbeni George Edwin ti ita 20 Pashi ni Eko, ni iya onile re mu wa si ile ejo ni ijo ketadilogbon owo yi wipe ko san owo ile owo pupo, Edwin ro owo Loya Folarin ti iya onile gba fi oju re li mo-oro. Ngbati oro Edwin di kewu aramu, Adajo ni oro koro ki se oju on, ki Edwin san gbgobo owo yi ko si jade ni ile na titi ijo merinla loni. Edwin ko fe jade ko mo pe Adajo le wi be.

"TA BA FI AGBO FUN EGUN—AJO
KUN E LOWO"

Niwaju Adajo ni ijo Tuesday ijo ketadilogbon owo yi, ni ejo ti Johnson Bros pe Alfred Ben wa niwaju Adajo wipe o je on ni poun marun sile marun, Johnson to ngba owo ni sabu Lever lo wa re ejo yi, o si gba Loya Wright sugbon Alfred Ben ni on san idaji ninu owo yi. o si mu risiti jade sugbon risiti ko ni otite (Stamp) risiti Johnson fun ra re lo se fun, beni nwon ti pe ejo yi Adajo ni Johnson asan poun mefa lori risiti yi. (Penalty)

Emi ni tinayin nitoto,
ATOLUGBOKUN.

IN MEMORIAM.

In ever loving and affectionate remembrance of

HERBERT AKIRINADE MACAULAY

Who departed this life at London, on the 28th January, 1924.

"We all shall live for ever
In realms so pure and bright
Oh aid us, then, our Father
To think and act aright
To cheer the broken hearted
To aid the suffering one,
And through life's various changes
To say "Thy will be done."

GLADIPO GEORGE.

OPA TI A GBE LE KA TI EMIN LOJU.

ILE AGBE PEKUN.

Bi o ba nfe posi ti o dara fun lilo ngbati akoke ba de, mase gbagbe lati lo si odo awon Ogbeni wa wonyi, ni be ni o ri oniruru posi ti a ti se lojo fun lilo; owo di ni a nta wou.

Ranti mase gbagbe ki Ala jeki omo gbehin wa o.

Ile Ise

J. S. BAMBOSI
ATI J. SCARIES
Builders and Contractors.

No. 161, Igboşere Road,
Lagos.

Thanks for Sympathy.

Mr. D. O. Thomas and family hereby return their sincere thanks to all those who either by personal call, letters telegrams and otherwise have expressed sympathy with them on the occasion of the death of their brother and kinsman, Joseph Belo Thomas at 85, Odufa Street, on Tuesday, 20th instant.

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

Masses will be sung by Priests appointed.
Awon Paddi ti a yan yio se Isin ni gbogbo akoko woyi. (MORNING)

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

(EVENING) 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

ANGLICAN

Time.	Church	Preacher.
8 a.m.	Christ Church,	The Vicar
6.30 p.m.	do.	do
9 a.m.	St. Paul's (Breadfruit)	The Archdeacon
8.30 p.m.	do.	The Curate
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. Ogunro
6.30 p.m.	do.	do.

WESLEYAN

10.30 a.m.	Tioubu	Rev. W. E. Hodges
7 p.m.	do.	Rev. J. C. Cole
10.30 a.m.	Ereko	Rev. E. K. Ajai-Ajagbe
7 p.m.	do.	Rev. D. O. Mojola
10.30 a.m.	Olowogbowo	Rev. N. A. B. John
7 p.m.	do.	Rev. E. G. Nightingale
10.30 a.m.	Obun Eko	Rev. J. F. Kufesi
7 p.m.	do.	Rev. S. A. Pearce

AFRICAN (COMMUNION)

9 a.m.	Jehovah Shalom	Rev. J. F. Ogunko
7 p.m.	do.	Bro. J. T. A. White
9 a.m.	Christ Church (Ebute Meta)	Bro. D. A. H.
7 p.m.	do.	Bro. W. K. Fafanwa
9 a.m.	Bethel	Rev. J. S. Williams
6.30 p.m.	do.	Bro. J. B. Coker
9 a.m.	Zion	Rev. N. J. D. Somuji.
6.30 p.m.	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	Rev. I. O. Oyekunle
	do.	Bro. A. E. Green

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. Hupesi Resp'ble Sister Eyiyeimi Pearce
7 p.m. The Founder.

ST STEPHEN'S (EPETEDO)

9 a.m. & 4 p.m. Rev. B. A. Wifunke.

ANMADIA (ISLAM.)

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

ZION CONGREGATIONAL

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

SALVATION ARMY

10 a.m. Glover Memorial Hall
Captain George Akiwande Jones.
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 ati agbegbe re lo npejo si Ilupesi Eru-owa ni o'jo Satide Satide lati ma gbero ohun ti yio jasi idagbasoke ilu won.

Erukeji, o ti fi oruko silẹ niḅe ḅẹ? Owo ko ni a fi nwo egbe yi, o ni ipo ninu egbe yi, niwon ti o ba ti je okan ninu omo oye woyi.

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

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

JAMES OLADIPO HOTONU
DAVID AKE OGUNLARA
Awon Akope Egbe

J. C. VAUGHAN

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

O ti nṣowo Irin Iṣe lorisirisi lati adota odun ṣhia titi di oni.

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

OKO tita wa ni owo po po.

Ero ya wa ra

ADEBOYE SOLANKE Oniṣowo "Gbabiogede" nta Panu-kikole ati kikan-eko, Iṣo lorisirisi, Kokoṣo (Iṣika) t'ilekun ati t'apoti lorisirisi, Atupa fifalowo, Simentu, Oda lorisirisi ati Epo-oda, Fikifiki, Okun ero, ati Oṣan, ati Pakun ti Awo-aja lorisirisi, Awo ti awon Aganyin fi nko Eja-gawa lokun ati Eja Abomafu, ni Ṣobu re ni No. 4, Idunmagbo Street, (Iebute Olowu) ati ni No. 19, Moloney Bridge Street, (I'Anikantamo) I'Eko.

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

Owo Oja re fanimora. E lo ra tiyin nibe

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 Iḳe 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.

Mildebrandhaus.

AFRICAN MERCHANTS.

ALL INDENTS EXECUTED.

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PRODUCE

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Produce to Europe covered by Floating Marine Insurance Policy.

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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,

55, 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:—Faintness, Weakness, Irritability, Menstrual (n. I et cori) (White's), Cramp, Ovarian, Nervous, Inflammation of the Ovaries, A tendency to Miscarriage etc., etc.,

Made and sold only by VICTOR WHITE Esq.

41, Olin Road, Lagos

N.B.: Not obtainable elsewhere

GEOGBONISE FUN OBINRIN

Egbogbi dara pupo fun Abeyun, iju, Ede, Aran, Gyun, ti o ba se ba je ati oriṣiṣi arun ni ki je ki obirin bimo.

PRICE 10/- PER BOTTLE

"SHAKE THE BOTTLE."

He Ita Egbogbi ti Macaulay,

88, BROAD STREET.

Wabiwosi oriṣiṣi Egbogbi lo se se iṣe fun wa ni tita: awon bi:—ogun Egbogbi oriṣiṣi, ogun Ede, ogun arun asiri, ogun Arẹmọ, ogun Onig'ameji, ogun Aran oriṣiṣi, ogun Lakuregbe, ati awon ogun miran ti a ko le ma to se se.

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

Ore, e je daa 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 2 p.m. to 6 p.m.

Price 2/- per week.