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EKO AKETE.

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

A je Ajirera ninu dwd Ileke, originisi Ileke wonyi wa ni tita —

Ileke Oyinbo, Ileke Rubber, Ileke Olomi Waji, Ileke Onikeke, Ileke Elejo, Ileke Ayinrin, Ileke Oniwuro ati Fadaka, Ileke Kerewa, Ileke Jojo, Ileke Olokuta, Ileke Oloruka, Ileke Eleranko, Ileke Didan Yinrinrin, Ileke Meremere, Ileke Mojokun, Ileke Adumadan.

E wa wo Ile oja wa; A ni nkan wonyi fun tita —

Ikoko Taba Onigi, Jigi, Aso Aran, Ero Agbado, Ite, Oti Elewuro (Beer) ati Eleso Ajara (Wine), Awon Onje Ipanu, Aso Iyoro, Ero Ere Qmode, Ohun Qso, Abele (candles) ati egbagbeje oja miran.

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

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E fi owo ati Letter ranṣe si Editor.

ONINI BABA EWU.

Ogbeni D. L. Oshodi ti 36, Idoluwo Street Lagos ni oriṣiṣi Ivory Coat & Trouser button (Onini) fun tita kosi aṣo ti ko ni button to yē. O si ni wabi-wesi ero-ija Tailor (Tailors Trimmings) ni tita lakaana; o si nfa'ṣo ṣe button (Press Coat Buttons) ki awon af'ṣo-dara (Expert Tailors) maṣa jafara lati ba ra tiwon; oṣoku-oṣoku ni oja meremere wonyi.

GBOHUN-GBOHUN.

LỌWỌ ATEHINKU GBGBO, QBA
RERE, GBA WA!

Toduntodun la fi jihin pe oko oja kan ti a npe ni Hercules ti o ma nse atokun awon oko nla ni wo inu oja lati okun, ni nipa kikolu ti a gbo pe oko Akabo ṣe si kolu nigbati oko Hercules na "nfa ni tele o, riri la rin o;" a gbo pe ninu awon oṣiṣe ti nwon je awon ara wa (Africans) to ku sinu agbako yi to meṣa tabi metala, a si so pe Oyinbo kan ku pelu, oṣu-iṣe ni gbogbo awon enia wonyi gba yo si alade orun! Ki Baba ma sai fimo bayi, a si ba gbogbo awon ara (families) awon oku yi daro ajalu yi.

EGBERE, AJAGUNMOLU, E KU AMORIBO!

Inu wa dun gidigdi lati ka bibuse ti die ninu awon boys wa bu iṣe kiko Loya won pari irohin eyiti a ri ka ninu Iwe-irohin West Africa ti ojo ketala oṣu June todunni. Drukun awon to pegede iṣe na leri John Omoloyi Coker; Albert A. Akitunde Doherty, Charles Egerton

Shyngle, omo kiniun Kotu, Boavintua George Ferreira.

TA'MBATA!!!

Alagba wa alawada, Ogbeni Moses M. Baines lo sile aiyeraye ni oṣan Monday oṣe yi, a si sin koroto re lo sodo "Iya wa" ni Ikoyi ni Tuesday to koja larin oṣo enia. A gbo pe eni wa to omo odun 76 ki o to gberaso. A ki awon omo ati ebi re, e ku afeku!

OMO ODUN META KO SE GBEJO!

Tayotayo la ti so fun enyin oke aimoye ore ti e ti nje igbadun kika "Eko Akete" pe lwe-irohin wa na di omo odun meta gbako loni, o si je ohun isiri fun wa lati sakiyesi pe lenu asiko yi "Eko Akete" ti gbaturu mejji botale je pe okan ninu won ko ti laju tun ninu eje (blood) ki o to bere si ihu chin (teeth) oke! a rope lwe-irohin na ki yio go' oruko babarinsa. A sope lowo gbogbo enyin enia wa fun atilẹhin ti e ti nse nikankojokan lati ehin wa fun ilosiwaju wa, a si tun se olubori ope fun Odumare fun idasi, ike ati igbe Re nipa titoju lwe-irohin oyinmomo yi titi di oni.

OKO IRETI "DA NKAN'NDE"!

A ba Ogbeni M. Winnet Macaulay ti 32, Vincent Street, nira yo, fun Ero-Ogi Agbado: tun kan ti o seṣe ranṣe to si de, eyiti o ti bere si se iṣe laipe yi, ni adugbo Ogbeni wa na: Seranwo ni Ero yi, nigbati a pe ni lati wa wo: ki i 'egbe "ero-igbado-ja-tanyo" miran ti o ti ja ile yi biagbi ti iyo ja oṣe sugbon ti ki i dekun lenu ifun awon elomiran, gagebi a ti sakiyesi pupo won.

Ero-igbado ti "Oko Ireti" na fa'ni mora, papa awon eleko (hot agents/dealers) ti nwon laro fi omorogun korin "Oja ni nki o, Oja ni nkilo" Eni a fo o gbo o!

IŞE ONIWE IROHIN.

Si Oniwe-Irohin "EKO AKETE."

L'Eko.

Iba o!

Titi ijo melokan Adele-Gomina Agba yio bo wa s'Eko, ilu yio si mo kini Ijoba nwi gan nipase orọ Oba wa. Ohun kan ga ni a şakiyesi, on ni pe ote si ni opelopo oniwe-irohin Eko ni orọ Oba Eleko se. K'Olorun gbekun Oba sun fun wa o. Amin.

Işe oniwe-irohin ni lati dari ilu a'ona to to, lati fi otito orọ han ilu ati Ijoba, lati so ba totun-toti ti se le gbede aga won. Ni ile yi pa wi o. Awon Oyinbo ni orişirişi iwe, kaluku si ni işe tirẹ. Oto ni ti irohin ariya, oto ni ti eşin, oto ni ti ere eşin ati awon ere bawonni, oto ni ti iselu, oto ni ti eko tabi lisiwaju imọ lorişirişi. Ati be-Şe-be lo.

Ni odo wa nibi iwe-irohin ti iselu ni pataki. Awon mejo be la si ni nisisiyi. Marun fi Ede Oyinbo, meta ni Yoruba. Awon mejejo lo nda soro ilu; awon mejejo lo si ni enia ti won. Işe won, gegeri a ti wa loko, ni lati dari ilu ati Ijoba sora to to, lati fi otito orokoro to ba wa nile han ki ilu tabi Ijoba ba le mo ewo lona. Anu nla lo se ni pe Eko papa fe ote ju oto ati ire-ilu lo. Iwe ebu tabi ti alebu ta l'Eko ju iwe ogbon ati oye lo. Bi a ba ti le so alufasa oro, ti ede gbakan-o-subu ba ti wa ni aragba-yamu, o bişe ni yen. Ti o ba tubo tile je pe ota kan ni a ba, ko si ibi ti a ko ni gbe hanke re de. Eyi je iwa to buru pupo nitori ko le je ki awon oniwe-irohin mo işe won debi ti awon ma fi ma se e lona eto.

Iwa eşin ota eni ki sare yi lo si nşe opolopo ibi si orọ Eko, nipataki ti Oba wa ati ti awon Oloye.

Nighati orọ Oba ni bo ti ni awon oniwe-irohin to nja tun ilu so gbogbo eyiti awon le so, şugbon larin re na, ati nina won, ni a nri awon to nko iwe ti ko to, iwe madara, iwe bo-ti-le-ri-ko-ri.

Eyi to waşe olaburi on ni eyiti ikan fi solu Clifford nighati hlo re ya. Iwe yidun googbo ilu pupo. Nitori iwe yi a ko mo ohun ti Ijoba ko le ro. Ki se pe a ko gbodo talu Gomina şasa ni iwe-irohin ti ko ntdu Oba, ti a ba ti mu Pioneer kuro. Şugbon pelẹ lobi o Pako. Iwe edie da mi logun na ma lo leyin san ni iwe na je nitori ki nşe ti Oba Eleko ni o ndun awon to wa labẹ iwe na bikoşe " gbonmisi omi o to " ti wa larin awon pelu Gomina. Eko si le tun ti ibi kan wo o. Awon Musulami ati awon Oloye ti awon je pataki lehin Egbe Tunluse ko le ti goagbe pe Egbe won ko yaju gegeri Egbe arara ni googbo igbati Omọ Oba fi wa nibi, beni awon Congress yaju, ani awon fi Agbebi Loya han gegeri Baba-Egbe na, o si goke pelu lati ki Omọ Oba ni jo, ti o bo Kano. Eyi hihan gbanga pe ija-inu, ote, ni aşni han to

je mo ire ati anfani ilu se, ki se ni wiwa ife-ife. Bi ko ba je be ki lo ti ri to fi jese Egbe Tunluse ko lowo ninu gbigha Arẹmo-Oba gegeri awon Egbe yoku ti se. Ni Ile-Aganyu, Egbe Ilu ati ti Congress fi iwe-ikini fun Arẹmo-Oba, awon Obinrin won si dabira. Ewe, apoti-wura ni nşon fi iwe-ikini si lati je ami-iranti. Awa ha ja pe ki tiwa na lori abi aso gbogbo gba lori—a ro Lamọni sehin ni!

Nighati gbogbo iye si lo be tan, ki lo tun se ti awon Oloye ko ri imoran tutu gba bikoşe ti itantun nipa sinis Gomina. Gege bi awon okowa miran ti so, ijo ipade ti lilo Gomina ku oia ni awon Oloye ko ba ti fon mo Resident lero, nighana orọ won ko ba rin gara. O le je pe Yoruba (aganmo) ni won lo nighati awon ni " a o wa " Şugbon eniti awon so fun pe a o wa ki nşe Yoruba ko si le mo inu won. Nibe ni oro ti şeş, nitorina si ni awon omo-luwabi ti ko ni ote ti se tişe damoran pe ki a ma fa orọ na gun. Ebe ko se nkankan nitori Ijoba to ni awon Oloye se won lo nje gaba lori ilu, owo won si ni gbogbo agbara wa. Ibiti a ba gbe lese nile a le ro o de koto orọ. Şugbon a ki nri oto nle ka so nu. Lori orọ na ewo ni iwe-irohin to bu Gomina so. Alamoji wo lo da. Şugbon loni nko, awon Oloye le la san lo ba Ijoba pe awon ri ikan to? Bi ikan wa ti se ni o lo ni yen. Işe oniwe-irohin ni lati soro soro ona. Ki sepe ko gbe fun enikan lana ko ni nitorije lalali on ko gbodo ri ebi kan pelu oluware mo. Olorun ha ni wa bi o? Ki nkanna k'o fi le dara Ilu ni lati ma wo iwe daradara ki won si ma şakiyesi bi a njo won sora ni abi a nşon ni ibo-koko ni. Ka tu gbo aşiri ti Ijoba talu Alakoso-ilu ba wa se ko le ni itumo miran ju pe a ko se ba se nikan aşiri lo. Itum fi oşe yanju orọ lalati gbe enikeni si ita nitori ijo miran.

Iwe agbe foba ki nşe iwe ti a le nyin nitori Ijoba nişe imole ni. Ijoba ki nbunu sode pe iwe-irohin kan ko nso oto fun awon, şugbon o mo sinu pe oniye ko lero. Bakanna si ni o buru ki iwe kan ma ri ebi k'ebi lo do ara ilu.

Nitorina, a be Ilu ki nşon jowo fi oju silẹ wo işesi ati ilu wa si awon oniwe-irohin. Ige bu Jonu l'eko ko to. A ni lati wo bi iwa Jonu atehinwa bi fi eke han. Enikeni lo le şise aşi Olorun Oba Gbaga, iya ni awon fi je Baba mi bayi, ko san bi ka tete fa Baba eni kuro lona iya. Ija-koja ti enikan le ja nitori a bu baba re tabi a lu iya re ko le dabi pe ki a gbo pe oluware ko ni ojuppo baba tabi iya re, ko si nje ki nşon rare. Eni to huwa ibaje to mo pe iyọni le tibe jade to yara ki a fi glomiran boju ko fi işe totogan. Onijamba enia niyen. Şugbon eni to nşinşika, bawo la le se mo o bi a ko ba fi ogbon-inu so i wa re.

Lakotan, Ilu ni lati ri pe awon oniwe-irohin ni iwe won tun ilu se ni. Bi ko ba se be işegbo ojejumọ ko ni tan.

Eniti-ko ba gbo t'ega ni ega nipa ato. E je k'a mo pe bi a ko ba mu didie na ti l'joba nfun wa gisiriri a ngbon agbara wa danu ni. Bi oro awon Oloye ba ti gba ona tara, nwon o ba ni agbara lati didi nisanji ti a ngbo firifiri nipa ti lga Oba. Awon to gbon lo ma wa nidi re ke o. Eko o dowo nyin o.

KEKERE ILU.

CONGRATULATIONS TO EKO AKETE

By Clipseus

The Third Yearly Celebration of the *Eko Akete* takes place to-day (Saturday the 11th instant) The Editor, Prof. Adeoye Deniga, Author and Lecturer, has gone through the varied experiences of life. He originated and actually put into execution his purpose of editing a vernacular journal, *Eko Akete*, which enjoyed, still enjoys, and, please God, will ever enjoy the confidence of the public. It was a Frenchman who wrote:—"Suffer yourself to be blamed, imprisoned, condemned. Suffer yourself even to be hanged. But, publish your opinions. It is not a right, but it is a duty." A very beautiful motto indeed. It was through this glorious principle that political freedom was won throughout the whole world.

A correspondent in one of the English papers wrote:—"A public man has no right to be sensitive. He should possess the hide of an elephant and the temper of a saint. After all, if you say and do what you know to be right, why worry, about the criticism or abuse senseless of others. D. M. 8. 6. 25 Sec 1 P. 7. Needless to say, an Editor is a public man and he needs all the more the hide of an elephant and the temper of a saint.

"A strict adherence to ones policy through thick and thin is the only thing that will conduct a man honourably through life.

Cliques and alliances will and must fail leaving the person naked with his conscience."

"Put not your trust in Princes, for in them there is no salvation."

"I thank God I have a more permanent and steady rule for my conduct—the dictates of my own breast. Those that have foregone that pleasing adviser, and given up their mind to be the slave of every popular impulse, I sincerely pity. I pity them still more if their vanity leads them to mistake the shouts of a mob for the trumpet of their fame. Experience might inform them that many who have been saluted with the huzzas of a crowd one day, have received their execrations the next; and many who, by the popularity of their times, have been held up as

spotless patriots, have nevertheless appeared upon the historian's page, when truth has triumphed over delusion, the assassins of liberty.

Lord Mansfield. (Lord Chief Justice of England 1756-1788.) "Truth stings, but falsehood stooths." Many happy returns to the *Eko Akete*, is our heartfelt wish, and to the Editor of the *Eko Akete* many years of useful service to his generation.

CLIPEUS.

"OŞO OLOWO'GANMA" (OGBENI D. K. ADEOGUN) ARA IJEUN, ABĒOKUTA.

Si Oni'we Irohin "EKO AKETE."

Alagba,

Jowo fun mi ni aye die ninu iwe re iyebiye lati so gbolohun oro meji tabi meta nipa Ogbeni D. K. Adeogun "Oşo Olowo'Ganma." Ninu iwe re ti ojo ogun oşu June 1925 (20th June 1925) eyi ti a ko lati owo Omo Lişabi, mo ri ka nipa iwa ti Ogbeni "Oşo" yi hu si oku odomokunrin kan ti a npe ni Emanuel Ogunwemimo. Emi eniti o ko iwe yi fe ki enikeni mo daju pe mi o mo Ogbeni Emanuel Ogunwemimo ri, beni mi o si gbo oruko na ri, tabi ki nyesi se alabapade Ologbe yi ri nihi kibi ni akoko ojo aye re şugbon gege bi efa, nigbati mo ka ghogbo nkan ti o sele nipa oku Eman yi ninu *Eko Akete* (20th June 1925) anu se mi lololopo, mo ba enyin ebi Ologbe l'okunrin l'obinrin, omode ati agba, iya, aya re, iya re, ati awon ore re kedun pupo, e ku oşo. Olurun ninu anu re ki yio gbagbe enikeni ninu nyin, yio si ro ojo ann ati ibukun re si ori olakulaku nyin Amin. Howu l igi ma da o? Kini odomokunrin Ologbe yi iba fi se Ogbeni D. K. Adeogun to bayi, tabi Ogbeni "Oşo" (Adeogun) yi ti gbagbe pe on na papa jebese iku. Mo si fe ki o ranti pe Enia ti a bi ninu obinrin ojo kukuru şali o ni ghe li aye, o si kun fun ope, mo si tun fe ki Ogbeni "Oşo" yi mo daju pe, ko si iru eni ti ko si, a fi iru Olurun nikan oşo ni ko si. Enyin Agba Ijeun e ko kilofun u, gale gale yi ma npoju o. be ko lo je ti o yo tan ti o lo fi Oyinbo funfun mo Oro, o se l o po l aye bajé olori nna oja oko, bi o ba je pe igbati aye wa lowo ara eni on papa iba tişile bora bi aşo, laye ologbojeun. Bi aba ni ki a bere si ka awon Olola, Olola ati oni ipo ni Abekuta ibiti "Oşo" yi ma wa a to aimese buso, awon eniti o je wipe nwon lo owo nwon, Ola, ati Ipo fun rere lilo nwon (Abekuta) beni a ko si gbo tabi ri iwa aitu kan ri lowo enikeni ninu nwon titi o fi di oni oloni yi.

Enyin ara Ijeun, Abekuta ati ghogbo aladugbo "Oşo" (Adeogun) l'okunrin, l'obinrin, omode ati agba, eniti o ya owo ni owo re, tabi ti ko ya

A DISCLAIMER.

[CONT.]

To the EDITOR,
Lagos.

Sir,

My attention has been called to a paragraph on Page 3 of June 27 issue of "IROHIN EKO OSOSE" (Yoruba Supplement to the *Lagos Weekly Record*) stating that:—

"Kuye Jose, Dawodu's daughter, known as Louisa Monteiro who last Wednesday accompanied the plotters to the house (Office) of the man acting for Moorhouse, went to a house at Idolowo and at the gate thereof did make noise that she desired return of my contribution to a £300 Fund destined from certain people including myself give to Arije Idolowo, for this reason that this person Arije has failed to carry out the purpose for which the money was given him. Quite a number of people congregated who heard this but Arije Idolowo was not at home; Kuye then said she would go and wait for the return of her own contribution for the thing he (Arije Idolowo) promised to do (for the contributors) failed to materialise....."

Now, I emphatically declare that there is no truth in the above statement. I have no knowledge of any £300 Fund nor have I been asked to contribute and have therefore not contributed to any Fund and therefore could not have gone for anything I have not contributed. I desire Mr. Jackson the advertised Editor of that paper to mention if he dares, the name of the man to whom I am given out to have contributed any sum of money. It is true that I belong to the group who on the date mentioned saw the Acting Lieutenant Governor, but we are not taxed nor required to be taxed by any patriot like the ilk of that illustrious patriot Mr. Herbert Macaulay, C.E., who has been accused of, and who has not publicly denied the accusation of getting £200 for reinstating Prince Egugbayi Eleko.

(Sgd.) ELIZABETH KING MONTENRO

GOOD MARKET.

Gonorrhoea Specific, Moloko, Mose, A & D. Bula Matadi for health-restoring purposes: these Medicines are on sale at Mr. H. Campos's First Class Shop, 51, 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!!!

kobo aladojo ni owo re, ri, tabi eniti o je wipe o se se nfe ya l'owo re, ki gbogbo nyin patapata porogodo lo fi okan ara nyin bale, ko si eniti o le se ohunkohun fun nyin a fi Olorun, "Oba bi Olorun ko si," e ye fun "Oso" yi ni aye lati ma hale mo nyin ni Adagbo, ko si ohunkohun ti o le se lehin Olorun, bi o ba si je enikenini ni iya lainidi e mo daju-daju pe esan nbo wa ba, o ye ki eyi da olukulu ni loju gbagba, Nitorina, e lo fi okan nyin bale enyin ara Ijeun. Owo wo ni "Oso" yi tile ni ti ko ti je ki okan enyin ara Ijeun bale? Nko bawi e sa npe ni Oga, Oga, Oga, agba ofifo (Empty Cask) nje mo fe bere oro unwoyi lowo Ogbeni "Oso Olowo/Gamma" yi. Inu mi yio dun bi o ba le dami lobun ni esese:—

Ekini. Bawo ni oku se tun wa di ota alaye? (Eniti o je wipe a ki yio tun ri mo, A! Ogbeni D. K. Adegun, o ko roju).

Ekeji. Kini Ogbeni D. Adekunle Majekodunmi fi se Oso Olowo Gamma? (Adegun) (gugbon oro ehin ma ni o, a ki ri oju ekin to ekin).

Ekeeta. E lo ni "Oso" yi tile ni lowo ti ko je ki awo ara Ijeun ri okan gbadura?

Ekeirin. Iha se otito ni Ogbeni D. K. Adegun fi enu km awon eniowo meji yi larin Ita gba-agba, eniowo Lahanni ati eniowo Delumo? Mo fe esi ibere yi ni kiakia, (Jowo ma jafara, afara ni ija Ekan).

Ekarin. Nigbawo ni nwon fi Ogbeni "Oso" yi je Tally Clerk ti o fi nao wipe Ologbe Eman ki nlo si Ile Olorun (Church) dede?

Ekefa. Iru ipo wo ni Ogbeni "Oso" wa ninu Ile Olorun? Jowo mo nreti esi awon ibere mi mejefa nwoyi.

Lakatan, mo fe ki Ogbeni yi ranti Oba Nebukadinezari ati Herodu Oba, nigbati igberaga Oba Nebukadinezari yi poju, Olorun da pomu awon franko igbe je koriko, nigbati alufansa Oba Herodu poju Angeli Oluwa lu u. Idin si je se. "Oso Olowo Gamma" roju ki o sa pa wa re da.

Mo dupẹ fun aye ti o fun mi,

D. A. L.

ATARI AJANAKU.

Unavoidable circumstance this week, prevented the publication of the usual weekly message of our correspondent *Atari Ajanaku*.

Idiwo die ni ko je ki *Atari Ajanaku* le ranase si nyin lese yi o, enyin Agbagba.

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

GUARANTEED



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EKO AKETE

EKO, SATURDAY, JULY 11, 1925.

ẸNI MỌ WURA, LA NTA WURA
FUN.

Mimọ iyi Iwe-irohin lede wa ti Ilu mọ, lo mu ni ẹ "kokari" bibere ẹ ni idunta ohun: a si ọpọ pe iba ipa ti a sà, ti a si tun nsa titi di oni ko jasi asan: nitorina, awọn ẹniti a ẹ ba "dòhó" (eyini wipe, awọn ti a ẹ ba sọ, bi ede ede Egun,) loni ni pupọ ninu awọn ẹlomiran ti nwon ni ifọ, ti nwon si ni ẹkan, ẹgbọn sibesibe ti nwon si wa nipo majesi fun oju ti nwon fi nmu Iwe-irohin, ibase tosose ni, tabi tosose: pataki ise Iwe-irohin ni lati jihin ohun ti o ba sele nilu fun awon enia, pelu ise didari oko Ilu bi igbati a nkorin pe "Gba'bi, Ma gba'be" Iwe-irohin, ko si ye ki o je okoko a-wa-won-ẹgba; a dupe digididi pe pupọ lo mọ riri Iwe-irohin lona yi: irufe awon be lo mọ Wura ti Iwe-irohin nta fun won ẹgbon awon miran mbe ti nwon ki ronu jinle lona bayi.

Bi ẹnikan ninu irufe awon enia wonyi ba si Iwe-irohin kan wo—ibase lede wa, tabi lede-elede—lati ka, ti o ba si ri gedegbe pe Oniwe-irohin na fun on ni ohun ti on nfe, eyini ni pe, ti Oniwe-irohin na ba nba ka si nkan lara Tom. Dick ati Harry, yala boya onitohun ko le gbe "ijo" Oniwe-irohin ẹke-ebu na lese ni o, ẹniti o nka Iwe-irohin na koi ni ti fere ka de idaji ti yio ti ma yo fere bi a-ẹgbò-ludo, ti o si ma gbọ irufe orọ wonyi lona ẹ, orọ ati ede alamokan, bayi pe "Wo mi na, Lakaşegbe bu wabiwosi lara Lamorin loni, sa ka Iwe-irohin ẹ t'ose yi, Nwonyin! Gasa! Jagun na ki ipori ẹ fun loni, o bu t'Atalata baba Alaruba s'ara ẹ! Ati gbogbo orọ a-so-ete-eni-di riri miran: bi Oniwe-irohin miran ko ba si le joye "bunibuni-abebu. wontitiwontiti" bayi nigbagbogbo, ti "orọ" wa "ari-ebu-yo" na ba si ri

Iwe-irohin miran be, opa-pi, ko ni dupe mọ ninu, ẹgb-ẹgara ni yio na pa. ti yio si ma kun bi elegba pe "si" Iwe-irohin ko tile larin riri (iyen ni pe kosi bibo-abuşi laronu nibe) bi ebu igbagbogbo ni o le se ilu kankan ni rere ni o, a ka mo; ẹgbon, okan ni, Oniwe-irohin ti o le njoye ebu aimoniwon yio ma ta wẹwẹwẹ, nitoriti ye ye ni enia pupo nfe bi Iwe-irohin na ko tile se rere kan fun won: okan alamoye le yi, ko si ye Saraki Enia: aseye baba aseye owe Yoruba ni: (*extremes are errors*) iyen ni itumọ ẹ ni ti Gesi.

Awon ẹlomiran si wa ẹwe, ti awon ki nsaba ronu ohun pataki fun ara won, boya nwon ko fi eyi sika, boya awon kan ti ko won laiya je ni! irufe awon eni be lo ni ainilakaye lo oju okan won patapata: bi o se si so ti enu ẹ, papa ninu Iwe-irohin, ti o ba lo gburu ohun ti a ti fi ona miran so fun won, o ẹ pe ki awon eni bayi mu o lota nwon yio tu to soke nwon yio foju gba a je "Kinla! Kilo so yen? o buse, a ko la a se po mo! Kaka ki oluware sun kaka ki o tun da orọ to fere dabi eni pe o koro na ro, fun ara ẹ, laipe o wipe "bayi ko ni Lamorin ti nso fun wa, abi Lamorin ko? O ti o," orọ tire nikan lo to suna, tire nikan si ni awa nilati tele, nitorina fun enu kan oluware na kowo fun wa: "bi awon onitohun nibikibi tile "gbe nkan" fun won je ni, tabi pe won "fo eyin" (*eges*) mo won ninu gidi, orọ ko gbodo tobe!

Enia npe ara ẹ ni aworan ẹgba ati pe ou ki ise eranko ti ko ni ye ninu (ẹgbon bi i ti awon eranko ti mbe ni Qzba Eranko *Zoological Garden* ni London Ilu Qba ko o,) otito ni Agbara-ero ati orọ sisọ ti *Yankupon* fi jinki wa lo mu wa joba lori ogidan olola-ijo ati lori apatamaja ninu ibu, kil. haise ti a ko nio agbara iyebiye yi fun ara wa, ti aye si se silẹ fun awon ẹlomiran lati ma ba wa lo o nigbakuga? E je ki a mo iyi wura ti Olorun fi fun wa yi, agbalagba ara nyin le je. nitoto, ogbon

ogbbon ki i je ki a pagba ni wèrè, sugbbon sibesibè iyen ko ni ki enikan mà ko b'èrè kiri lai lo ogbbon ati ero ori on papa de ibikan È ti i gbò ibiti enikan ba Qlorun duro ni ibaduro tótò-tótò, ti èsè kun oluwàrè ri? Igi-iwe kan monimoni ti o nje Emerson ki i je ki a-ri-ibè; È gbò b'o ti wi: *One with God, is in Majority* itumò re nipe Ènit'o ba b'Qlorun duro, ri Èni f'ehinti. Ti o ba je pe ododo ni,

Èni a ni 'o kin ni lehin, f'egun sòwò, Èni a ni o f'èju fun ni f'ata senu."

E h'ase ti a kò kuku ma yonbo Wura Agbara Ero (*power of reasoning*) ti a fun ni vi.?

È mà je k'a b'ò ara èni na, k'a to b'Agbonniregun! Iba t'Oniba o.

THE EDITOR'S OBSERVATORY.

Mr. Charles Egerton Shyngle Barrister-at-Law.

Congratulations to The Honourable The First Lagos Member (Mr. J. Egerton Shyngle) on the joyful news to him, relative to "our Charlie" his son, who was called to the Bar (Inner Temple) London, last week Friday the 3rd inst.

Our Nigerian young blood.

We learn some of the Committee Members from the Union of Young Nigerians interviewed the three Elected Members of the Legislative Council Messrs. Shyngle, Moore and Jones re matter affecting our White Cap Clubs and the Resident of the Colony, Major Barret Gray.

Well done thou son of Diáymus !!

Mr. S. Ayodele Thomas who proceeded to Europe on 9th of May last, to read for the Bar, we are credibly informed was admitted to the Inner Temple, on the 11th day of June, 1925.

Floreat, Lever Stores.

Lever Stores—the people's Stores at Broad Street, Lagos, will not be opened until six weeks hence

EKO AKETE

Yio, wa fun tita l'osòsàn
Satide lati oni l'ò ni ojút'aye
Oyigbo ti kc mò b'ènikan
ko wa.

"MA FI TIRÈ KÒ MI LORUN LI O DA
FUN EKAN TI ON TI OWU."

Si Oniwe Irohin "EKO AKETE."

Mo tunba o!

Nwon ka iwe kan leti mi ti nwon npe ni Irohin Eko *Qsoq* nina re mo gbò eyiti o kan oruko mi bayi pe :-

Ni osan ijerin, nigbati gbogbo enia pe si Iga. Kuye omo Jose Dawodu ti o nje Lisibeti Montero, ti o ba awon Olotè lo si ile Adele Moorhouse ni ojo Atalata, lo si ile kan ni Idoluwo lo pariwo ni ita re pe ohun fe owo ti on da ninu odunrun Ponwun ti nwon da fun Arije Idoluwo, nitori akan Arije ti gba owo na pe yio se ni ko se mo yi o. Gbogbo enia pejo sibe nwon si ngbo bi o ti nso sugbbon Arije Idoluwo ko si nile, Kuye wa so pe on yio pada wa nigbati o ba wa nile on yio wa gba owo ti on pada lowo re nitori akan ti o jeje pe yio se ko de se mo loni o, Eran gbò, Aja gbò, tani ko gbò?

Iro patapata ni oro yi. Ng ko moqo mesè odunrun Ponwun kankan, ko si si gaiti o ni ki awa da owo kan ri, beni ngo si dawo fun enikan ko ri: esu ti enia ko da ko ma de ni on ma ko o. Bi Jakisin oniwe Irohina na ba gboju gbaia ki o daruko eniti nwon ni mo dawo be fun.

Olotè ni mo wa ninu awon ti o lo ri Igbakeji Gomina li ojo ti nwon wi, ko si si eniti o ba owo fun wa tabi ti o bere pe si a buwo fun wa lati san bi iru awon oclu bi Herbert Macaulay ti nje ti a gbo pe o gba Igba Ponwun lati fi Eleko si ipo re ti ko si ti se gbangba di oni pe on ko gba iru owo be.

ELIZABETH KUYE MONTEIRO.

NI IRANTI EGBON MI OWOŃ.

Magarida Omolara Andre

Eniti o pa'poda ni aye yi fun ilu orun ni ojo kekankla oju July 1923.

B' o fe gba ohun owo mi,

Ohun to se owon fun mi,

Ngo fi fun o se tire ni,

Se ile re.

Enia da bi efufa tabi ojiji,

Eniti eni re mbe ninu iho imu re.

Pela ayo sh inu didan a o dapò mo

Awon egbe mimu ti orun.

"O di gberè, o d'arinako, o d' oja ala o.

O di gberè o d'odò Olawa, o d'ojò Ajinde."

OJO ANDRE

IROHIN ILU MINNA.

[Lati owo Awamaridi.]

Si Oni 'we-irohin "EKO AKETE."

Mo bere f'oji,

OLUWA GBA NI LOWO IJI LILE O.

Ni ojo die sehin lati nje igbadun ojo to bere si ro arọ idabo. Totọ akoko re sa fode, gege bi gbogbo nkan ti ni akoko re. Ara sile to be ge ti awon elomiran fi nsun di igbati agogo ibise won ba ti lu, ki won to ma wo sokoto won lawo rin. A ko mo ala oru pupo mo loru, a sin tun dupe pe okan otukuluku yio lele fun osu melo kpa si lowo igbe aburadi Iboisi Ino o! Iboisi Ino o! Ategun ti ojo na ma saba nfi siwaju o le pupo ti aya gbogbo enia nu nja pe ki o ma wole mo ni lori. Olorun ko fi isọ eyi so ni o. Oru lati nrigbe ri, Eyi ha tun nko? Gbogbo re ko to ti Ara-araku-yamu to soa bi enipe sounu ma ya lalẹ. Enyin larinka, e fi eyi si ero, ki agan ma ba be ki police to de.

AJA LO LERU, IRO NI APEPE NPA—
MOYAMO ANBOJAH A GBA FUN E O.

Ni ojo Jimo to koja la ri arabinrin wa yi ninu oko to npada bo wa si Zaria nibiti ile owo re gbe fi idi kale si ni peremu lati Oshogbo. A ko tun-le ma so ti Aja lo leru gele re mo, tabi imura re yoku. Womi, egan ni he! O fun wa ni labari gege bi owo on ti agbi le lo de Kano. Owo a ma roke o ni adura wa o. A ki omo re Awawun ati Karimu wipe won ku ilede o; ati G. Mac. pelu.

EWU LO LORI E, EWU LO, YE E.

Ni ale ojo die sehin ni awon gambari kan lo de pakete fun Ikoriko ni agbala won, nitori koriko ko fi won lokon bale nipa otun osin won ti o nboyo ndi onje koriko lojojumo ka ma fa lo pupo, pakete yi mu koriko, sugbon ko mu daradara de ibi pe koriko yi ja ajabo, bi obinrin Gambari kan ti gbe atupa jade latu wa wo koriko yi gege bi o ti nba pakete ja, koriko yi ti tupa, be lo gbe enu le obinrin Gambari yi ni itan; eran ti koriko ya kuro ni itan obinrin yi o le ni eran powun marun. A ki Ajeku koriko yi pe, o ku ewu ajabo ojo o.

Emi ni tiyin nitoto,
AWAMARIDI.

TO LEASE.

A land, area 110 square feet at Qto Island.

Apply to the EDITOR

DE JURE AND DE FACTO.

(By Clifens.)

Shortly after the Restoration (1660), Sir Henry Vane one of the faithful ministers of Oliver Cromwell was executed for treason and beheaded, although he cited a law passed in the reign of Henry vii, that to serve a "de facto" sovereign was not treason.

A "de facto" sovereign is both legitimate in law (de jure) as well as in fact. Whilst, a de jure sovereign is a sovereign in law alone and while the one is in the acceptance the other hides as the moon hides before the sun and its brightness during the day.

The town was startled lately by the news that Prince Ibiokunle Akitoye has been presented to the Government as a successor to the living Prince Esibugbays, as Ekeko. He is neither accepted nor refused until pending the arrival of the Officer administering the Government. That is according to the latest news. Even local newspapers differ in opinion as to the acceptance or non-acceptance of Prince Ibiokunle Akitoye as new Ekeko.

Nevertheless, it is clear to all impartial people that the Ekeko was not deposed but that official recognition was merely withdrawn from him by the Nigerian Government. This was in the time of Sir Hugh Clifford (1920).

For five good years, petitions, addresses, etc. have lain yet no reinstatement of the Ekeko is forthcoming. On the 27th ultimo, a certain number of princes, headed by Yesu Oba and others, presented Prince Ibiokunle Akitoye to the Government as successor to the living Prince Esibugbays, the present Ekeko. As we have said before, even the newspapers are divided in opinion on this perilous subject. It is clear to all, however, that withdrawal of recognition by the Government of the Ekeko does not mean deposition to the native mind. Therefore, the embolism of another Ekeko in place of a living and undeposed one, is unthinkable. That is native opinion, which claims respect from Government.

It is our duty as citizens of Nigeria, to bring the highest good out of the greatest evil, no matter what magnitude, and it is our duty to our fellowmen, and to our God above. When we shall give an account at the last day, to these principles, and not men, in the interest of truth and justice.

The opinion still lingers in some well-conceited corners of the town that, should another Prince be enthroned in the place of the one living, and that if there is any serious disturbance the present Ekeko may be deposed. Who can believe that such a grinding tyranny is possible. The reinstatement of the present Ekeko depends very largely on the united will of the people of Nigeria. Should this Christian magnanimity be exercised by our industrial leaders of both sides or parties, it shall be to our everlasting honour to stand as sponsors or mediators between the Government and the Ekeko.

The reinstatement of the Ekeko does not depend merely on the Government. It depends on the leaders of the people both pro-Government and loyalists. Will they not exercise this magnanimity by pledging themselves as sponsors or mediators between the Government and Ekeko? Or will they consign their country and people to the lot of a discontented people, regarding the British Government with hatred as well as fear and the British Commonwealth with that suspicion with which the south African natives regard the British and Dutch settlers in those days and the fragment of which still lingers among the natives of that country?

As the poet says, "Consistency is the virtue of fools"

Was it not the barbarians, the Ostrogoths that destroyed the Egyptian, cultivated Noman Empire?

Was it not the little white pebbles that were picked from an ashtray that slew the giant Goliath?

Was it not the mere failure of a surprise plan that destroyed the German Empire; or what cannot a little mistake or a few blunders do to decide the life of an Empire?

The man who looks forward to changes in the affairs of the world, it has deceived than he who is convinced that they are in a firm and stable condition."

CLAIPEUS.

BI " ELETI-OFE " KO GBQ EGUN, KO HA GBQ WYQWQYOYO ?

A gbo oro ti a ko sori iwe ti a te simu Iwe-rohin wa Eko Akete ti ojo kerin oya yi, niinu eyiti a so olun si a gbo. (It is so ohun ti awa paja fi ogun re ga ti ni siso) niipa Ganrandi-ko 9c-Ganrandi ti a so ju wa wipe awon omop Dosumu mu lo sode Ageju ni eyi :-

"EVI TI JE O!"

Ibere ti a si fi pari ohun ti a ko na, i'abe GBOGUN-GBOGUN ni wipe :-

"HI A TI GBQ ORO YI SI NIYI O, ATURO NI TAHI GASKIYA?"

KI'o ha ti se, ti "ELETI-OFE" ti owe yi si fi si sige ku, ti o ni owo ra 'nu, niipa siso bayi si a lo Imoun Sokri re, niinu Ewe kerin (Page 4) Ibe re na bayi wipe :-

IWE NI, KI ISE GANRANDI IGA.

Iwe-rohin "EKO AKETE" so wipe awon omop Oba mu Ganrandi Iga lo si Ipadu won Iodo Rasidani si ojo kookandi-logbon oju June i' sughen agbani a wa idi re bi otto ni, bi iro ni, awon omop Oba so fun wa wipe iwe ti Colonel Moorhouse ko s' we niipa a nife Je Oba, a ko fe Je Oba, ni 1923, fi awon mu dani lo!

Member, orq re o ! !

Bi "ELETI-OFE" ko ba mo itumo "Amidere," eyini ni a ni yi-(?) eyiti a fi bere ti a si fi gbohu oro ti a ko na, ti ko ba si tun mo itumo "Aihun" tabi "Gaskiya" ti a fi pari gboloahun oro na, o ye ki o wo mu ki awon tun u bi ?

ED.—EKO AKETE.

TO LET OR LEASE.

All that piece or parcel of land with the buildings thereon, situate at 106, Denton Street, Oyingbo Market, Ebute Meta.

Apply to the EDITOR.

A LEADING EDITOR TALKS ABOUT NEWSPAPERS.

At the centenary celebration of the Halifax Mechanics Institute Mr. Arthur Mann, Editor of the Yorkshire Post, addressed a meeting on "Newspapers in national life Mr. Mann said :-

"The first function of a newspaper was to tell truly the news of the day, to give a faithful record of events published apart from any attempt of propaganda, leading up to the leading articles. The newspapers then published and the readers tried to find the importance of their own concerns and with differentiation and it strove to give details accordingly to what was more their interest or duty lay. It was the duty of the Press not only to give the news fully and as fully as possible but to present the news of the day in proper focus.

"The newspaper was not serving the public rightly if it gave undue space to the ugly things of life, and ignored or gave comparatively little attention to matters of a more elevating and inspiring character. At the same time he did not believe public interest was served by the suppression of news simply because it dealt with the unpleasant side of life. Public interest should be the guiding consideration.

"The influence of the Press on the character and happiness of the people for good or evil was, he thought, never greater than at the present time. The leading newspapers were doing their utmost to focus opinion on the problem of the day; trying to ascertain through special articles, correspondence, and interview, the opinions of the best authorities on schemes for the revival of industry, directing attention to technical developments which might bring many changes in our social habits and perhaps give us a purer atmosphere; doing all they could, whatever their politics, to support the schemes in their call by the nation to pull together in these trying and difficult times.

"The progress and development of the human race depended on ideas. The newspaper could be described as the training house of ideas. Ideas, through the newspapers, went through the crucible of public controversy, and in time were accepted or rejected.

"He asked the public to realise that just as journalists had a responsibility to the people, so had the people a responsibility to journalists, to try to discriminate between what was false and what was true; between what was fair and what was biased; between what was obviously inspired by a desire to promote the public good and what was prompted by selfish and worldly gains. They often heard of the influence of the Press upon the public; let them not forget the influence of the public on the Press.

—Public Opinion 10/6/25

ENIKEJI,

Aso oke to yanju mi lo lo do Iya Afun Saamota Iko Qlortin fun tita, oroku oyoku ni owo won, lo bere ni 3, St. John Street Ifeko, lets ile Johnson Agbejoro.

THINGS WE WANT TO KNOW.

1. When was the cooking first introduced; was it before or after the fall of man. If after, on what occasion was the first cooking done, and by whom, please?

2. Why did the tug boat "Hercules" get below the water with the loss of lives, than above the waters with an "Herculean" strength.

3. Will the police please tell us, how many pedestrians crossed to and fro Denton and Carter bridges on an average daily, besides vehicular traffic and how do they regulate traffic during market days, how many days do they keep a "suspect" during investigation before disposal, or otherwise?

4. Congrat is given to the many recent discoveries of stolen, articles by the Senior "Tect" an "Eagled-eyed" friend.

5. Why on earth is three month's vacation given to the High Court, and such advantage is not extended to the Police Court?

6. Why is Plague, Epidemic, Yellow and Black Fever raged in Lagos where advanced sanitation is in progress more than other towns where sanitation is nil: will the Medico say?

7. Why is Idunmagbo bridge still under danger for vehicular traffic—why traffic lingers to know?

8. Our congratulation goes to the Editor for becoming 3 years of age this week. Any Readers of this Paper may give an ipkling of any reply not necessarily, all to the Editor of this paper.

MARY BULL.

[Copyright]

"EKO AKETE" LAW REPORT.

[Lati ọwọ Atolugbokin.]

Suit No. 215/25.

ARTHUR RAYMONDSON DAVIES

versus

EMANUEL ALAO OJO.

Lọya Montacute Thompson ati Adekunle Wright ni o wa fun Ogbeni Davies.

Lọya E. M. E. Agbebi ni o wa fun Emanuel Alao Ojo.

"£300 for the serious injuries sustained by the Plaintiff on the 23rd day of April, 1925, through the negligence of Defendant by obstructing the public thoroughfare with his Car without a tall lamp or any other light of a signifying danger."

Lọya Agbebi ni ẹniti o pe ejo papa jebi *Contributory Negligence*

Lọya Thompson dide, o tu ọrọ da sile gege bi o ti je wipe Ogbeni Arthur Davies ko jebi, ati bi o ti ni eto si ejo ti o pe Alao Ojo.

O di oṣe ti o nbo ki ẹ to ri irohini ejo gbadun ati gege bi Adajo M. L. Tew ti da ejo na si, ti o si fun Ogbeni Arthur Davies ni are fun eto re bi o ni lati pe ejo yi.

(Koi ti pari.)

Before His Honour M. L. Tew Judge. On Thursday the 25th day of June 1925.

Suit No. 121/25.

TIAMIYU OLUNDÉGUN

versus

CHIEF AKINLOLU OLOTO, LEMOMU KASUNMU OLOKODANA, OTENIYA BASHOHUN, AKBANYA

MOGAI & BAKARE OSHERU

Lọya Johnson ati Abayomi lo wa fun ẹniti o pe ejo. Lọya Taylor ni awon yoku gba.

"£168 being damages and expenses incurred as per particulars on the land sold by the defendants to the plaintiff on the 22nd day of November 1924, and to which land it was adjudged on the 4th March 1925, the defendants had no title."

The plaintiff also claims £82 for loss of bargain, times and worry as a result of needless litigation.

Lẹhin ti Adajo gbo ọrọ ẹniti awon "Debe-c-de-to" tan, Adajo ni on da Tiamiyu Olundegun ni-are ki awon arabi la san £125 (Ogofa poun ole marun pelu poun medogun sile medogun) owo irin ese (£15 15 0 costs.)

Before His Worship M. C. Green. Police Magistrate on Monday the 29th day of June 1925. Charge No. 1218 & 1219.

POLICE

versus

JOHN & ALFRED

Olopa mu won fun ẹsun wipe nwon gun *Motor Cycle* sare nwon si fi kolu enia, ẹniti nwon fi kolu ni obirin kan ti oruko re nje Salimotu awon Odaran

mejeji ni won jebi. Adajo ni ki won san šile
mewa-mewa enikankan.

Charge No. 1180.

POLICE

versus

ABUDU SALAMI

Olopa mu fun esun wipe o ji sokoto; awon Olopa
ni awon ko ba ro ejo mo. Adajo ni ko ba esere
soro ko ma lo.

Eyin okawe wa, e o ri ejo to wa larin Arthur
Raymondson Davies pelu Emanuel Alao Ojo ka
ninu iwe ose to nbo ni kikun. Ejo awon Ogbeni
mejeji yi Adajo M. L. Tew ti da ni ijo Monday
ijo kokandilogbon oju June 1925, o si fun Ogbeni
Davies ni are.

Emi ni ti yin nitoto,

ATOLUGBOKUN.

"LET HIM THAT THINKETH HE STANDETH, TAKE
HEED LEST HE FALL"—ST. PAUL.

A CLERGYMAN UNFROCKED.

We regret to learn of the disconnection by
dismissal of the Rev. Samuel Joseph Gansallo,
B.A. (Anglican) arising, it is said, out of the
decision, or findings of the Advisory Board to His
Lordship the Bishop of Lagos, which sat lately,
consequent on the delicate charge preferred
against him, and of which he has been found
guilty.

MUSIC LOVERS.

Now in stock limited quantity of latest dance

Records:—Fox-Frots, 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.

Stop Press News.

There were great rejoicings in the
Native Village at Wembley a few days ago
following the birth of a son to Sergeant-
Major Joshua Ajayi who is in charge of
the Police detachments at the walled city.

—Reuter's 10/7/25.

Eko Akete joins in congratulations.

OUR 4th VOLUME

NEXT WEEK.

SPECIAL ARTICLES IN EITHER LANGUAGE

WELCOMED.

Preachers for To-morrow.

AWON ONIWASU QLA.

CATHOLIC.

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.)

(Benediction) Isin Ibukun.

4.45-5.30 6.45-7.30.

St. MICHAEL'S) Lafiaji.)

MORNING. 7-8 8.30-9.30

EVENING. 5.45-6.30

ANGLICAN

Time.	Preacher.
9 a.m. Christ Church,	The Vicar
6.30 p.m. do.	do.
9 a.m. St. Paul's (Breadfruit)	The Archdeacon
6.30 p.m. do.	do.
9 a.m. St. John's (Aroloya)	Rev. H. V. E. Johnson
6.30 p.m. do.	do.
9 a.m. & 6.30 p.m. St. Peter's (Alapako)	Rev. S. V. Latunde
9 a.m. Holy Trinity (Ebute-Ero)	do.
6.30 p.m.	
9 a.m. St. David's (Jordan)	Rev. J. H. Ogunro
6.30 p.m. do.	do.

WESLEYAN

10.30 a.m. Tinulu	Rev. L. R. Potts-Johnson
7 p.m. do.	do.
10.30 a.m. Ereko	Rev. A. N. Cole,
7 p.m. do.	Rev. D. A. Tekoe
10.30 a.m. Olowogbowo	Rev. E. E. Williams
7 p.m. do.	„ S. A. Pearce
10.30 a.m. Obun Eko	Bro. E. Davies
7 p.m. do.	Bro. P. Hoare
Williams' Memorial	Wesleyan (Ebute Meta)
10.30 a.m.	Rev. D. A. Bababunmi
7 p.m.	Bro. S. O. Sowe

AFRICAN

9 a.m. Jehovah Shalom	Bro. J. C. Ogunronbi
6.30 p.m. do.	Rev. Supd. D. A. Hughes
9 a.m. Christ Church (Ebute Meta)	
6 p.m. do.	
9 a.m. Bethel	Rev. A. Abeyadd-Cole
6.30 p.m. do.	do.
9 a.m. Zion	
6.30 p.m. do.	Rev. J. Sotayo Williams
9 a.m. Salem Church (Ebute Meta)	
	Rev. N. T. Williams
6.30 p.m. do.	Rev. J. A. Wright
9 a.m. Bethlehem Church (Ebute Meta)	
	Bro. M. T. Akingsowon
	Bro. J. E. Sowonola

10. a.m. African Methodist Bro. W. K. Fafunwa
7 p.m. do. Bro. J. A. Oshodi

BAPTIST

10.30 a.m.
6.30 p.m. Rev. J. R. Williams
9 a.m. Ebenezer Rev. E. C. Alabi
6.30 p.m. do.
9 a.m. Araromi
6 p.m.

ISHOLARIAN.

7.30 a.m. Ilupesi The Founder
7 p.m. do.

ST. STEPHEN'S (EPETEDO)

9 a.m. & 4 p.m. Rev. J. G. Campbell Patriarch
AHMADIA (ISLAM.)

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

ZION CONGREGATIONAL

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

ARMY

10 a.m. Glover Memorial Hall
Capt. Jones and the cadets.
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,
J. P. A. Taylor

UNITARIAN

10 a.m. The Minister. (Arapa Hall)
6.30 p.m. do. 21, Williams Street

AFRICAN FAITHIST KOSMON

5 p.m. 8, Shitta Street. Bro. A. Gbogboade

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 orişirişi, Ọna-ọfun ti o ndun-ni, Ori-fifọ, Arun
 Awọ-ori, ati gbogbo Arun Awọ-ara.”



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