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Ẹ fi owo ati Letter ranṣe si Editor.

GBOHUN-GBOHUN.

ẸNI 'O KE'WE Ẹ KU IYA, AWA
NNAWO "KALAMU".

Nlọlọyi ni a gbọ pe Alufa S. J. Gansallo ẹniti a daduro ninu iṣe Alufa re ni Ebute Ero npete a ti bere Ile 'we giga fun awon oḍomokṣnrin nisisiyi, oke Ebute Meṣa ni a gbọ pe Alufa na ṣi ko si. Qwọ a ran o!

OJO PON'MI F'OLE WE.

Win ojo ti ẹnun ijo melo yi ṣi dawọduru lati nkan bi oṣe to koja; diẹ ninu awon sukuru awon omode ni o ṣi ni Monday oṣe yi.

ESU SOMO OKONRIN TO FI KOTU SẸRE

Faun ni Adajo Kotu Opa Oba bu poun marun (£5) ni sisan s'apo Oba fun Ogbeni George Sanya da Costa ti o nse iṣe aṣewe ni Epetedo: ẹnun ti a fi sun ni pe o se iwe ile yiyoda (Transfer) fun awon kan eyiti a sope o je iṣe Loya ni ṣiṣe. A ba arakṣnrin yi kedun olo apapandodo yi, papa nigbati a ba wo ti gile meji (2/-) pere ti o sope on gba fun owo iṣe on lori iwe na!!!

IṢELU (II).

"OHUN TI A BA NSE L'A NDOJUKO."

"BI INA BA NJO ILE ALADUGBO ENI OMI L'A
NDA SORI ORULE TENI."

Si Oniwe-Irohin Eko Akete.

Ana kekere ko lo se mi lati gbọ lenu asiwaju ati alamulegbe mi. Atari Ajanaṣu, wipe gale-gale mi lo mu sababi nifohun on. I se tohan wa. Afajodi wo ni mo ha se si egun-nla-ti-nifohun-bi-ena to tobe? Mo toṣe gafara loṣe ẹnikeṣi to wu to ni

koṣkoṣo kan si mi, mo si juba kekere ati agba fun pere ti mo tun lo siwaju yi. Ng o ba t'ote de ile Eko Akete; ng ko soṣe ri, nko si taama lati soṣe lai-lai, nitori oṣe ko ye omeluwabi ko si nranlulowo. Iṣe rere ti nse oṣo enia ni mo se. Anfani ati ilo-siwaju ilu nikan ni mo ba lero, iyeṣi si ni mo toṣe pe ki Oluwa na je ko su mi lati ma lepa. Ṣugbon gege bi o ti je pe ko si ẹnun to pe, ko si si aṣekankan maku aṣi Oba Olorun, mo le si oṣo kan ti mo fi aimomo sise, ki e jowo ma ṣai forijimi ki e toka si ibi ti aṣiṣo na gbe wa nitori ijimi. Ti aṣobote mora yen k'a tu u dana nitori ko si oṣo nibe. Bi Professor Deniga, Megida wa, ba je bi a ti pe e, ko da mi loju pe o le ni oṣe nla oṣe bayi lo wun on lati fi kun'ra. Ng ko nse alakoba Olorun ma si je ki ng ri ogun akoba lailai! Amin! Atari, k'olumo ma b'olumo je ni imoṣeraye o!

Lori oṣo ti ilu wa—ohun to ba ṣa adun ni lo nṣo l'oro ẹnun—o ye, ki a ti ina funtan ati aṣon tutu ma ba oro na bo, nitori ẹnun to ba a lo lo ku sori re. Ipo ti ilu Eko wa loni ko ye awa ara inu re. Ipo Oba wa ipo ibanuje ni; ipo awon Ojeye ke, onko ni l'omina. Gege bi gbogbo re si ti nlo yi o to ki a sṣu oro na taratara ki a si wa ona ti atunse le fi de ki gbogbo re yanju, k'o tu, k'o ba. K'Qbangiji f'ona han wa!

Rogbodiyan na o pin si ena meṣa. Awon sonmori-ilu ni Kiriyo ni Musulmi ya si ena meji nṣun si nba arawon se kokowa debi pe awon ki sowopo se ohunkohun, ani ohun to je mo ire ati anfani ilu aṣi bi Ijoba ba je oye akeweje larin wa. Pelu be na ijakadi ni nigbami. Iyeṣe be. Oba wa ko ri iyonu Ijoba lati odun merin pelu abo yi wa oro na si tun wa ni idikoko siṣeṣe. E ko se iyeṣe leji. Lori re na ni awon Oloye wa ti nwon ti nje itunu-ilu wa di ẹnun ti a da duro loṣo Ijoba lori oṣo ti ko ni lati gba crojo to ba je pe a ni awon esela to ni tokantokan di oro ilu mu ni Aṣaju ilu. A bere f'oji o! Ko dede ti a se so be. Bi a tile wipe Iweṣi ni Ijoba filu wa nipa bibawijo ti nwon ba awon Oloye wijo pe nwon ko nani Asoju Oba, Gomina Clifford, nigbat, o fe lo, iyeṣe ko ju ohun ti awon agbagba (ti-agba onile, ti ngba alejo) le ko bi dangi lufi fe lo. Ki a bu ni a-o bu ni to wo o, siṣi ni awon sonmori Eko ti nwon le so pe awon ko gbo pe gudugbe nfe fo. Nibiti otito ba wa o ye pe ki oṣo lo wa bi sapam si. A o so o laini koṣikoṣi pe o nwa ki o to be.

Aghabga ti le joko ro gboḡbo re jinle ki nwon fi wopokḡ ḡe ada ki awon ḡe aroti fun awon Oloye lo siwaju Bale-ilu ni oḡo buruku ti a wi na. Sugbon nigbati iyeḡ ko lo gegebi a ti wi yi, ti ipade na si ro gegebi nwon ti rohin re, aghabga ko ba ti tun fi oḡo ona silḡ ki nwon na pariwo lasan nigbati oḡo Oba si diju gegebi o ti diju nigbana titi di iseyin. Itan ma ni gboḡbo iyeḡ ke o.

Eyi ti a ri ni ogun gboḡbo darudapo ati airoju ta ba ilu wa yi ni wonyi :—

1. Ti a ba yan oḡe nḡe la fun tan a. Eniti a ba si fi han aye pe eni wa ni a ki tun pada dojuti oleware, ka fi idi re jalḡ. Oḡo awon Oloye ko nḡe oḡo tiyantiyan ti a ba fe so etḡo ti ko ba si si makaruru. O to ki awon Baba wa—Iba nyin o, alaiye I—ki nwon kan si awon Aḡoju-ilu ni Igbim-asona pe awon fe nwon lati ba won de iwaju Bale ilu. Awon metela—Singulu, Mo, ati Jonsi—ko nḡe gbewesere ti nwon ko fi ni mo ona ti awon ma fi tu oḡo silḡ ti Bale-ilu papa yio fi ba awon Oloye kedun nipa ti alikolo sin Gomina to da gboḡbo aiseḡo to wa ni le silḡ. Nigbati nwon ba la oḡo ye Bale-ilu tan, on papa yio ba won daro ni, nitori yio ri gedegbe pe aile ri okan ara eni ko je ki won mo pe awon Oloye ko je fofudi Iḡoba arara.

Nigbati ti Iḡoba ba ku tan, ti nwon si toḡo gafara pe o jo be ni, ki nḡe be, awon atokun nwon yio wa mo bi a ti nḡo ti Bale-ilu yio fi mo bi irohin ipade-ielebi ti dan ilu to. Beni, beko, ibe na ni a bu ni a ko bu ni yio ku si ti ireḡo yio tun bere larin Bale-ilu ati awon Oḡoye-ilu. Ti eḡe awon Oloye ba tun pada si oḡo Iḡoba, enu wa yio tubo ranle ni ; rudurudu oḡo kan yio si pati.

2. Ti oḡo awon Oloye ba duro tan, ki nwon mu ona pon lati ni elegbe ti yio fi je pe edun kedun ti apakan ilu ba ni, ohunkodun to je irira tabi aidara ti Iḡoba ba le gba yewo, awon Oloye yio ma gbe e lo ba Bale-ilu fun atrase tabi ayewo. Ohun miran ti nwon ba le fi se iranlowe fun ilosiwaju iḡe ilu nwon yio ma mu u lo. To ba si je pe nwon ba kobakungbe kan pade lodo Bale, nwon yio ma fihan awon Aḡoju pelu oḡelu ti nwon ba f'okan tan fun imoran to ye, tabi fun dididese gegebi oḡo na ba ti gba.

3. Ti ilu ba niḡo daradara nwon le se alamori ona ti ti Oba wa yio fi yanju. Alafia ilu nikan ni eḡe lehin ibeji. Bi Alifa ba si ba wa to u ti awa na nsapa lati ma ba Iḡoba ḡelu lo, ti a si ni egbonina pa awon alatako-ilu, Olorun kanna ti nḡe Oba awon Oba yio ro Iḡoba ninu lati gba eḡe on ajo wa fun Oba wa Eleko.

Lati mu alamori wa keji yi ye enyin enia wa ti inu nyin poruru nipase oḡo Oba wa, a o ḡe akawe kekere kan.

Niwon odun kerin ḡehin, Oba Asante, Perempe, ti Gesi ti wa lo si ilu-okere lati bi iwon odun

medogbon ḡe iwe ranḡe si awon ara ilu re ki a jowo ba on beḡe ki ilu ma pa on si ilu—Awon Agonyin ti eḡe okun si kan si Gomina to Iwe-irohin ilu si gba oro na so. Ni ilu Oḡo ofa-abele ti ru sode, Sekitiri agba ni lati wa ḡe. Ki a ma da a lo wo-ona, Sekitiri ni ti Gomina Ankara ba de ile nko on yio ba a so o. Gounso ni ilu pe on gbo, on yio fi si ero. Nigb ḡe, Gomina wa so gbayawu pe on ko ro pe yise titi on yio fi pari akoko on ni ile Agonyinitoripe oju ilu ko jo pe bibo Oba Asante laia daro, awon agba Agonyin tun sorikodo. I lu pe laḡe gboḡbo Oba Agonyin nwon si se okan ninu ipinnu won pe ki Gomina jowo ḡe Sekitiri agba ki Oba King yonda fun Perempe awon enia re lati bo wa ile. Ipade tun awon Oḡoye Asante. A si ko won ki nwon ara won bi Oniduro pe peke ko ni mi bi Iḡobe da Oghoni awon silḡ. Iḡoba da pupo awon emeware ti ko yi ko silḡ nwon ni tire ḡe gbero, sugbon yio se-ise. Ipade Congress ti tun ḡe ipinnu lori re ninu ajo ti nwon se ni Oba Awon oḡelu si tun bere si fa Gomina laisimi. Awon Oloye Asante kowe nwon si fi ara won ḡe onid Lakotan, Perempe pelu Dokita Jonsi Olofin, nwon si jobo ninu Oko kanna. He ti yio ma gba nwon si fi ipile re lele ni loyolowoyi. Ki ba wa na pari si rere. A juba awon alaiye o!

KEKERE-ILU

ANOTHER GREAT DREAMER

Nigeria, or rather Lagos, is indeed progressing on spiritual lines. It was only last year a small group of fanatics were sent to gaol for transgressing some sections of the Criminal Code as a result of some swollen-headed "Inspirationists" they were reported to have received. As if this is not a sufficient lesson, as recently as last week another great dreamer has sprung into being under the auspices of a religious movement in Lagos. It is not "Inspirationist" this time; however but "Vision."

The drama in this strange "Vision" staged on board Noah's Ark which anchored, perhaps on the Marine Parade, was witnessed by a large number of people. The seer named some people who were admitted on board and some who were rejected. But what is Lagos becoming?

After all, one is at a loss as to whether the whole thing is a practical joke or a mere pipe dream!

SOME ONE ON BOARD.

DAWONRU NI O NITOTO!

[Lati owo KEKESE-EKUN]

Me jubba o!

Mo toro gafara lowo awon ara ilu Eko wa yi ni Agba ati Ewe, l'okourin, l'obirin, t'onile, l'alejo, ki nwon ma sat jowo ba mi lo ye iwo rohan Eldi-Ojo, ti *Wednesday June 10th 1925*, wo si we 6/7 bayi :—

"Lati ehin wa ni a ti nso l'emplemo pe ki awon Oloye wa lo toro galara lodo Ijoba pugbon lehin igbati a ti ka Iwe-irohin *The Lagos Weekly Record* ti a wi yi, awa ko ti obun ti o seti a iba fi so fun won pe ki nwon lo tuba ; kaka be ipo wa ni lati so fun awon Oloye pe bi Bale Ilu ko, toro atoriji lowo won, ki "onile gbe le ki ise odi iyan." s x x x x niwon igbati awa ki iba te gba leti awon enikan, ani se awon ero eri yi mi Major Birrell Gray di ni kelerere loju wa, afi ti on papa ba toro atoriji lowo awon Oloye awon Omo Onile, bi beko "ki oke re lo gbe igbati ni'le Oye."

Labin ti Dawonru yi (gese bi Omo Oba ti pe awon Eko Akete ose to koja) ti so oro, tabi fun awon Oloye wa ni imoran wipe "ki onile l'owo ni ki ye ja tan, tun ka iwe-irohin re ti *Wednesday July 22nd 1925*, wo lati ewe kafa titi lo de ikeje, saba "Awon Oloye Omifla-Funfun ati Ijoba " ko tun gbo nkan to tun nso, ani to ti so fun awon Oloye wa ti wipe bolinari-lomari, won ko gbo do lo bebe ati bi Ijoba ba wa be awon, o tun ni ki won tun lo bebe. Dawonru ni o nitoto!

GOOD MARKET.

Goiorthea Specific, Moloko Mone, A & D. Bula Mutadi 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!!!

IS AHMAD A PROPHET?

WE SAY NO!

The human being is more or less the greatest here or man worshipper. This one is able to watch, through the process of time, how a fountain and one more men, like any carrier on the Marina, were being deluded after their death simply because they had the chance of achieving certain civilisations which, but for want of efforts on the part of their people, could be achieved equally by anyone. BUDHA, KRISHNA or even our local SONGO was a more man. Any of what the more personages would have simply laughed at if they were to think of him to-day were he living.

Such, to some extent, is the case with Ahmad of Qadian. The idea of receiving a God-sent Mahdi who will reclaim the world from sinful tendencies back to Islam is already popular among the Mohammedans. Any amount of Mahdis have arisen, and, where they happen to prove themselves troublesome under European Government, they are either fought with and conquered or sent to asylums where their dream of reclaiming the world materialises in a way : for the Government thus secure them a "Milk-and-honey" if only to them and no one else!

We all know what a great dreamer Uthman Dan Fodio was in the Northern Provinces and what fate he had met with in the hands of the Powers that be. As recently as last year the Nigerian Legislative Council had to approve of the deportation to Buca of another Mahdi who had been causing some trouble.

The distinction, however, which Ahmad of Qadian has over the other Mahdis is that he did not venture to lead any agitation against his Government—otherwise Nigeria may not have heard much of him—on the other hand he preached loyalty to his Government.

Some extracts appeared the other day in an issue of *The African Messenger* above the pseudonym "ALICAT". These extracts are supposed to represent Ahmad's *Yasasima urba* and deny the Prophethood of Ahmad. As recently as the 4th instant another extract appeared in *The Nigerian Spectator* supposed to have been written by Ahmad in his life-time.

Well, *Chakum a son Gwi*, as the Frenchman would say the whole question resolves itself to this : That Ahmad either did contradict himself or failed to realise his Prophethood until the eleventh hour of his life.

The fact of the case is this : Ahmad did leave an exemplary life : He did reform his people (as much as he could), but fortunately he was a believer in the Holy Quran and, in effect, in the Seal of Prophethood with Mohammed. He, of course, claimed no prophethood and it be were to live to-day to see things as they are, he is sure to wonder, like Alice in Wonderland, what is the Ahmadia Movement and who are the Ahmadis!

SHOW-ZEAL.

Ogun Iko, Ogun Orin, Adakule, Inukun, ti obirin ko ba ri nkan re; aietefe loyun, Apeta, Igbe Eje ati ti Soro, Aiperi, alsan miran, Ori ja-jo-gun, Madarikan, Ebi il-e, Adu-Ahon, Egbu.

E lo kesi E. A. OGUNADE, 49, Oifin Road,

Eko.

OTA NLU ILU IBAJE QLORUN OBA KO NI JE O DUN.

Melo la o so, melo la o wi, nipase oro omode-konrin kekere yi, ti o nje iru apeja bayi. O si je kan ninu Ijo awon ouigbagbo ni Ilu Ikorodu. Ijo ti a npe ni *Bethel Church*. O si je omo ti o je wipe gbogbo enia mo ni Ilu tobe ge ti o je wipe o da Egbé kan silé ni arin Ijo, ti a npe Egbé na ni *Young Boys Providence Society* Egbé kokoro ti ni Qlorun se Iya, o si je *Manager* fun awon Egbé na (ki e si ti ibi Işana kiyesi ogun, owe ni) e wo oruko nla ti omo na nje yi, o je oruko nla, o ni on J. O. Shereef. Apetan fun oruko na ni Jacob Oke Shereef Folami fun awon ti ko ti mo gbogbo, omo to je wipe o sami ni odun 1924, tobe ge enikeni ti o je wipe o de lie ibiti omo haya ni Eko yio kan sara si Qlorun fun orişirişi aworan, o si je kan ninu awon oşise G. Gottschalek li Eko. o no ti a nwi yi o ngbe No. 14, Isasi Lane, Idumoyinbo Lagos, enikeni ti o ba wa rere fun omo na oluware yio ri rere. *Amin.*

Qro re o gbogbo aiye.

JACOB OKE FOLAMI SHEREEF
Ikorodu and Lagos.

THINGS WE WANT TO KNOW.

1. I understand that Bananas, etc. will soon be no longer, although it is sweet and easily digested, and very nutritious to the human system, yet the Medical Dept. is raising a crusade of annihilating it—will the Director of Agriculture please come to its rescue—before Banana will cease to exist?

2. Will the Municipal Engineer, take a walk, round Tinubu Square near where the Motors and Lorries are stabled for public catering and see the condition of the roads during the rains and say whether it reflects any credit on the Department collecting rates, I may mention other streets—Bangbose, Qdunlami, etc.

3. What is food to you is poison to us! very often on your way to the suburb say Ebute Meta, you are being asked by some folks, where is your inoculating ticket hard by Qto Bridge: if you happen to forget it, you are requested to see a Doctor by a shed—a first pruning is given on one's arm if you haven't but if you cannot produce a ticket, a second pruning will be made because you have not your "ticket" with you, this second ticking is the unwelcome complaint—Are the Doctors receiving any fees from the Government?

4. Will the General Manager please arrange for excursion trains during Public Holidays say half fare, for double journey trips say Akoka, Ife, etc.

5. Can you say whether "Ayiluka" is still breathing or is "Iluyika" somewhere in some obscure quarters please.

6. What sort of out door games do you advise our women folk, besides Tennis, our menfolk have a lot, while ours is limited. Can you remember any?

7. Why are Garden Seats not provided along the Marina, where one can calmly sit to inhale those sweet odours of the beautiful flowers instead of allowing the sweet fragrance to rot?

8. Is it lawful for Photo-artist to expose to public, the "Shadowy views" without having the formal consent of the "originals" Legal advice.

9. Exchange makes no cheat, or robbery when it is equal value. Surely you do not mean to say I should exchange my husband for yours because husband is husband and vice versa. Can this be done?

MARY BULL

IN MEMORIAM.

In ever loving and affectionate remembrance
of my beloved friend

JAMES ADEMOLA BANGBOYE

Who departed this life at Offa on the
26th July, 1922.

"This month brings back sad memories of our loved ones gone to rest;
And those who think of him today.
Are those who loved him best,
We cannot close your hand, dear friend,
Your face we cannot see;
You are ever in our thought;
Though death divides, but memory clings.

OBADIAH I. REIFF

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 25, 1925.

OKUN LÈ M'APARO, K'O D'ÈGBÈ
M̀ỲK̀K̀ỲỲ?

Aisimi, aibaye ti diẹ ninu awọn Iwe-irohin ilẹ̀ yì nṣe nisisiyi, pe ki a lè wa ọna ti ọrọ awọn Oloye wa yio fi gun, ti nwon yio si tun di ẹnì arijo, ẹnì ariyo-ọṣu lodo Ijoba ko ha jẹ ohun ti o tọ ti o si yẹ bi?

IFA NI "AJOWO" OHUN TI A BA JOWO
LO NGUN.

Ti o ba jẹ pe ohun ti gbogbo wa ba gbarajo jowo lo ngun, kilo ha ko si Iwe-irohin *Nigerian Spectator* ti Satide ọṣẹ to kọja lori ti o fi yo "suti" si "awọn ẹnì ami-croro Oluwa" wonyi? nigbawo ni Apo Èkun di ikalasi ọmọ-titun? anisẹ, nigbawo ni awọn Oloye wa na di ẹnì-iwole, ẹnì iwọsi lodo *Nigerian Spectator*. E jare! È gbọ mọṣṣaji ede ti o lo na:—

"The majority of the White Cap Chiefs took a course of action recently in a certain public matter which brought them into conflict with the Government..... It was an act of stupid and senseless arrogance, but the Government gave the Chiefs ample time to recover from their madness and rehabilitate themselves but this the recalcitrant Chiefs have steadily refused to do."

Itumọ rẹ niyi lode wa:—

"Niloṣoyi, ogoro awọn Oloye Onifilafunfun ṣe nkankan ti o jẹ mọ ilu eyiti o gbe nwon gburun Ijoba iwa alaironu ati iwa-omugbo gbà ni nwon hu; sugbọn Ijoba fun awọn Oloye na laye ki nwon ba le ji kuro ninu orun-wèrè wọn, ki nwon si tun wa nirepo pelu Ijoba, sugbọn awọn Oloye olorikunkun yi kọ jalẹ lati ṣe bẹ."

Oṣe, Igida! Iba ṣe pe igi lo da ni, a ba fi dana, chun ti o da ju igi lo: ojo to rọ lo jẹ ka ri kókó ìlì agba, Hun un! irufẹ ede ti o yẹ loju *Nigerian Spectator* lati lo si odidi awọn Oloye Eko niyi, ti o si tẹ fun gbogbo aiye lati kà! È nṣe ẹ! Howu kini 'un na? kini kẹtẹkẹtẹ lara kẹtẹkẹtẹ, a-gun-fese-wolẹ: a le-pon jẹbẹ lakisa?

Bi Iwe-irohin na tilẹ jẹ gb'ojure lẹ Ijoba awọn Oloye lo ha to fun un fi gb'ojure? A ṣebi awọn Gẹsi lo to l'owe pe (*Do not strike a man when is down*) cyini ni pe, Mase tun kó ti ẹniti a ba ti lu bo lẹ: ibasepe Iwe-irohin *Nigerian Spectator* nani owe yi ni, lo kiba ti hu irufẹ iwa ailẹkọ bẹ, irufẹ omi yobo, itẹkute omi ọna.

Ni koipe yi ni gbogbo ilu gbogbo pe Aṣaju bu awọn Oloye na, ti ọrọ fi di ti gbogbo ilu: nigbati o se n ṣe iri nṣebo o didie: sugbọn e tun bi awa-ara-wa ti nko ẹbu sakkajia, awọn ti a npe ni Aṣaju ilu nipa Iwe-irohin ti a ti ntokasi lati oni: nigbati a sope Oyinbo fi iwọsi ni ọrọ ọnu (*oral*), awọn Oloye ti won jẹ Enia Dudu awa, a berẹ si fi 'mu sokun bi elegba a si nkun kakiri bi olobonunbonni eyi to, o si yẹ bẹ, sugbọn nigbati Oni-irohin *Nigerian Spectator* ti o jẹ Enia Dudu ti o si jẹ ara ati eji wa papa ni igboro yi si tun ki gègè mọlẹ, ti o ẹbu tire—ti o fi bu awọn Oloye kanna yi nkọ? eyi ti jẹ o? irufẹ yi ko ha fi ara han gedegbe fun eni ko ri pe awa-ara-wa la-nṣe'ra wa: agbe mọ-kan-kosi, Awo lo wọ'nu awo!

Ni ilẹ̀ yi nikan ni a tanma pe a nka awọn Oloye si nipo won, sugb ẹ lo si ilu oke, ẹ lo si bi Ibadan, mi ẹ lo ri bi gbogbo enia ati oyun-inu, aṣe-idi ti nfi ọla, ọwò, eji ati iji to fun awọn Oloye wọn: ki ẹṣu ṣe akintu akirijeun kan ni'lu ibe ki o ta felebi bi igbati ẹnikan ni eṣe on ta felefele, ko le jokoje—si awọn Oloye nibe, alẹ ojo na to lẹ, bi "tete" ko ba irufẹ Ajimọ-afirufonna bẹ, diẹ lo mǎ k Talo ni ẹnì bikoṣe ẹnì t'a fẹ, bi O ko ba kọ irufẹ ẹnì bẹ ni 'Fa, ori le t bẹko ni bẹ ri.

Kaka ki a gba eruku ti awọn Oloye wa lẹṣe, fari ẹlẹṣe kọ ni pupọ ninu nṣe: eyi mu ni ranti ọrọ wiwuwo ti o wa kan ti ko ju iwọn ogofa ibuso si nibi lo, ọṣ fun ni lakoko kan: a bi k

Ere ti ki nsaba ma gbojugbaiya toka ato ati aye ti o wa ni Ijoba ilu na si o si te fun gboibo aye ka; e gbo si ti o fi: "O seun, o ya t'ò le mi lo aro ni lu yi wayi: bi mo je mọ lewa i mo yanran, esekese la o ti ranse pe ilu npemi, ti mo ba si lo soḍo awon Alada-nla ibe. ogafa ni nwon yio ti ki ipori mi fun mi pe "Omọ tani o?" ohun to le gbẹhin ere-egale ti nwon yio ni mo se na nipe, nwon le pase pe ki nko asù" mi kiakia ki nsi dori ko ona ilu mi: esi yi ko ha p'oro je bi?

Ip ko ri bi eru-jeje ti wa lara awon Oloye Ilu Oke: awon Oloye tiwa nibi na ko ni awon kan to je ara-ilu wa pāpā nwo tūru bi eni wo aṣo niḷe: eyi se to? sugbon "Malu ti ko niru, Olorun ni nle esinṣin fun."

Bi enikan f'aju ana wo'ku.
Eborā a bo q' l'aṣo.

ATI MỌ IWE KO TO ATI RI IṢẸ FI IWE NA ṢE.

[Lati pọp ATARI-AJANAKU.]

Si Oni'we-irohin EKO AKETE.

Mo bere f'oji,

Bi nkan ti nlo si isisiiyi, eru nba wa, ominu nko wa wipe, lehin odun die, lehin igba die, ti a ko ba mo ohun ti a nse sibeṣibe gege bi Ori-ede, opeḷoḷo ninu awon omo wa ni yio ma ba awon lebara du ise se, a-wa-ti pelu ni elomiran ninu won yio tile wa ise lebara tabi ise alaru papa lati se!

E maṣe so wipe e ko mo igbati "Atari Ajanaku" di Woli alasotele; e jowo, e ma si se so wipe ala ti ko le se ni o nro. Enikeni ti Oluwa ba fi oju tun jinki re pelu ti ode mejeji, yio ro asotele oro wa yi jinle pupo, ti a ba si ranti wipe, bi a ti nso fenu yi, a ko fe die ku ninu awon omo wa ti o lo si Sukuru kekere ati Sukuru Giga ninu ise mesinja (Messenger) loni, lai ka ogoro awon ti ko tile ti ho rana, ti ari ise se so di Ojedole tabi Loafer oṣan gangan, a o ri i wipe iyato die kin ni o wa ninu ise mesinja ati ise lebara gege bi a ti mo ise "lebara" si ni igboro Eko, ati wipe, eniti o nse mesinja, ti o ba ri lebara, yio se.

A wujọ nigbagbogbo wipe elo Sukuru isisiyi ko ga to ti lai lai; sugbon sibeṣibe, iye Sukuru ti o

wa ni lu nisisiiyi po pupo ju ti atijo lo, anfani wa fun eniti o ba bikita fun iwe lati mo iwe; iye enia, l'agba, l'omode, ti o si mo iwe nisisiiyi po ju ti atijo lo; ati jubẹ lo, die ninu awon "Igi Iwe" atijo ti a nwi yi na si ku lori ile titi di oni; sugbon, ire wo ni a ni iwe mimọ yi se fun awa wa, ki a ma se wipe fun enikeji wa!

A ha le so wipe eniti o gba B.A. (Bachelor of Arts) ko mo iwe, tabi eniti o gba L.Th. (Licentiate in Theology) ni ki a so wipe ko mo Olorun? Sugbon, elomiran ninu wa ko ha ti so Oye B.A. ti o gba di oye Big Ass, laika elomiran ti o ti so oye L.Th. tire di Liar and Thief!

A so wipe, a fe ki Ijoba se Iwe-mimọ ni "jagudapali" (Compulsory Education) eyini ni pe ki Ijoba se ofin wipe ki gboibo awon omo wa ma fi ipa ko iwe, ki Obi ti o ba ni agbara to, ma san owo Sukuru omo re, ki Ijoba ma san ti awon alaimi ati ti omo orukan ti iya pelu baba re "yamutu" tabi ti nwon si wa l'aye, ti ko si agbara fun won lati san owo Sukuru omo won.

Ijoba so fun wa wipe owo ko si to fun won lati se eyi, sugbon awa mo wipe kodu, (bi asa awon Gambari) nbe; bi Ijoba ba le dekin inakuna owo ti nwon nna ni ena miran, ki yio si iporo kan fun won rara lati ri owo ko awon omo wa ni iwe l'ofe, nibiti agbara ko ba si fun baba pelu iya lati gbo irufe bukata be lori omo won.

Ki a tile so wipe otito ni elo Sukuru isisiyi ko ga to ti lai lai, iranlowo wo ni a nse fun ara wa lati se atunse re, gboibo akan sa, a fi bi Ijoba ba se e fun wa, awa na ko ha gboibo ran ara wa lowo die ni, a ko ha gboibo na owo si ori elo awon omo wa ni? Iba iwe die ti a mo nisisiiyi, opeḷoḷo awon Egbe Soṣi, bi Soṣi Missionary, Wesleyan, Roman Catholic, Baptist, African Communion ati awon Egbe Soṣi miran ha ko? Bi Enin Dudu kan si da Sukuru silẹ, ti o so wipe on fe ko awon omode ni iwe ti o ga ju eyikeji ti a le ko won ni Sukuru Giga ti Egbe Soṣi wonyi lo nibe, a ha je ran awon omo wa lo si Sukuru na, eniti o ba si jaja ran omo tire lo, bawo ni nwon ti nṣan owo Sukuru awon omo na dede si? Gbese ti nwon ko je je ni C.M.S. Grammar School, tabi ni Wesleyan Boys' High School, tabi ni St. Gregory's Grammar School, tabi ni King's College, nwon nje e ni The New High Class School, nwon nje e ni Eko High School, nwon nje e ni Aiyetoro High School, ati ni Hope Institute! Eniti ko ba si da loju, ki o lo bere lowo Alufa E. T. Johnson (Kumolu,) lowo Alufa W. B. Euba, lowo Ogbeni J. G. Kuye, ati lowo Ologbe Ogbeni Othniel Somefun l'ona orun!

Nigbati awon enia wa da Sukuru silẹ, ti a ko ran won lowo, ti a ko ran awon omo wa lo sibe, tabi ti elomiran ninu awon ti o ran omo lo sibe nje 'gbese owo Sukuru; se bi a o ti se gbe elo isisiyi ga larin wa ju ti atijo lo niyen? E dahun! E maṣe je ki a se ohunkohun fun ara wa, e sa je ki a joko teṣere, ki a ka 'wo to itan, ki a ma kun

bi oloyin-ata, ki a ma wijo lasan wipe, eko isisiyi ko ga to ti atijo, ki enu ofilo wa ma dun yannu-yannu: nigbana ni eko yio gbe ara re ga tun wa, fun awon omo wa, ati fun iran ti o nbo lehin—Eja weye!

Bishop Oluwole's Scholarship Fund ati *Principal Fanimokun's Scholarship Fund* ni awon apo owo ti a gbe s'ode fun dida, lati ma fi ran meji tabi mefa pere ninu awon omo wa lo si Sukuru Giga ni ododu, ni iranti Bisopu Oluwole, eniti a si ntoro emi gagan fun si i, ati ni iranti Ologbe Suberu, eniti o di Olotu Sukuru Giga ti Ijo C.M.S. (*Principal, C.M.S. Grammar School*,) ki o to fi ibanuje lo si Sare! Elo ni e ti da sinu apo owo wonyi o, *member* ti o nwijo wipe eko isisiyi ko ga to ti atijo? Bawo, ni iba ti dun to loni, bi o se wipe a le ri iru Dohati (J. H. Doherty) mefa pere latin wa? A ko so eyi lati rena eniken miran ti o wu ti o ti le na owo die lori eko awon omo wa; sugbon, Oga ni Dohati. Oga papa ni Dohati, nigbata a ba ranti bi o ti se kuro ni "Tule" (*C.M.S. Training Institution*) nitoripe o ba omo olowo kan ja nibe, l'aimo rara wipe a ti kadara Dohati papa lati je "Andrew Carnegie" Iwo-orun Afrika apa ihahin. Dohati fi owo re toju eru, o fi toju omo, o lo o fun idagbasoke ise Sosi ojo kini ti o fi inunibini je ki o kuro ni "Tule"; omo olowo ti on pelu re ja nigbana si ti di ero Sosi Aguda loni, o si ni iye owo nlanla ti Dohati ti yoda re fun eko awon omo wa lati ko iwe ni Soro fun ise Olurun ni Ijero, ni iranti iya re Ologbe. Oro fi nwon da Dohati ni "Tule," esse ti awon se e nibe to ki o ma da Kobo kan re si sakani won mo; sugbon, Oga ni Dohati.

Eniti o ba mo Gege mu, ki o mu u tun ire ilu, eniti o ba ni Iwo-irohin, ki o lo o fun ire ilu, eniti o ba ni owo, ki o lo o fun ire ilu pelu. Enyin olowo Eko, e ga ara nyin jo, ki e wa woroko fi se ada fun ire ilu nyin; e da Ile-iye Giga sile, e se iranlowo fun awa Ile-iwe ti o wa nisisiyi ki nwon le te siwaja; e lo owo ati alumoni nyin ni oniruru ona miran ti yio gbe ilu nyin ga, e ko bi a ti nran ara eni lowo, ati bi a ti iran ara ilu lowo pelu. Iba Golu (*Trinkets*) ti e se fun aya-alaya yen to, e je ki obirin gbe ile eko re: iba ote ti e ni owo nyin se ni ilu to, e je ki aiya ilu bale: iba ireje ti e fi owo nyin re enia je to, e je ki mekunnu r'aye gbe ri: iba iya ti e fi je swon omo alainibaba to, e sanu opo ati ojija!

Sugbon, oro Eko tabi Iwo-mimo ati airi ise se ni a nso, ki a to fa gburu, ki gburu to bere si fa igbo. A ni bi ode ti ri nisisiyi, ati wipe, bi a ko ba mo ohun ti a nse gege bi Orile-ede, lehin odun die, lehin igba die, omowe yio ma ba lebiru da ise se kakiri ila. Kini yio mu sababi yi wa? Igberaga. Kini yio mu igberaga wa, bikoşe iba *One*, okan: *Two*, eji: *Three*, eta; ati *A, M, am*: *G, O, go*: *I, S, is*: *Is it a bat, it is a bat*: *no, no, no, cat has a rat* ti awon omo wa nko ni Sukuru lo.

Ti a ba ro ti igberaga (*false pride*) pupo ninu awon omo wa ti o ko iwe, ati ibi ti nwon niye iwe na se fun won dipo ire, nipa fifun iba iwe na l'aye lati so nwon di "Golonso-Tindidi," lati ma pa won bi oti, a feje le wope, o san pupo ki a kaba pa gbogbo Sukuru ti o wa ni ilu ran, ki eniken mase ko iwe mo rara, ju ki a je ki iwe so wa ni abosi enia lo.

Iwe ko ta awon Oyinbo oniwe losi; omo ilu ni iwe na nloşi, nitoripe lehin igbati pupo ninu omo Eko ba ti jade ni Sukuru tan, nwon ti le Oyinbo, nwon ti di eni nla loju ara won, ipo won ti ga ju eniti o le se ise owo bi *Carpenter, Bricklayer, Blacksmith, Tailor, Fitter, Turner, Painter, Electrician*, ati oniruru ise miran, ayasebi awon ngba Iwe *I have the honour* wa ise *Clerk*, bi akowe kiri.

A ko wipe ise akowe ko dara, a ko si je wipe ki eniken mase se e, nitori olori isokuso ni ilu be yio je; sugbon ohun ti a nso ni pe gbogbo ilu ko le gb'aju le ise akowe lati se. Bi a ba ka eni tere, eji tere, ao ri ju egberin odomokorin Eko ni nisisiyi to nran ira a kiri, ti ko ri kan se kan nitan o nfe ise akowe. Beni iwe *No Vacancy* "Ko si apa akowe" ni awon Oyinbo le mo ogiri ibise won ka kiri yi, odun kan ko si le dun, eyini ni pe odun kan ko le ko ki bi egberun awon omo wa ma jabo kuro ni Sukuru, ti o ba si se pe ise akowe ni gbogbo won gb'aju le lati se gege bi a ti uri nisisiyi, ga nla nba wa pe, ti a ba fi ma ri odun mefa per si i, Eko yio tubo farahan gbangba pe on gba Oke ati Oke.

O ha nse oriki rere lati ki Ilukilu pe "O gbolu o gb'ele" gege bi sona ti awon alapamasişe tun Eko nisisiyi? Agbodo. Beni ole ni gbodo alapamasişe, eniti ko si sişe yio jale. Lehin se owo, ise *Mechanic* ti a ka sile yi, ise miran wa omo Eko tun le se ti ko ba si Igberaga (*False pride*) ati ole (*laziness*) to nda pupo ninu awon omo. Işe olopa nko?

Elomiran ise le so eniken to ba ba gb'ero se olopa ni feje l'okuta, sugbon ohun itiju wo lo mo ninu pe enia ntoju alafia Ilu re, o si ngbowo omo lowo Ijoba fun onje ojo re nibe? Omo Eko le se *Inspector of Police*, nwon le se Olari olopa, sugbon ipo won ga ju ti eniti o le se olopa lasan lo, nitoripe nwon lo si Sukuru, nwon mo *One Okan, Two Eja, ati Three Eta*. Bi omo Eko ko tilẹ le s'ode ara won ko ha le so ti osan bi? Abesibosi ko o igbati enia le jade loru ti ko ni ri omo Eko pelu gbolu (*guitar*) lowo ti nwon njo Asiko kiri; ogo ni awon ara Oke ti ba wa l'oko isu tabi l'oko agbado kan ise olopa wabu, ti elomiran ninu won mu eni "o fun zari" s'ita, ti nwon be e, ki o fi sişe, ti a wipe "Kinla, ki ni pişina" to se laşeni silẹ bi enipe (*larceny*) ti o pe ni "laşeni" ni ese, eniti o "fun zari" s'ita.

Ibaşepe Igberaga fun omo Eko, l'aye lati se olopa ni, owo olopa ibati kuro ni posun wun mefa mefa.

ni nwon ngba losu nisisiyi; sokoto olopa iba ti beresi ba le; iberi imukumu ti olopa ara oke miran le ma enia ki ba ti si mo, ati jube lo, opolopo omo Eko ti ko n'ise se nisisiyi ni iba n'ise l'apa. O ye ki a ise dajudaju pe gboqbo awon omo wa ko ni yio ri mo akowe se, bo fe ko kuro ni owo, ki nwon ma fi akowe se; nitorina dipo eyiti nwon ma fi ara won je oye Ojedole (professional loafer) ti nwon ma je abosi pelu iwe ti nwon mo, ko ira san pupo ki di abosi pelu ko ise owo, ki nwon ma si se ti ju ise miran lati se pelu. Ani, titi kan ise Printer Alwe, oju ni awon omo miran to ba ti lo si Sukuru giga lati se e. nitori nwon ro ninu amokan won pe ise ti eniti o ba sa ti jaja le ka iwe kini-tabi keji *Std. I or II* le se ni bemi ijo ti Printer tabi Commentor ko ba si l'aiye mo, ojo na gan ni aiye yio tun pada si juju kekeji, juju na yio si buru ju eyiti a ka ninu iwe Genesis lo.

Gboqbo agbagba Ilu ni Kiriyo, ni Imale, akoko to fun wa lati se asaro bi arişe se yio ti le dinku larin awon omo wa ati bi o'raye ki yio ti se le gbi'le l'Eko; akoko to lati je ki awon omo wa mo pe iwe mimo ko ni lati ma igberaga okan wa, iwe mimo lasun ko ni lati je ki omolekere ro pe on gbon ju baba nla on lo, iwe mimo ko ni ki enia ma ma ti amupara, ko ni ki o ma se agbere, iwe mimo ko ni ki enia ma na owo re ni inakuna, iwe mimo ko ni ki enia korira ilu re, ko ni ki enia ma pe o'ba lu re ni oku igi, ko si ni ki enia pe ljoye Ilu re ni asiwere.

Lakotan, bi ero wa ba koro dię l'ose y' l'eti awon okawe wa, a toyo gafara. Ife ati itara fun ire Ilu ati ominu to nko wa nitori ehin ota—eyiti a ni awojiji ode isisinyi wo, lo mu wa so gboqbo oro ti a so yi; a si kesi gboqbo eniti o ba l'eti, lati fi gbo, ki o gbo.

Emi ni ti nyin nitoto,
ATARI AJANAKU.

THE EDITOR'S OBSERVATORY.

What! A Briefless "Barrister" ?

It is on the *table* that a highly responsible post likely to be rendered vacant in the local Judicial Department is to be, or has been offered to a young officer with plenty of push and pluck belonging to that Department. By virtue of the post, the "filler" is privileged to wear the proverbial wig and gown appertaining to the "Talking" profession. Who is this lucky chap Reader?

"We do pray for Mercy."—*Shakespeare*

We join in chorus with the rest of the local Press in soliciting the good graces of the Head of the Executive in pardoning the Osemowe of Ondo who was deported to Ile-Ife on account of the constance he lately gave to Trial by Ordeal in his "kingdom".

The Osemowe, we are told, did not mince matters when the charge was laid at his door, but readily admitted his concurrence in the affair, unbrutal though it be; for this reason, and particularly, on account of his age—bordering on 80—we respectfully beseech His Majesty's Government to forgive the aged culprit and so order his return home. Our proverb has it, "Ii elejo ba mo ojo re Febi, si i pa ni kumle" i.e. One who confesses his guilt, makes a short work of the matter, and indirectly sires for PEACE.

This, in our humble opinion, the Osemowe has done, by refraining from smiting the responsibility of the offence from his shoulders, to those of Libon ro Abon the notorious actor in this regrettable drama. We look up to you, Father Baddley

Chief Richard Henshaw, Rest in Peace!

The *Nigeria Gazette* of the 16th instant announced *inter alia* the demise of Chief Richard Henshaw of Calabar fame, as having occurred on the 25th May, last; as the Government information relative to the passing-away of this Africa's son, is meagre, we venture to present both the Government and the public with something like a Pen-picture of that illustrious patriot, as depicted in our *Nigerian Who's Who*—

Henshaw Richard.

Educated at St. Mary's College Ealing, London, W. 1889-92, and immediately after his return from England was seconded for service as Sub-Lieutenant in the Niger Coast Protection Force then known as "The Oil Rivers Irregulars," under the late Captain Price of West Reading Regiment.

Five years later, became attached to the Cross Rivers Expeditionary Force as an Officer under Sir Ralph Moore, C.M.G., and from 1901 to 1905 served in the Aro Expedition as political Agent as well as in the Kwa Expedition; together with Major (now Colonel) F. Wynn Symson, effected the opening of the Overland Route between Calabar and Eket, the first Over-Land Mail Service Route to Eket and for this he received in recognition, the African General Medal from His Majesty the King, two Claws, the sum of of twenty-five pounds sterling, and the thanks of His Majesty's Government. He also served under Major H. C. Moorhouse, C.M.G., D.S.O., as Transport Officer in the Aro Field Force Expedition for which he was mentioned in despatches by Sir Ralph Moore, the High Commissioner and he also served Major Trenchard, a great Soldier of the Empire to-day. He joined the expedition (1906) for the relief of Mr. Horace Hedwell, who was attached in the Eket District.

Between 1907 and 1915, he was attached, as Private Secretary and Interpreter to Sir Ralph Moore to the High Commissioner's Office in Calabar for twelve months, to the Oban Mountain Exploration Expedition under Dr. Hanley, and was deputed to establish Central Markets on the North-eastern side of Calabar district, and the now flourishing Ilang Market. He successfully accomplished the laying out of a Road of strategic importance between Calabar and Akpalwo; and when War was declared with Germany, he was at once attached to the W.A.F.F., and was placed in charge of the defence of Calabar on the Eastern Anglo-German border, where he did yeoman service for the King and his country.

Upon the Amalgamation of Northern and Southern Nigeria, he was nominated to represent the Eastern District of the Southern Provinces in the Amalgamation Council as an unofficial member for four years; was Chairman of the Agricultural Society of Calabar since 1916, is a member of the Licensing Committee, is a member of the Nigerian Council.

IJOBA SE'HUN ARA, E BU SAYO ENYIN ARA IGBAJO.

Gbake ni irohin kan ni ni loleyi wipe Ijoba nmu ona Moto (Motor Road) lo si Igbajo a o gba pe oto ni, a wa mura ni odunni a si lo fi oju wa ri ise na; o tile ti koja idameji nisisiyi, Ilu ti a nwi yi fere to iwon ibuso merindilogun si Ikun Station (about 16 miles to Railway Station, Ikun-run). A dupe pupo lowo Ijoba fun ise yi, a si tun ba awon Ono Igbajo nibigbogbo yo fun ona na, papa *The Igbajo Union*; a tile gbo pe nitori ona yi ni enikan ti a npe ni Belo Otepolo se je won ni Adota Penun (£50), eni ti a gbo wipe nwon fa le Ijoba lowo ti Ijoba si da lebi ewon osu meta tabi £25 ti a si gbo wipe o san £25.

A si tun ni ireti wipe awon Ono Egbeyi ko ni jafara ninu ise won legbe ati wipe ki o je pe ohun aniyani won ni je moto Egbeyi ni yio kokoro rin loju ona na. A dupe lowo Ijoba lololopo a si ba gbogbo Ono Igbajo ati Igbajo Union yo ati Arin-igbajo, ki Olorun ko je ki pipari ati sisi ona na se oju eni gbogbo wa.

JAIYEGBA.

These Ten Years!

THE TRANSLATION OF

JOHN PAYNE JACKSON,

Diplomat, Journalist, Reader's Agent, Founder and Editor of the "Lagos Weekly Record."

The Tenth Anniversary of the death of the above-named Illustrious African will form a leading Feature of the next issue of

"EKO AKETE."

Reminiscent Articles in English and Yoruba from friends, admirers, and particularly from those of our countrymen who have once sat under the feet of this African Gamaliel are welcomed. Manuscripts to be sent not later than Wednesday afternoon, the 29th instant.

ENGAGEMENT.

Miss Felecia Ayodele Williams, daughter of the late Mr. Fred E. Williams of Iju Plantations and also niece of Mr. S. A. Sojoban of Ebute Meta and Mrs. Phebe Johnson is engaged to Rev. T. O. Dedeke, B.A., of C. M. S. Mission, Ondo District.

NOTICE.

In the matter of the estate of
ANDRE SALAKO

(DECEASED).

Pursuant to an Act of Parliament made and passed in the 22nd and 23rd years of the reign of Her late Majesty Queen Victoria Chapter 35, intituled, "AN ACT to further amend the law of Property, and to relieve Trustees."

NOTICE IS HEREBY GIVEN that all persons having any claims or demands upon or against the estate of Andre Salako late of 30, Campbell Street, Lagos, in the Colony of Nigeria, who died at Agweh in the French Colony of Dahomey, intestate, on the 30th day of December, 1924, and Letters of Administration of whose personal estate and effects were, on the 26th day of June, 1925, granted by the Supreme Court of Nigeria aforesaid to Joao Salako Andre and Albert Salako Andre (two of the children of the said deceased) are hereby required to send in writing, particulars of their claims or demands to the said Joao Salako Andre and Albert Salako Andre at their residence, 30, Campbell Street, Lagos, aforesaid on or before the 30th day of September, 1925, after which day the said Administrators will proceed to distribute the assets of the said intestate among the parties entitled thereto, having regard only to the claims and demands of which they shall then have had notice, and that they will not be answerable or liable for the assets or any part thereof so distributed to any person or persons of whose claim or demand the said Administrators shall then have had notice.

AND ALL PERSONS indebted to the said estate are hereby requested to make immediate payment accordingly.

Dated at Lagos, this 1st day of July, 1925.

J. S. ANDRE,

A. S. ANDRE,
Administrators.

A DUPE QJO.

Mr. I. B. Byass, Iyawo re ati awon ebi re dupu pupo lowo gbogbo awon ti o wa ba won kedun l'orisiṣiṣi ona nigbati ofo se won ni lolu yi nipa ila Iya won.

ONINI BABA EWU.

Ogbeni D. L. Oshodi ti 36, Idoluwo Street Lagos ni orisiṣiṣi Ivory Coat & Trouser button (Onini) fun tita kosi aṣo ti ko ni button to ye. O si ni wabi-wosi ero-ija Tailor (Tailors Trimmings) ni tita bakanna; o si nfa'ṣo se button (Press Coat Buttons) ki awon af'ṣo-dara (Expert Tailors) maṣo jafara lati ba ra tiwon opoku-oyoku ni oja meremere wonyi.

[Copyright]

"EKO AKETE" LAW REPORT.

[Lati ọwọ ATOLUGBOKUN.]

Suii No. 215/25.

(II).

ARTHUR RAYMONDSON DAVIES

versus

EMANUEL ALAO OJO

Loya Thompson dide o ni gege bi ọrọ ni Loya Agbebi ti nfe lati ri eđa idajo ti Adajo Kotu Olopa da fun Ojo nigbati awon olopa mu fun esun wipe o gbe Motor si ona lai tanna si ti Ogbeni Ojo ati Loya re kaana Ogbeni Agbebi to wa fun ni Kotu Olopa si ijo na wipe awon jẹbi ki Adajo to ni ko san sile meji abo eđa iwe na re o. *Exhibit A.*

Eleri keta. Okafor P.C. 25 B. Sworn:—Mo wa ni enu ise mi ni Odunlami ni 23rd April 1925 mo mo Ogbeni Ojo on ni yi ni Kotu, mo pe lejo fun esun wipe o di ona ti enia ngba nipa gbigbe Motor eja ati pe ko si tanna pupa si niwaju ati lehin, jiji atopa electric ile Ojo ko si ina nu re, bo ba tanna ile re enikeni a ri Motor na.

Ibere Agbebi:—Ko si enikeni to ran mi nibe, mo wa ni enu ise ni, ki se Inspector Davies lo ran mi ni Odunlami, ni mo gbe rọngadi enu ise mi si nibe, emi ko mo bi Inspector Davies aburo Arthur Davies ni se, emi ko si mo bi enia fi ara pa nibe, ni o gbo nkankan rara, ago mewa ni mo gba se ebi agogo mefa arọ ijo keji. Mo wa nibe ni ijo 23rd ti mo nyi ibe po, mo wa si Kotu ni ijo na, ni o mo bi Inspector Davies wa si Kotu, mo wa si Kotu fun ejo ti mo pe Ojo ni, ni ipari oṣu April na si ise mi buse lapa ibe.

Loya Thompson "That's our case your honour" abo wa re o. Ohun ti a pe ejo fun ko ju eyi lo o.

Loya Agbebi dide o ni pilani (Plan) ti iwọ Adajo bere fun ni yi, eyiti joba to je pe o se e.

Loya Agbebi ni "Combined negligence of both parties"

Loya Thompson ni "May I understand that my learned friend submits that there is no case to answer."

Agbebi—Submission:—If the Plaintiff is so careful there will be no accident; no rain on that night.

Thompson.—Drizzling

Agbebi:—I called on Mr. Paraiso

Paraiso Sworn:—Pensioner Oke Suna Street Lagos, mo mo Odunlami Lane, mo ni lati ma gba ibe nigbagbogbo mo mo Ogbeni Arthur ati Ojo, mo ngba ibe ni arọ ati lalẹ mo si ngun Cycle mi nigbagbogbo ni mo ngba ibe aji ijo Sunday ni kan mo gba be nigbati Motor wa nibe ni arin ita niwaju ile Ogbeni Ojo enikeni si le gba be lai kolu nkankan emi ngba be lotororo ina pupa ni won tan si ara Motor yi, ni ale ijo ti nkan yi sele emeta ni mo gba be, mo gba be ni Thursday ose kini

ati ose keji ati ijo Saturday ti ose keji oṣu mo nlo si ibi Awo Ogunbo (Lodge) ijo ti Davies la jo emi papa dawo si ijo na, mo si gba (Odunlami Lane) Kotopo Imoru sugbon mi o lo si ibi ijo na, Motor yi si wa nibe nijo na, mo ngba alefe ni ale ijo na gan, eniti o gun bicycle ko le kolu Motor yi.

Court:—Mo ri Car yi pelu ina nigbagbogbo ina pupa si ni.

Ibere Thompson:—Nje Car yi ko si ni oṣu osi ni oju ona.

Mo mo pe Car wa nibe ni, mo si ri ina pupa mo ya fun; ina si wa ni enu ona ile Ojo ina pupa wa ni ghin Car ati niwaju re ina mejeji lo wa nibe nigbagbogbo ti mo ba koja, ina wa ni enu ona Ojo Mo bura mo si mo dajudaju pe ina wa nibe. Ose mi ni Ojo nse, Ojo si le ma ni eto fun gbigbe seta ti Motor re, mo ri Ogbeni Davies lehin ti jamba se gege bi ore mi, mo goidanwo lati pari ore yi, ko le mu kuro ni Kota. Sugbon mi o so pe a san oye owo kan fun, mo fe pari re kuro ni Kotu ni, ati pe ki Ogbeni B. C. Vaughan ko je Onitaja (Referee.)

Re Examination.—Arthur Davies ki se ore mi nikan sugbon ebi mi lo je.

Koi ti pari.

Emi ni ti nyin nitoto,

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Masses will be sung by Priests appointed.

Awon Paddi ti a yan yio se Isin ni gbogbo akoko wonyi.

(MORNING)

Masses Isin Aro,

6.30 7.30 8.30 9.30

7.30 8.30 9.30 10.30.

(EVENING)

(Benediction) Isin Ibukun.

4.45-5.30 6.45-7.30.

St. MICHAEL'S (Lafaji.)

MORNING. 7-8 8.30-9.30

EVENING. 5.45-6.30

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.	Rev. F. W. Ainley
9 a.m. St. John's (Aroloya)	Rev. H. V. E. Johnson
6.30 p.m. do.	do.
9 a.m. St. Peter's (Alapako)	

Bro. C. A. Kasumu

Rev. S. V. Latunde

6.30 p.m.

9 a.m. Holy Trinity (Ebute-Ero)

6.30 p.m.

9 a.m. St. David's (Jordan) Rev. J. H. Ogunro

6.30 p.m. do.

WESLEYAN

10.30 a.m. Tinubu	Rev. F. W. Ainley
7 p.m. do.	Rev. L. R. Polts-Johnson
10.30 a.m. Ereko	Bro. C. W. Faulkner-Shaw
7 p.m. do.	
10.30 a.m. Olowogbowo	Rev. A. N. Cole
7 p.m. do.	Rev. J. A. Angus
10.30 a.m. Qbus Eko	Bro. E. F. Ajose
7 p.m. do.	Rev. S. A. Pearce

Williams' Memorial Wesleyan (Ebute Meta)

10.30 a.m.

Rev. D. A. Tekoe

7 p.m. do.

AFRICAN

9 a.m. Jehovah Shalom	Bro. W. K. Fafunwa
6.30 p.m. do.	Bro. C. A. Ogunroubi
9 a.m. Christ Church (Ebute Meta)	

6 p.m. do.

9 a.m. Bethel Bishop J. D. Fasoro

6.30 p.m. do.

Bro. J. B. Coker

9 a.m. Zion Rev. N. J. D. Somuji

5.30 p.m. do.

Rev. A. Aboyade-Cole

9 a.m. Salem Church (Ebute Meta)

Rev. J. A. Wright

5.30 p.m. do.

Bro. J. M. O Adewusi

9 a.m. Bethlehem Church (Ebute Meta)

Rev. E. D. Sodinde

4 p.m.

Bro. T. M. Akinşowun

10. a.m. African Methodist	Bro. O. Ajayi
7 p.m. do.	Rev. I. O. Oyekunle

BAPTIST

10.30 a.m.

6.30 p.m.

9 a.m. Ebenezer

6.30 p.m.

9 a.m. Araromi

6 p.m.

Rev. J. R. Williams

Bro. Ladejo Motoye

Rev. E. C. Alabi

Bro. E. A. Ojo

Bro. J. Adewuyi

ISHOLARIAN.

7.30 a.m. Ilupesi Resp'ble Sister Eyiyoimi Peter

7 p.m.

Pastor Boewi Tuakli

EPISCOPAL

9 a.m. & 4 p.m.

Patriarch J. G. Campbell

ANMADIA

6 a.m.

Fajir Service Y. P. O. Sodipo

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

(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.

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

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

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