

EKO AKETE.

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

VOL. III. No. 151 SATURDAY, JUNE 6, 1925. 4d.

I will speak of the feeble to the strong—*W. T. Stead.*

White's Golden Female Tonic (NATIVE)

A splendid Remedy for female diseases such as:—Barrenness, Weakness, Painful and Irregular Menstruation, Leucorrhœa (White's), Cramps Ovarian, Neuralgia, Inflammation of the Ovaries. A tendency to Miscarriage etc., etc.

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N. V. HANDLEMATTSCHAPPIJ V.H.
OYINBO **J. F. SICK**

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

A je Ajirera ninu òwò Ileke, oriṣinisi Ileke wonyi wa ni tita :—

Ileke Oyinbo, Ileke Rubber, Ileke Olomi Waji, Ileke Onikeke, Ileke Elejo, Ileke Ayirin, Ileke Oniwòrd ati Fadaka, Ileke Kerewu, Ileke Idjò, Ileke Olokuta, Ileke Oloruka, Ileke Eleranko, Ileke Didan Yunrinrin, Ileke Meremere, Ileke Mojokun, Ileke Adumádan.

È wa wo Ile oja wa : A ni nkan wonyi fun tita :—

Ikoko Taba Onigi, Jigi, Aṣo Aran, Èro Agbado, Ife, Qti Elewuro (Beer) ati Eleso Ajara (Wine), Awon Onje Ipanu, Aṣo Is'oso, Èro Ere Omode, Ohun Oṣo, Abẹla (Candles) ati egbagbeje oja miran.

A nta Masini Vesta, a si ni Cement atata ti Portland ati Irin pipon abẹ oni Diamond. Idi òwò 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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Ẹ fi owo ati Letter ranṣe si Editor.

GBOHUN-GBOHUN.

—:—
KO BA KEU R'AJI
OHUN TO BA R'AJI O YADAN" I

Ako yeyé wo ni a gbọ pe Alhaji pupa fò kan onipele fi ara re se ni ale Monday oṣe yi ni Oko Awo eyiti o mu ki awon kan pa bi ejo-aije nigbati okolobirinrin kan ka Alhaji-ahisi na mo odo aya re. A gbọ pe yiya ni nwon ya aṣo Alhaji-ologomugomu yi perere; bi idan a ti ti gōgō lẹ were-were si Šabu Qlopa.

A so fun ni pe ikunsinu pọ nigbati awon okolobirinrin miran gbọ pe awon aya nwon nto Alhaji oni bekebeke yi lo fun "Asalatu" a si kilọ fun nwon ti. Abo "Asalatu" ko ni Alhaji yi di gbigbōn l'aso purupuru l'ehin igbati a ti so ko fun tan nipa nina a tinu-tehin.

Nigbati Alhaji ba se ndi Alhaji akinyeyé l'na yi, ogo ni a korin fun pe:—

Jijo iyà ka wò
Panla se'gun sai-sai-sai, Panla.

Nitoto amuni-buni pọ to wòbú ninu awon Alhaji ile yi.

Ẹ KARE !

A ba awon Ogbeni N. Ogo Johnson ati E. B. Samuel ti lbi-ise Efo Itewe Oba yo fun gbigbega ti a gbe nwon ga nibise nwon ninu oṣu to koja.

ADENIJI APATA ŠIN-ABA !

Be si ni a ba Ogbeni R. Adeniji Martins yo fun igbega ti a fun nibikanna l'akoko kanna; iwaju-waju ni ki opa ebifi nyin ma re si o !

MAJE, AGEMO KO SE JE !

Tiyanu-tiyanu ni a gbọ pe okan ninu awon A-fenu jise Oluwa Ijo kan lu okun Ijo re nile yi nipa jije ewo eyiti o mu ki awon Atohanse Ijo na si daduro lanu ise re lati ose to koja; a si so pe oṣo na gberan lo ba elomiran ti iba wa nipo sise fitafita gese bi Abawun-ajapa tiroko oko yanrinbo, bikoṣe kokoro ti o ba ehin aja je.

A! bawo ni ibati dun to ko je pe Alufa na fi esin mo ni 'Beṣe nipa niniran pe "Erin ki joko abe re" eyiwa iba si mu u ranti orin yi "maje, Agemo ko se je! maje, Agemo ko se je!! maje, Agemo ko se je!!" Ti a ba ni mo, omoran a mo!!

OLA NGORI OLA, EYI ARA.

Gbuke ni waya kan kun de lati Ilu Oba ni Thursday ose yi pe Oba King tun da Gomina Clifford lola oye miran ti a npe ni G.B.E. ninu eye Ojo-ibi Oba; kun oye atabatibi ti o ti gba ri lodọ Alaiyeluwa. Alase ekeji oriṣa da Moorhouse Ogagun lola KNIGHT pelu; beni o tun da Ogbeni F. M. Baddeley ti o je Olori Ijoba Nigeria nisisiyi lola C.M.G. bakanna.

Ẹ GBERE, ẸGBE TO MO'YI TO M'EYE.

Nkan ku ni awon Egbe ti a npe ni Little Flock Society ti Ijo Bethel ni lo yi fi jin Ogbeni N. A. Šolade fun imore nwon si i nigbati o wa se Alakoso Ariya kan ti awon Egbe na se ni Church won ni ogbon oṣo oṣu January odunni. Ẹ seun, Egbe A-nawo nara.

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THE DIPLOMACY AND AUTOCRACY OF "ISHOLARIAN BISHOP" UNVEILED.

If our "Bishop" fails to reply to my two Articles of holy attack on his organization, let me remind him of a true saying that "the essence of war is violence and moderation in war is imbecility"; my sincere object is to bruise the vapourings of the Bishop who has been endeavouring to proclaim himself as the Christ of the present age.

It will be interesting to my readers to know something of the case referred to in our Secretary's letter published in the *Eko Akete* of 30th May, 1925.

A charge of spiritual delinquency was preferred against the "Bishop" by one too willing to pay the price to my betterment. In brief, the Committee of Gentlemen decided, at the instance of Mr. Ihara's suggestion, that I am guilty of the charge and I should go home to the Bishop to apologise to him.

I felt a great shock at such a gross injustice and cannot help but insult the intelligence of such partial Gentlemen who regarded their "Bishop" infallible God.

So far so good. Now, can the Bishop assure the world that his action towards me in the Vestry Meeting of 5th May, 1925 is not a result of my opposing attitude against him in a Committee Meeting held on the 4th May, 1925 when the Bishop suggested the advisability of forwarding 1000 copies of His New Hymn Books at 100 copies a month in lieu of £500 of sterling owing to the Finance of the Church being at a critical stage.

My opposition to this idea of cutting our coats beyond our measurements was supported by Messrs. Solanke and Coleman Daniel, but in spite of which, our "Bishop," who would not like his opinion set aside though Heaven and Earth should pass away, addressed the meeting at length showing that all the previous speakers take keen interest in accumulation of money rather than in spiritual progress.

I personally cannot see any sincerity in the "Bishop's" argument as he is not giving the 1,000 copies free to Ijebu Mission but on the contrary would like a shilling for each copy amounting to £500—which he said he will deduct from the fund of the Church whenever possible. The question then arises.

- (1) Why cannot the Bishop give these copies free to the Church as an act of benevolence for which mankind will credit him as a man of God.
- (2) Can the Bishop say the Hymn Books cost him nothing each from the printers? And if not, is any one justified to charge the "Bishop" with indirect trading? And yet the "Bishop" wants the world to realize that his object is more or less of spiritual progress than of money. What an intricate diplomacy!

It is well recorded by Thomas Paine, "I do not believe in the creed professed by the Jewish Church, by the Romish Church, by the Protestant Church, nor by any Church that I know of, my own mind is my own Church. All national institutions of Churches, whether Jewish, Christian, or Turkish appears to me no other than human invention set up to terrify and enslave mankind and monopolize power and profit."

DR. ISHOLA IN THE SAME SCHOOL WITH JESUS CHRIST!

The Dr. in one of his Sermons declared that he attended the same school with Jesus Christ; this ejaculation is rather too hyperbolic and suspicious, and I would like our Bishop to elucidate to the world to what school he was referring.

Does our "Bishop" mean East-Owa School, Ebute Ero, or Ereko School?

Let our Bishop remember that "it is excellent to have a giant's strength but it is tyrannous to use it like a giant."

Readers, I shall temporarily close my crusade against our Bishop as no attempt on his part has been made to defend himself, and I take it that "silence means consent," and let the Bishop know that the sum of behaviour is to maintain a man's own dignity without intruding upon the liberty of others.

Atten dear Bishop.

D. M. COLE.
No more Disciple.

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"EKO AKETE" LAW REPORT

[Lati ọwọ ATOLUGBOKUN.]

Niwaju Olofa Ralph Molyneux Combe Adajo Agba ni ijo Friday ijo kedogun oju May 1925

REX versus DR. SESI ARAPO & ALBERT TAIWO
Agbejoro Olofa Cecil William Victor Carey lo wa fun ijoba, Loya Olofa Joseph Egerton Shyngle (Loya Jira) ati Loya Eusibius Alexander Joseph Taylor (Egun-bi-ele) lo wa fun Dr. Sesi Akapo, Loya Olayinnika Alakija lo wa fun Albert Taiwo.

"STATED CASE"

Loya Shyngle dide o tennu boro lati ona so. O wupe bi obirin ti Dokita Kapo yewo bi ko ba o mo ki se ipo Dokita yi lati mu wa, o si so aso-kan wupe (bi on ba nsiye fun eniti ijoba mu mu fun enu apania ti odaran na ba sa lo nje on lo mu wa? O ni eleri ti ijoba pe iye ni Marian Taiwo aya Albert Taiwo to si so wupe oko on ni iyawo kan ti oruko re nje Omotomi eyiti o je wupe Dokita Kapo lo ntoju re aya oko on lo si nje. O si tun so oro pupo nikan ko jo kan. O ni Adajo Koto Olofa to koko da ejo yi so wupe on ko gba eri Oyinbo King Oga awon Otelemuye o si bakanna ni ti igbakeji re Harris. To ba ri be lori kini Adajo da ebi re tabi otito wo la wa niwaju re to fi da ejo yi? Ko si le so wupe lori eri Marian Taiwo; nitorina ki iwo Adajo Agba gba on na yewo?

Loya Alakija dide o ni on gbe Loya Shyngle lese bi oro na tiri gan niye bi iwo Adajo ba gba iwe owo ti Dokita Kapo se si oto nje Taiwo ko jebi. Na pa wupe won ko ri Omotomi ijoba lo ni lati wa Omotomi wa. Bi ijoba ba ni on ko gba on Marian Taiwo gbo nje ori oro eleri wo le fi dele fun awon mejeji. Loya Shyngle ti soru nipa Oyinbo King on ko ni gbe enu le yea mo, sugbo bi iwe owo ti Dokita yi ko ba je oto nje Taiwo lo jebi pe o se iwe era. Bi Oyinbo Adajo Koto Olofa ko ba gba oro Marian Taiwo si otito nje ni.

...mu awon ara'bi wonyi, ejo wo lo wa fun
...lali dahun? Agbejo ro Oba Carey ni
...fun enikeyi lali wa enikeyi ri ti ko ba ino
...wa? Lehin ti won mu Dokita tan lehin oje
...wa so wipe ki se Marian Taiwo ni ou
...obinrin kan ti oruko re nje Omotomi
...lehin ti ijoba bere si wa'di oro yi ni
...Ota ni emobinrin yi wa. ijoba ran
...lo si Ota sugbon pabo ni. Bale
...Taiwo, Ogbeni Ephraim Taiwo ni on ko
...ni Omotomi ninu Agbole sugbon
...Taiwo ti fe obinrin Fanti kan sibe ri; o ni
...wife on ran Dokita Kapo
...wifesi; Dokita Kapo papa wipe lati
...abo lili di merin iyato re je wakati
...iyato re yi to ye wo bi iwo Adajo Agba ba ye
...wifesi, wa ri kedere wipe nkan wa nibe
...ti on dimu lati da won lebi. Nigbati Dokita Kapo
...ni on owo gan ti on bi lere oro nipa
...metiran to toju sugbon ko le so irufe yi
...won wo ni on ye won wo.

Loya Taylor wa fesi. O ni ta lo ni lati mo
...Dokita Kapo yewo bi ko se ijoba to
...ro'jo? O ni ki Adajo wo eri James
...wife Albert Taiwo ni yawo kan Agbole
...ni ti'wa nibe o to odun kan ki on to mo.
...Adajo ko ba gba eri Marian Taiwo ewo ni won
...fi le d'ebi fun awon mejeji wonyi.
...Tabi lon oro wo ni won fi jebi? Ti Dokita Kapo
...ni daran ijoba?

Adajo ni Dokita Kapo toju obinrin kan o si se
...on fa gba poun mdogbon ni onu
...zary zary z ko ri obinrin yi mo eyi yi ya eua leju?

Taylor ni oro Dokita Kapo ni on nso ki de nje
...Dokita Kapo lo ni lati mo on to gbehin obinrin to
...ni ye wo tan?

Kotu ni eri Dokita Caulrick ko to ka kun, nitori
...ni nkan se pelu oro yi; ako si gba eri
...Taiwo gba rara ati pe Dokita Kapo ko si
...le fa iwe bembé kan jade lati fi jeri ara re ninu
...yi, Adajo Kotu ile olopa ni lati da akan to da
...Marian Taiwo ninu eri ti yan je, nko si re
...Dokita kan le fa gbogbo iwe ise re ya.
...Dokita fun ni iwe ninu opise reluwe
... (103) metalelogun.

Loya Taylor ni asa Dokita Kapo ni lehin to ba
...awon alamodi re ni iwe owo (Bill) a si fa
...re ya. Lehinna ki Adajo wo oro Albert
...ni on fa obinrin yi fun Dokita on si pe
...ni Marian Taiwo; ki Adajo wo oro yi ninu
...Oyinbo Harris. Tabi iwo Adajo a ni nitori
...ni obinrin yi ebi Dokita ni? O buse o.
...ni on la ro wo. Ejo sun.

Ni ijo Wednesday ogunjo oju May 1925 niwaju
...Agba Olopa Ralph Molynaux Combe.

REX DEFENS DH. SESI AKAPO & ALBERT TAIWO

"JUDGMENT"

Irohin idajo yi niha soki, niha eyi ti a fi oti ko.
Odaran Keji Albert Taiwo je 1925 Nigerian
Railway o si ni owo ti Reluwe fi pamo fun. O si
mu iwe owo poun Medogbon (105) ti Dokita
Kapo se fun pe on fe gba owo yi lowo re nitari
ise ti on se fun, nipa ti iyawo re Marian Taiwo
ati omo re Victoria. Ki Albert Taiwo to mu iwe
owo ti Odaran kisi (1st Accused) se fun jade iwe
ti Dokita Kapo yi ti fi ranje je mejilelogun
(102) ti Albert Taiwo lo je ko di (103) metale-
logun. Oyinbo awon Ojolemoye King ni gbogbo
iwe yi wa ni owo re nibe ti o ghe wadi oro yi, o
bere iwe Dokita Kapo ibi ti o ma ako oruko awon
alamodi si, Dokita ni ninu (Cards) kadi ni on
ma nko si, ati pe on si ti ya. Albert Taiwo ke
iyen ni omo meji iyawo han ni on ni. Marian
Taiwo ni owo on niyawo Omotomi lo ni. Oyinbo
King wa obinrin yi titi sugbon ko ri. Albert
Taiwo ati Marian Taiwo ngebe ibi Taiwo nomba 58,
Omotomi ngebe Agbole Taiwo nomba 52, ko si
esinin ni Agbole Taiwo to jeri wipe on gborua
obinrin kan to nje Omotomi ri, Agbaba meji to ti
Agbole Taiwo wa jeri fun ijoba wipe won ko mo
enikeyi lobinrin to nje Omotomi ni Agbole. Ni
eri Dokita Caulrick ofio agha ni yen ko si
nkankan ninu re, nitori ko fi ara ko oro yi rara, ti
oro ti Taiwo iye ko bo sinu Apoti ko so tennu re.
Ni oju ti on Agbejo ro Oba Okodoro oro yi han.
Gbogbo iwe ise Dokita Kapo o ti ya ko ri iwe
kan mu wa. Ko si oro kan ninu oro awon ebi
Agbole Taiwo to le so nkan nipa Omotomi.
Nitorina nkan ti Adajo Kotsu olopa da ni lati
wa be. A bo re o.

Emi ni ti yin nitoto,
ATOLUGBOKUN.

WHAT'S DONE IT.

By Clifens.

It is with no little gratification that we record the fact that
public opinion in Nigeria has placed vindictiveness outside
the pale of civilization. This serves as an evidence that
patriotism in Nigeria is not of that breed that the outside
world was wont to regard it with supreme contempt, but a
solid, pure, just patriotism. Irrespective of persons, colour,
 creed, or sordid gain. It is wise and proper to take a stern
 vengeance on any one, of whatever position or dignity,
 from the highest Governor, to the meanest peasant, from
 the Head of a State to the meanest mechanic, if that person
 exceeds the bounds of legitimate authority, and enters into
 a disgraceful personal contact with the community, it is in
 vain that that person tries to shield himself behind the
 authority he has abandoned. In 1922 or thereabout, the
 Governor and Commander-in-Chief of Nigeria then Sir
 Hugh Clifford, spoke in the Legislative Council of Nigeria,
 certain disparaging things that hurt the sensitiveness of the
 community so seriously, that those utterances provoked a

very stern rebuke from the *Lagos Weekly Record*, and the *Star* contained therein so expressed the high tension of public indignation at the time, that all the popular leaders in town and all the press with some insignificant exceptions paid great tribute to the courage and resource of the *Lagos Weekly Record*. Shortly before the departure of Sir Hugh Clifford, Governor of Nigeria by the *Abinsi* on May 8, 1915, we saw another notice of rebuke by the *Lagos Weekly Record*. Many matters, to our regret are still left unsettled prominent among which is the E'eko. Petitions have failed. *Vendetta* then came into fashion. But this so erroneously expressed the public feeling that it recoiled on this furious writ of error, and involved the erring interpreter of the public feeling in one hopeless puzzle.

Nigeria, thank God, has emerged triumphantly from an intolerable ordeal. Public policy remains untarnished. A just balance is maintained. God be praised, there is still much hope for us yet.

CLIPUEUS.

A SYMPOSIUM.

SHOULD BODIES OF THE DEAD BE CONSIGNED
TO THE FLAMES, OR COMMITTED TO THE
BOWELS OF MOTHER EARTH AS
HERE IFOFORE ?

In view of the importance attached to Cremation in England and elsewhere in Europe at the present time, we invite the opinions of our readers on the subject.

Views received in writing will be published in "Eko Akete" from time to time, after which, a small committee will be formed and asked to adjudicate on them: their findings will be subsequently published.

The subject ought to prove highly interesting to all, with particular reference to all students of Hygiene and Public Health.

Papers forwarded should be marked "Crematorium" on top of envelopes, and addressed to the Editor.

Papers will be received up to the 30th instant.

ANS. NO. I.

Should Bodies of the Dead be consigned to the
Flames or committed to the Bowels of
Mother Earth as heretofore.

If bodies of the dead are buried, they turn to dust and if they are burned with fire, they also turn to ashes; but when the one process of disposing of bodies of the dead may be a source of serious menace to the public health, the other is safe and causes no danger of any sort.

When bodies of the dead are buried in the earth, they undergo decomposition and turn to a fluid full of bacteria or microbes of disease. This fluid may prove injurious to the public health in the following ways:—

1. It evolves a certain pernicious gas—Carbonic Acid—which may kill or make one sick if breathed into the lungs.

2. It may find its way, as cesspools do, to any under-earth water supply and people who drink of such a contaminated water will start to suffer from their health.

3. As the fluid flows under the earth to meet a well of water, some of the microbes of disease will surely mix with dust and as insects or rats dig these holes, they turn out the contaminated dust; this becomes dry and fly about in the air; by this means, some people may breathe them with the air into their lungs or take them with their food, either of which is liable to make them suffer from their health and die.

But when bodies of the dead are burned with fire, the microbes of disease are destroyed and the residuum, about a handful of ashes, may be buried or thrown away anywhere without the panic of endangering any one's life but saving the public from a life of pain and misery.—"Bodies of the Dead therefore, should be consigned to the Flames."

J. ADETOYESE LAOYE
Native Hospital, Kano.

White's Golden Male Tonic

(NATIVE)

(DOUBLE-STRENGTH)

Whenever a woman has not been in the family way for a long time, the fault is usually set down to some disease or other in her generative organs.

Now while it is true that many women suffer from disease yet many times the fault lies with the man, owing to weakness or some other disease of the male organs of generation. *White's Golden Male Tonic* (Double-Strength) is calculated to give full vigour to the man, and to remove all diseases which prevent breeding. Every sensible man ought to use two bottles every month, to cure or prevent weakness of the generative organs.

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SHAKE THE BOTTLE.

AREMO FUN OKONRIN

Nigbati obinrin ko ba tete loyun, a ma aro pe ara obinrin na nikan ni arun wa. Şogbon nigba pupu ni o nje pe ara okunrin ni arun wa. Egbogi yi dara pupu fun Ara, Eda ati gbogbo Arun ti ki je ki okunrin se abiamo.

N.B.—O ye ki gbogbo okunrin ma lo igo mejimeji lososu—Ise ti egbogi na nje ni ara ko se royin.

Price ten shillings (10/- per bottle).

IN MEMORIAM.

In ever loving and affectionate remembrance of
our dear beloved father

Rev. MICHAEL NUN-QUASI SAGOE

Who departed this life on the 6th of June, 1924.

Say, father, what separates thee from us?
What did cause thy untimely death?
Children, it is the narrow stream of death,
It is the love and will of Christ to us.

HIS CHILDREN.

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Ties and Socks to match, Linen and Soft Collars,
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Boys' and Girls' Boots and Shoes, Braces
Socks, Infants' Shoes and Bonnets

Bicycles and Accessories.

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Oyigbo Market, Ebute Meta.

IN MEMORIAM.

In ever loving Memory of our dear Friend and
Colleague

THE REV: MICHAEL NUN QUASI SAGOE
who was called upon to try the reality of another
world on the 6th June, 1924.

*Twelve months have passed and yet no more thy
loving face we see.*

Surely, Thou art not dead, thou dost not sleep!
Thou hast awakened from the dream of life.

'Tis we who, lost in stormy visions, keep
With phantoms an unprofitable strife,
Thou hast out-soared the shadows of the night.
Envy, and calumny, and hate, and pain,
And that unrest which men mis-call delight
Can touch thee not, and torture not again.
From the contagion of the world's slow stain
Thou art secure, and now canst never mourn
A heart grown cold, a head grown gray, in vain :-
Rejoice! our Brother.

R.I.P.

JOHNSON AND BECKLEY

EKO AKETE

EKO, SATURDAY, JUNE 6, 1925.

A GBQ EJO ENIKAN DA AGBA
OSIKA.

Nitoripe ki a mase jebi oro ti a ko soke yi lo mu wa fe so ohun ti a se lehin igbati a ti ka Iwe-irohin *Lagos Weekly Record* ti ojo 16 de ojo 25 oju *May* to koja eyiti o jade ni ose yi; ggegebi enikani ti o ba kawe na finifini ti mo, irohin tabi ijihin (*report*) ti enikan ti o ni on "Alafajuri" (*Eye-witness*) ko nipa Ipade ti Bale tabi Asoju ba awon Oloye se ni ojo ketalelogun oju *May* to koja kun fun oro obu ti oluware rohin pe Bale na so si awon Oloye ti o wa ni Ipade na lara—afi enikanososo ninu won—eyi ko si je ohun ti o wo fun wa rara; sasa si ni eniti yio ka ijihin na ninu Iwe-irohin ti a ni yi, ti ara oluware ko ni bu m'aso.

Nigbati a si ro tita a pinnu lati kowe si Bale lati wa'di otito oro obu yi. Eda iwe wa l'Ede Gesi leyi:—

*Eko Akete Offices,
22, & 24, Williams Street,
Lagos, N.
2nd June, 1925.*

*The Resident,
Colony,
Lagos.*

Sir,

On pages 10 and 11 of the issue of The "Lagos Weekly Record" for May, 16-23, 1925, are reported the proceedings of a Meeting which, it is stated, you had with the White Cap Chiefs of this country in your Office on Friday the 23rd May, 1925.

According to the Report "By Eye-Witness" which to me makes a "sorry" reading, very unparliamentary utterances were alleged to have been made by you to the Chiefs during the Meeting with particular reference to their non-appearance in seeing the Governor off on the 8th May, 1925.

I shall, therefore be greatly obliged to know in writing, ere long, whether or not the Report such as it is, is true in substance and in fact.

An early reply will oblige.

*I have the honour to be,
Sir,*

*Your Obedient Servant,
ADEOYE DENIGA,
Editor—Eko Akete.*

Kete ti letter wa ba lowo lo ranjo si wa a si to ni ojo Tuesday kanna ti a kowe. Fun iwon abo-wakati ti a gba ni ope, ibere ati idahun ti o koja larin tawa-tire l'Ede Gesi ti a si yi si ede wa leyi:—

Editor (Eko Akete)—E kasan o, Ogbeni, Bale (Resident)—E kasan, mo ri iwe re gba. Aga re. Bi mo ti mbo lati Qgba Elewon niyi lati lo wadi radu rudu to se se nibe niloloyi.

Editor—A dupe; otito ha ni oro obu ti "Alafajuri" (Eye-witness) ko sin Iwe-irohin Lagos Weekly Record to jade lese yi pe o lo fun awon Oloye nigbati nwon wa si Ipade kan ti o pe won si lojo 23 oju May to koja? Otito ha si ni pe o bu nwon pe Monkey (Obo) ati Afe (Inaki) ni won bi?

Bale—Agbede; lati odun mejidinlogun ti mo ti nise Qba ni gbogbo Ilu Enia Dudu nko pe Enia Dudu kan botiwu ki o rele to ni Obo tabi Inaki ri, ambosibosi awon Oloye; nigbati mo tile nise l'Abeokuta ati ni Qyo, arifariye ni gbogbo awon Enia Dudu ibe nri mi, tobe ti nwon ko tun fe ki a si mi nipo pada lo sese nibomiran mo; oro ti mo ba awon Oloye so niyo Friday na je oro ikanu ju oro ibinu lo (I addressed them more in sorrow than in anger).

Editor—Iwe-irohin Record so pe o ti jele fun awon Oloye lati je ki Gomina ti Eleko sipo re pada.

Bale—Emi ko jele nkan be rara; ohun ti mo nso fun awon Oloye nigbagbogbo ti nwon ba mba mi pade ni pe ng o sa ipa mi de gongo lati se ohun ti nwon wi na, ati pe bi nwon ba aran ljoba lowo nipa pe ki o mase si daru dapo ni lu, mu ljoba le dun lati gba adura won, sugbon anu se mi pe lati oju mafa ti nwon ti mba mi pade nko ri nkankan ni pataki ti nwon se lati fi ran ljoba lowo.

Editor—A tun ri ka nmu Record pe o

daruko Ogbeni Herbert Macaulay mo ero ti o ba awon Oloye so, eyi ti je? **Edi**—Eyi ko ri be rara, emi ki ise majesi tabi gbowogere nipa biba awon Oloye soro nibikibi, ki lo ma se mi ti nma daruko enikan niyato; ninu ero mi, ako perekelu eniti Iwe-irohin na wi tara.

Editor—Nje gege bi o ti so pe o ko lo ero ile bi bibu awon Oloye na ni Qba ati Inaki, Ijoba ki yio ha kowe lati fi ta ero ti "Alafajuri" na ko sinu *Record* ka, pe ijihin re gbagodi?

Bale—Ijoba papa mo pe irufe ede ti a fi mi sun yi ki ise dede mi si enikeni ti o je ada Olorun gege bi emi papa. Gbogbo awon ti o mo mi yekeyeke se de mi pe nko je lo irufe ede be si ada egbe mi.

Editor—Nje, o ha ba awon Oloye na so tele lekanni, siwaju lilo Gomina, pe ki nwon wa sin i, tabi agogo "Kere" ti olopa kan nlu kakiri ilu fun pe ki awon enia wa sin Gomina, ni o gbekele fun wiwa awon Oloye na, lati lo sin i bi?

Bale—Ewo-ni-towó!!! Bawo ni ngo ti se wipe agogo "Kere" yen lo ye won segebi ipo won? Ipade kan wa fun temi tiwon ni *Office* mi, ni ojo Alamisi (*Thursday*) to siwaju ojo *Friday* ti Gomina lo, ninu ipade yi ni gbogbo won si "johen" lati wa sin i ni jobeji labin igbati mo ti jise Gomina fun won tan, ti mo si ti so ti sisin fun won pelu. Nigbati o si to asiko ati lo, ti mo de Ebute Oba (*Government House Wharf*) mo fi aye silu fun awon Oloye lapakan ilele nibi: o si niye igba ti mo ran Akowe mi lo wo won wa, bi nwon ba mbo lona.

Editor—Iwe-irohin *Record* so pe nigbati o fi lo gise bi Onise-Qba ni Ilorin, Ata ni awon ara ilu na npe o?

Bale—Okanna ti mo nso leyi, pe awon kan ma nndomde bu mo awon elomiran lati da nkan ru; lati igbati mo ti nise labe

Qba ni *Nigeria*, nko ti i fi ekan lo gise ni Ilorin ri, beni nko ti i sokale lo sibe ri, afi *Station Railway* ibe, ni mo nrekoja ti mo ba wa ninu oko Reluwe ninu irin-ajo mi lo si ilu miran.

Editor—Mo dupu fifun mi laye lati wa'da ero yi lodu re losan yi. Nje, o digbose.

Bale—O digbose o, sugbon mo fe ki o sakiyesi pe mo so gbogbo ero wonyi ni, bi esi si *letter* re ki ise pe *Official Report* ni wiwa ti o wa sodo mi lori je o. 'Mawo'le.

Editor—"Momoti mo yen"; ney gegebi mo ti so nsiwaju, mo tile wa ni lati wa'di bi nkan na ti ri lodu re, ki nsi mo bi apakeji ero na ti ri, mo ti ri apakan re ka ninu Iwe-irohin *Record*, ko si ye fun mi ki nma gbo bi apakeji ero na ti ri ki nto so [si. Idi abajo *letter* ti mo ko si o niyi. Emi iko fe gbo ejo enikan da.

O di sa kan.

[Tawa ti Iwe-irohin *Record* na la lo sodo Bale lojo *Tuesday* ose yi a si jo o jade bi a ti mba soro.

Ed.—E.A.]

Abọ re o, enyin Béré.

Bi a ti wa'di ero na si ni e ri yi, a si fi iyoku le nyin lowo gege bi agbalagba onitakaye; ohun ti o ku nibi ni bi a o ti se so owo po lati lo ba awon Oloye wa bebbe lodu Ijoba pe ki nwon f'ofu fo ohun ti o ti koja da, ki a ma fi se ti "ki okonrin ma to a-tòrin, ki obinrin ma to a-tòrin, ki a ma wo eniti oju yio ti" tabi "Adie da mi l'ogun-nu, mo lo l'eyin." Bi a ti nwi yi, a gbo pe awon ebi (*family*) Qjora ti ngajo ebe fun Oloye tiwon, kosi ye ki oro pa le awon Oloye to ku lori.

Oro la nwa kun ore, a ki iwa ota kun ota!!!

ENIKEJI,

Aso oke to vanju mbe lodu Iya Afin Saameta Ike Olorun fun tita. opoku oyoku ni owo won, lo beré ni 3, *St. John Street*, l'Eko, leti ile Johnson Agejoro.

OLOLA HUGH CLIFFORD.

[Lati pwp ATARI-AJANAKU.]

Si Oni 'we-irohin "EKO AKETE."

Mo bere Foji,

Eyi ni o di iwa keta ti a. aje ni okun-ko jokan nipase ise Olola Gomina Clifford ni arin wa. Ninu iwe ti ose ti o koja, a dupe lowo Gomina tun "ipo Oyinbo" ti die ninu awon omo wa wa nisisiyi nibi ise Oba; a si fihan wipe, ni gasikia, ko nse ipo Oyinbo gan, beni ko si tun nse ti Enia Dudu. bikoşe ipo "Mulato," idaji dudū, idaji funfun!

Lati fi Enia Dudu sori ise ti Oyinbo ti nse ri, tabi lati gbe Enia Dudu si ipo Oyinbo, l'ai fun u ni owó to eyiti Oyinbo ngba fun iru ise na gan, ireje nia ni; ayasebi Enia Dudu ti o wa ni ipo Oyinbo na ko ba le se ise na daradara gege bi ti Oyinbo. Sugbon, eyi ha ri be bi? Agbede! Olola Gomina Clifford papa jeri si eyi ninu esi ti o fi si Iwe-idagbere ti awon Akowe fun u.

"We are going to judge the African by precisely the same standard as we judge the European, and it is up to the African himself to show that he is possessed of the same efficiency, the same interest in his work, the same diligence, the same dignity and power to manage other Africans who are his subordinates, that can usually be looked for from a capable European. It is a very great pleasure to me that the door of progress is open to Africans, and that men like Mr. McEwen here are filling posts to-day which were formerly filled by Europeans and, I may say, are doing the work as ably as it could be done by any European Officer."

Itunjo eyi ni wipe, Oşunwon kanna ni a o fi won Enia Dudu pelu Oyinbo ninu Iwe-minid, ogbon, lakaye, ife si ise, ati ona-ole lati le se Alakoso Enia Dudu ti o wa labẹ won; nitorina, o ku si owo Enia Dudu lati fihan wipe gbogbo gbun wonyi ni on ni. Ilekun losiwaju ti si silẹ nisisiyi fun Enia Dudu nibi ise Oba, o si je didun inu on Gomina wipe, a ri awon Enia Dudu bi Ogbeni McEwen ati awon jakanjakan miran ti o wa ni ipo Oyinbo, ti nwon si nse ise na daradara gege bi Oyinbo ti le se e. Eyi ni wipe, iyemeji ko si fun Gomina rara; o da a loju gbanga wipe, awon Enia Dudu wonyi nse ise won daradara gege bi Oyinbo; sugbon, pelu gbogbo re, o ha fun won ni owó Oyinbo bi? Agbede! A si bere lowo awon "Korikosun" Gomina bi o dara lati re enia je nitori awo re dudū?

Ni ose ti o koja, a tun toka si aidara ti Gomina se loju wa nipa alai ko gbe Ogbeni Samuel, Akowe re gba si ipo ti o ga die ju eyiti Akowe na wa nisisiyi pelu oye m.b.e., ti o gba lo. Iba se wipe ni ise Ogbeni Samuel ko te on l'orun ni, enikeni

ki ba ti da si ore awon mejeji; sugbon, nwon igbati Gomina papa ba ti le fi enu ara re so wipe. "It also gives me very great pleasure to mention my friend Mr. Samuel who for six years has been the depository of all my official secrets, and never once has he betrayed his trust, nor has he breathed a word of anything that has been committed to his knowledge and secrecy. I owe him a debt of gratitude, etc., etc." Awon Akowe elege Ogbeni Samuel, ati awa na papa, ko s'ai ba a yy fun ore m.b.e., ti Gomina tope fun u yi; sugbon, loju opolopo enia, o dabi eni wipe Olola Hugh Clifford gbe oyin Oba fun Oşun! Ki a so wipe Gomina ko tile le fi Ogbeni Samuel se Private Secretary nitoripe ipo na le pin lehin ti Gomina ba ti lo tan, iba gbe e si ipo Confidential Clerks ti awon Oyinbo kan wa ni Secretarial, ki o si je ki o ma gba ise owó ti awon Oyinbo na ngba; ti Gomina ba le lehinna, o le fun u ni oye m.b.e., tabi ki o fi oye na ise fun enikan tabi eni meji ninu awon korikosun ore Gomina ti o ni oruko Makoli "jeun" lojo re, ti nwon si nwa oye m.b.e., tabi o.n.f., tabi c.m.a., lati gba.

Gomina Clifford fun wa ni antani lati yan enia meta si igbimo, on papa si ko ogidintaje Oyinbo sibe; o fi die ninu awon omo wa si ipo Oyinbo, sugbon ko je ki won ri owó Oyinbo gba; o ko Oyinbo kun ise Oba soşo, o si lo owó ilu ni ilokulu lati fi san owó fun won. Bawo ni iba ti dum to, bi o se wipe nwon le fi awon enia pataki tanje (Inchape Enquiry) lati lu Oyinbo, lati wa se gbogbo ise Oba wo, ati lati mo bi gbogbo owo ti nwon usan nibe, yala bi owo ise fun awon Oyinbo tabi owó oko awon ati iyawo won ni o to sun!

A lo ibosi titi wipe, Provincial Court Ordinance ko dara fun wa, a ligbe wipe Criminal Code ko dara fun wa, a si tun beşe fun nkan miran, ewo ni Olola-Gomina Clifford se fun wa nibe ki o lo? A mo dajudaju wipe awon ofin wonyi je ogin ti Gomina Lugard fi silẹ fun u lati je, sugbon sibeşibe, bi Gomina Clifford ba fe, o le so won di oku, ko si si eniti o le bere lowo re. Gbogbo eyiti a wi dun, kil' o se ti Kòtù Nigeria ti o wa labẹ Ijoba Gomina Clifford ko san owó ile Apapa ti nwon ti gba lowo Oloye Oluwa lati odunmodun fun u titi di oni oloni!

Awon elomiran na wipe Herbert Macaulay ni ki je ki Ijoba ti san owo na fun Oloye Oluwa, a si bere wipe, l'ona wo? Nwon ni, nitoripe bi Makoli ba ti ri aidara Ijoba die kiun, nse ni o ma lo ibosi re sode. Ipo buruku julo ni enikeni ti o ba mo irufe ore yi ni Ijoba si, nitoripe awa ko gbodo ni iseju kan wipe, Ijoba je gbe ebi fun alare nitori Makoli, tabi nitori enikeni ni ilu.

Nigbati Ijoba gba ile Oloye Oluwa ni Apapa, nwon ko lati san owo fun u gege bi Idejo Onile, bikoşe gege bi alaghaso. Nwon ro ejo na, nwon tun u ro, Kòtù ile yi fi aké kori, nwon ko jalajale lati gba wipe Oloye Oluwa ni eniti o ni ile na se

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gbo pe bi lẹjọ. Eyi ko tẹ Oloye Ouwa lorun
fun un ni tẹ Makoli lorun ni pataki, nitori adehin-
ni ko le dara fun gbogbo ilu.

“Court points out that it has no power to grant
leave to appeal.” (Section 23, chapter xii, Laws of
Western Nigeria) Motion dismissed on Monday the
sixth day of February, 1918, before His Honour
J. Pennington and Reginald James Blair Ross.

Eyi ni wipe, Kots ile yi ni on ko ni agbara
gbogbo ni fun Oloye Oluwa lati gbe ejo na lo si
Pry Council ni Ilu Oyinbo.

Kots agbara lati da ejo ni idakuda, sugbon ko
Oluwa lati yeda nse fun elejo lati lo tun ejo na
fun ile Oyinbo ti idajo ile yi ko ba tẹ e lorun.
Sugbon Makoli mo ohun ti o nse; on pelu Oloye
Oluwa ko s'okọ, o di ilu Oyinbo.

Ki a ma dena p'enu, nwon tun ejo ro ni ilu
Oyinbo, Oluwa si jare, nwon ni ki o lo gba owo
ni ile Eko. Sugbon lati igbati nwon ti de lati
ilu Oyinbo titi di oni oloni, Ijoba koi san kọbọ
yẹyẹlara fun Oloye Oluwa gege bi owo ile re.
Ni lati nibabi yi wa ni pe, owo ti Ijoba fe lati san
fun ile yi lati odun karun ohun ke pupọ ju iye
ni Onidajo A. R. Pennington papa ninu idajo re to
wa ni saale iwe yi pe nwon nta ile Apapa ni odun
keja ohun, 1923.

*As regards the amount of compensation which
should be awarded to the applicant, or rather the
basis on which it should be calculated, in 1861 the
population of Lagos Island was comparatively small,
only at the extreme Western and was built over.
The mainland at Ebute Metta and Apapa had few
inhabitants owing to fears of raid by the Egbas.
The people went over in the day time to farm.
The same remark applies to the strip between the
island and sea except that the raiders were the
Akokomon, Land of itself had no value, its value
was represented by the buildings and crops thereon.
The land at and about Apapa is dealt in at
prices ranging from 6d. to 5/- per square yards.”*

Nighti Onidajo papa ni pe owo ile Apapa ni
pẹlu kejila ohun to lati sisi de šile marun fun
square yard kan, nigbati o wo ile si wón nisisiyi ju
ni odun kejila lo, si owo ti Ijoba si daba lati san
fun Oluwa nisisiyi ko de ibi kan legbe e iye ti nwon
ni ile Apapa ni odun kejila, ki a ma seese so owo
nisisiyi to ju ti igbana lo.

Ireje ati iwọsi yi ni Oloye Oluwa ko, ni ko je
ni o ni le gba kọbọ kan si pere lẹwo Ijoba titi di
oni oloni. Eyi ti gbogbo wa iba si fi enu s'pakan
lati le Ijoba pe ki o jowo san owo to jowo de fun
Oluwa, awon alaimikan nwiwe Makoli ni ko je ki
Ijoba ti san owo ile Oluwa Apapa fun u.

Oloja Gomina Clifford papa ko je wip
Makoli ni ko je ki on ti san owo Oluwa fun u.

a si tanma pe bi Gomina ba da si orọ na daradara,
bi o ti lo, ati bi o ti ye, Oloye Oluwa iba ti ri owo
re gba nisisiyi. Alai ri i gba, ejo-Kotu ile yi ni
labe Ijoba Gomina Clifford.

Aidara miran ti Olola Hugh Clifford tun se ni
owo ti awon Onifilafunfun. Ko si enikeni ninu
awon Oloye wa ti ko ye ki Ijoba ma fun ni owo to
joju lososo; meji pere ninu awon Onifilafunfun to
si ngba p'nnwon merin, šile meatala pelu kọbọ
merin, owo Messenger, lososo nisisiyi, elo ni
Gomina Oloja Hugh Clifford fi kun owo na fun
won titi o fi lo si ilu re?

Ore wo ni Olola Hugh Clifford se fun enikeni
ninu awon Oloye Onifilafunfun wa ni gbogbo ydan
marun pelu oşu meşan ti o fi wa nibe, ipo giga wo
lo fi nwon si, imoran wo lo ba won gba? Kaka
be "Ade" ori Ilu, ani "Ade" ori Eleko ha ko ni o
fi etan ati waduadu si kuro lori re lamidi; asoko
Gomina Hugh Clifford, ko wa ogbon, ko wa ipo,
ko wa lakaye tobe fun Enia Dudu lati lo je
"Dina" nife Oba eniti o ba sa ti le yo kekẹkele lo
si odo Ijoba lati lo so ohun ti o ri ati eyiti ko ri
nipase Makoli, oluware lo gbon ju lo ni gbogbo
Eko loju Oloja Hugh Clifford, bi oluware na tile
go ju eranko igbe lo.

Oni we irohin Lagos Weekly Record fi iwe s'ode,
ninu eyiti o so bi se Oloja Gomina Clifford ti ri
larin wa, gegebi Mr. Jackson oni we irohin na ti ri i
si. Dipo eyiti awon elomiran lo fi oju iyato wo se
Gomina na ba so bi se re ti ri loju won, ebu saka-
saka ni nwon ko ti Mr. Jackson. A dupe pe Mr.
Jackson ko pe Oloja Hugh Clifford ni Monkey, ko
pe ni Bushman, ko pe ni Good for nothing, fool,
ko pe ni Liar, ko pe ni Idiot gege bi a ti ri i ka
ninu iwe irohin kan pe Major Birrel Gray pe awon
Oloye Onifilafunfun wa ni Jimo Ijerinla, eyiti a ko
le so bi beni tabi beko titi Major Birrel Gray papa
yio fi so bi oro ti ri gan.

Nitori eyi, a ki yio so ohunkohun si oro na titi
so fi gbo ti enu Ogagan Major Birrel Gray papa,
a si tanmo pe nitori ire ara re, nitori ire Ilu ati
gbogbo eniti o wa ninu re, ki yio sai je ki a mo
bi nkan ti ri gan, ati eniti o so fun u pe Makoli lo
si ipade pelu awon Oloye ni Iga Eleko ni Thursday
ejo keje oşu May to kọja.

A ka tun ka ni a ka iwe irohin Jakisini ninu
eyiti o so oro Gomina si, oro ti a ti ro pe o le
pupo ju ninu eyiti o so si Oloja Hugh Clifford
lara ni pe; "mannerless indiscretion, discourtesy,
incorrigibility and gaseous talk." Ekin ti ekeji
ni pe Gomina ko ni iwa, eketan ni pe o ni alagidi
ni, ekerin ni pe o nla enu, ategan njade nibe ni.

Jakisini lo wi bayi, tabi? Beni. O dara.
Sugbon kini Gomina Oloja Hugh Clifford papa ti
wi nipase ara re? O ni "Lady Clifford had been
compelled to sail for England x x x and my
daughter was about to be married to a man whom
I had not even seen. All these things taken together
had their cumulative effects in increasing the

severity of the strain to which I was now subjected. *** I think that some of it was characterised by an undue severity and asperity of tone, by a too frequent use of mordant phrases that took little account of the feelings of those of my colleagues to whom my minutes were addressed, and by other faults of manner and temper which I do not excuse but which I sincerely regret."

Itumo orò ti Gomina so nipase ara re yi ni wipe, "nitiri iyawo on lo si ilu Oyinbo lapapandodo nijosi iwaju on, ati nitoripe omu on obirin fe lati gbe okorin ti on ko mo ri ni iyawo, nitorina igbakugba ni on nfi ibinu so kobakugba orò fun awon Oyinbo to wa labé on, laibikita rara bi orò ile na le dun wa tabi ko le dun wa tati ko le dun awon, on si tun ni iwa buruku miran lomo ti on papa mo fe ko dara, ti on si R'aba mo fun."

Kini iwe irohin kan *The Ceylon Morning Leader* ni ilu Ceylon nibiti Olola Hugh Clifford ti se Şkiteri ri, ti o si tun npada lo se Gomina ibe nisisiyi? O ni Sir Hugh Clifford was a wise man, full of skilful pretexts and solemn assurances which mean nothing. Itumo re ni pe "Ologbon ati "Yoruba" ena ni Olola Hugh Clifford nse, ileri tabi orò re ko si to lati tele."

Ewe kini ologbe Olola Leverhume se fun Olola Hugh Clifford ki o to se afajodi si i, ni ilu Oyinbo, nibiti a bi a won mejeji, ologbe Lord Leverhulme ko nse egbe Olola Hugh Clifford, ni owo o le "ra a pa"; ni agba crun, o-ju u lo, sugbon sibesibe Olola Hugh Clifford bu Lord Leverhulme tabi ko bu? O bu u ta tu; Eşe wo ni Lord Leverhulme se e ju wipe o pe e wa jeun lo? Eyi ba nse aperi iwa to dara fun Gomina lati fi aile fun wa lati wo awakore?

Nje nigbati Olola Hugh Clifford papa fi enu ara re so pe iwa on ko dara, "faults of manner and temper" tabi "mannerless indiscretion", to fi iwa re leri orò Eleko, lori orò gbogbo Oba Yoruba to ni ko pejo si Oyo, ati orò miran, han pe alagidi ni en, "Incorrigible," ti o si fi iwa nibinipeni re loju wa "Discourtesy" si Lord Leverhulme han nigbati o ni ki o wa tuba ki o si toro gafara lowo on, ki on to le je ipe re lati ba jeun ti Lord Leverhulme papa fi owo ara re se, ti o si wipe on nao kobakugba orò fun awon Oyinbo to wa labé on laindi ati laibikita fun ibinu won, "undue severity and asperity of tone, by a too frequent use of mordant phrases that took little account of the feelings of those of my colleagues to whom my minutes were addressed;" ani, ti awon ara Ceylon nibiti Olola Hugh Clifford ti se Şkiteri ri, ti o si nlo se Gomina won nisisiyi, ti so pe bi o ba soro lo bi ile bi eni, ofo ni; "gaseous talk" tabi "solemn assurances which meant nothing."

Iro tabi Abuso da ninu orò ti Makoli so jakisini so?

Emi ni ti nym nitoto,
AFOLABI AJANAKU.

THE EDITOR'S OBSERVATORY.

How are the mighty fallen!

The downfall of a clerk-in-holy orders of a well-known religions organisation is the talk in town during the week.

"Truly the spirit is willing, but the flesh is weak."

Honours thick and fast on him, "whom the King delighteth to honour."

The very pleasant, and shall we say, surprising news of the honour of a G.B.E. conferred on His Excellency Sir Hugh Clifford, G.C.M.G. by His Majesty the King, on the occasion of His Majesty's Birth-day on the 3rd instant, was flashed through *Reuters* on the 4th instant across the Atlantic.

Other recipients are:—

Lieut.-Col. Harry Claude, Moorhouse, D.S.O., knighted.
David Slinan Macgregor, Treasurer, Nigeria, created a C.B.E.

His Excellency the Officer administering the government of Nigeria, Frank Morrish Baddeley Kugra, created a C.M.G.

Congratulations

OMOLUWABI.

Tani ise omoluwabi?

Kise oloro ti o ri je,

Tabi olola to nrera,

Kise talaka on mekunnu

Ti ko jeun ana sun.

Tani ise omoluwabi?

Eniti ko de okun silo

Fun omo aladugbo re,

Ti ko nowo gba agbatete

Lati se mokaruru.

Tani ise omoluwabi?

Eniti ko fi orò enu

Fo aye enikeji re,

Ti ma fi lak-ye se eto.

Oniyen li omoluwabi.

Tani ise omoluwabi?

Ani en'ti ko si larin

Isowo anikanjupon.

AFOLABI JOHNSON.

Marriage.

MARH—PAULISSEN

Holy Cross Church 8 a.m.

Thursday next.

" O di ọdun marundi-logoji nisinsinyi ti a ti berẹ si ẹ *Mentholatum*, a si mọ ọ kakiri gbogbo aiye bi egbogbi ti o wulo fun wiwo :—Otutu orişirişi, Ọna-ọfun ti o ndun-ni, Ori-fifo, Arun Awọ-ori, ati gbogbo Arun Awọ-ara."



A HEALING CREAM
Mentholatum

Mentholatum has been manufactured for 35 years and is known throughout the world as a medicine of great value for Colds, Sore Throat, Headache, Scalp Troubles and all skin ailments.

Preachers for To-morrow.

AWON ONIWASU QLA.

ROMAN CATHOLIC. (HOLY CROSS)

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

Masses Isin Aro,

6.30 7.30 8.30 9.30
 7.30 8.30 9.30 10.30.

(EVENING.)

(Benediction) Isin Ibukun.

4.45-5.30 6.45-7.30.

St. MICHAEL'S (Lafaji.)

MORNING. 7-8 8.30-9.30

EVENING. 5.45-6.30

ANGLICAN

Time.	Preacher.
9 a.m. Christ Church,	The Vicar
5.30 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 (Aizapako)	Rev. S. V. Latunde
9 a.m. Holy Trinity (Ebute-Ero)	Rev. J. O. Lucas
6.30 p.m.	Mr. J. B. Holloway
9 a.m. St. David's (Jordan)	Rev. J. H. Ogunro
6.30 p.m. do.	do.

WESLEYAN

10.30 a.m. Tinubu	Rev. L. R. Fotts-Johnson
7 p.m. do.	Rev. D. A. Tekoe
10.30 a.m. Ereko	Rev. D. A. Bababunmi
7 p.m. do.	Bro. C. B. Williams
10.30 a.m. Olowogbowo	Rev. E. E. Williams
7 p.m. do.	Rev. S. A. Pearce
10.30 a.m. Qbon Eko	do.
7 p.m. do.	Bro. D. A. Ogunbiyi
Williams' Memorial (Wesleyan)	Ebute Meta
10.30 a.m.	
7 p.m.	

AFRICAN

9 a.m. Jehovah Shalom	Rev. J. F. Ogunko
6.30 p.m. do.	Bro. T. K. Aderin
9 a.m. Christ Church (Ebute Meta)	
6 p.m. do.	Rev. Supt. D. A. Hughes
9 a.m. Bethel	Bro. Ayò Ajala
6.30 p.m. do.	Rev. J. Sotayo Williams
9 a.m. Zion	do.
6.30 p.m. do.	
9 a.m. Salem Church (Ebute Meta)	
6.30 p.m. do.	Rev. J. A. Wright
9 a.m. Bethlehem Church (Ebute Meta)	Bro. H. T. King
do.	Rev. E. David-Sodéinde
	Bro. Ladapo Adégbola

10. a.m. African Methodist Bro. O. Ajayi
 7 p.m. do. Bro. J. A. Osodi

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.

ISOLARIAN BROTHERHOOD

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

ST. STEPHEN'S (EPETEDO)

9 a.m. & 4 p.m. Rev. Patriarch J. G. Campbell

AHMEDIA (ISLAM.)

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

ZION CONGREGATIONAL

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

SALVATION 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
 P. A. Taylor

UNITARIAN

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

AFRICAN FAITHIST KOMON

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

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