

EKO AKETE.

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

VOL. III, No. 147 SATURDAY, MAY 9, 1925. 4d.

Declared Circulation 1,500 Copies Weekly.

White's Golden Female Tonic.

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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Made and sold only by VICTOR WHITE, Esq.

41, Offin Road, Lagos.

N.B. Not obtainable elsewhere.

N. V. HANDLEMATTSCHAPPIJ V.H.

OYINBO **J. F. SICK**

Ọba Ịlẹkẹ, Ịle Ịlẹkẹ, 9, Ita 'Bode lailai, Eko.

A je Ajirera ninu ọ̀wò Ịlẹkẹ, oriṅṅisi Ịlẹkẹ wọnyi wa ni tita :—

Ịlẹkẹ Oyinbo, Ịlẹkẹ Rubber, Ịlẹkẹ Olomi Wajil, Ịlẹkẹ Onikẹkẹ, Ịlẹkẹ Elejo, Ịlẹkẹ Ayinrin, Ịlẹkẹ Oniwòrò ati Fudaka, Ịlẹkẹ Kerewu, Ịlẹkẹ Jòjò, Ịlẹkẹ Olókuta, Ịlẹkẹ Oloruka, Ịlẹkẹ Eleranko, Ịlẹkẹ Didan Yinrinrin, Ịlẹkẹ Meremere, Ịlẹkẹ Mojokun, Ịlẹkẹ Adumádan.

Ẹ wa wo Ịle oja wa ; A ni nkan wọnyi fun tita :—

Ikoko Taba Onigi, Jigi, Aṣo Aran, Eṣo Agbado, Ife, Ọti Elewúrc (Beer) ati Eleso Ajára (Wine), Awon Onje Ipanu, Aṣo Is'oso, Eṣo Ere Ọmọde, Ohun Ọṣo, Abẹlá (Candles) ati ẹgbagbeje oja miran.

A nta Maṣini Vesta, a si ni Cement atata ti Portland ati Irin pipon aṣe oni Diamond. Idi ọ̀wò wa wa ni Rotterdam, a si ni Ịle 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.

A-LO MA NI GBAGBE, O KARE!

Bi Arẹmọ Oba ẹniti a se ritiriri re ni kọọyi ti nlo ni agbakun, be lo ranti waga ogowere Eko, o si ni gegebi on ti lasaga ni Tuesday ojo kejilelogun oṣu ti kọ, ki o maṣe si iṣe kọkan n'Ile-iwe Ojẹna, o si ti be.

A la waya ti o koja larin Ogbeni wa na ati Gomina Agba to lo lana ode yi, si be miran ninu Iwe-irohin ti oni.

LOWO OGUN ATI IPANIA ATI LOWO
IKU-OJJI—OLUWA RERE GBA WA.

Bi okonrin kan ti ntogese lo si Ile Alarin ti Ijoba l'odan fun titọju ara re ti lo da, be lo de Opopo-nla l'eti ile Alufa Ibi Alagogo ni ojo kedogbon oṣu to koja. "Gbi" ti okonrin yi lule ni opopo ode na ni di ero orun bambam. Be na si ni Belo Kambiri okan ninu awon Olopa-ihu ile yi ni orun arotẹle niwon agogo mokanla-ṣẹ arẹ.

BI OBO, BI OBO, A-PELEWON.

Adajo Kotu Olopa se bi o ti to fun akọri kan ti o ngba ona ebudu ni tan Arun Anganna re si igboro Eko; Adajo na ni ki o lo se'ewon fun "Supa mefa" bi asa Kuruṣẹ. Atagọ k'eyin Aparo, ohun oju wa l'oju uri!

O KU AMORIBO O. QNASOKUN BABA
QBA.

Inu wa dun pupo lati so pe Adajo ti gbe Meta ru ojo monafiki ti Olopa ibio-ṣẹ kan ba Lọya Andrew Olatunji Thomas ro ni koiṣe yi ka; irohin eyiti a

so lonu ose bi meta sehin, a gbo pe Adajo ba Olopa na wi fun ona zebelubẹ ti o ngba fi mu enia laise, lairo.

MOŞALEWA, A-MO L'EŞE BI IŞIN,
A BA O YO.

Şile marun pere ni Adajo Ebute Meta ni ki Ogbeni J. Moşalewa Thomas san fun esun a-munigeni ti Dokita Ladapo Oluwole. fi Ogbeni na sun l'ose die sehin pe o fun on ni Iwe-eri (Receipt) isanwo lile ni ponun meji lala fi-oute Oba si i. Ponun mefa (£10) ma ni ofin so pe ki a gba lowo iru ẹniti to ba se ese yi o, nigbati Adajo ẹniti Olorun yi si ro pe esun igbagbe ni esun na, lo je ki o fimọ ni şile marun bayi. Dajudaju ẹniti to mo ni lo nse ni, ara-la-mo a ko mo'nu!!!

Moşalewa, e ku ewu.

Ẹ KU, OMỌ ALAGOGO AJILU.

K'a ri k'a ri beni a ri Olopa kan ni Thursday ose yi ti o nlu agogo bi Oniwararo ti o si nke de Gomina Agba ni on nlo si ilu on patapata ni Friday ose yi ati pe ki ẹniti o ba sefan on maşalaiwa sin on. Eyi ara!

KO JE PE A NRE'IBADAN, O LE'NI
T'A NTỌ LỌ.

A dakan lo si Ibadan ni Monday ose yi fun ise pataki kan, inu wa dun gege bi a ti ri ogoro ninu awon Bokinni ilu na awon bi Ogbeni A. B. Akinloye, Akinpelu Obişesan, Oluremi Johnson, Quist, Emanuel Turner, ti gba wa towo tese, a tun ese le ma so ti iyekan wa, bi Ogbeni A. M. Suberu, tabi Iya-alin Mrs. Santos ati emọ re obirin Ibadaran; tabi Mrs. Suberu iyawe tiwa nikanşoşo?

Bi a ti nlo ni ojo keji ti a de ibe, beni a ri Jagun wa, Ogbeni T. I. Kester ẹniti o si wa ninu igbadan leave re, beni jagun yi ko je ki a tile fidile mole mo. Iwa-oyaya ati fi fani mọra re ti papọju.

Ogbeni Okaremi Johnson Apogun-oba (Governor Dubuiter) ni a ma gbagbe perere-pin makepe ti a je ni'le re p'ilo Tes to ju ni ni : aipa iwa ti fanimora fa a nwi yi, awon Ogbeni Adetokun (Inspector, Ibadan Administration Unit Ogbeni Soun) ni Inspector of the Lagos Police Detachment, Ibadan) se diẹ ni'pe. A ri Ogbeni Şyyode ti "Banyi Debi" ni bipe p'p'lo.

Kai i ko si bi ko ti ri ni igba-ofti-mp.

To The Honourable

The Secretary

Southern Province, Nigeria.

St. Stephen's Church Parsonage,
70, Molony Bridge Street,
Lagos.

11th April, 1955

Sir,

I have the honour most humbly and respectfully to forward you the enclosed copy of an Address of Welcome from the Conference of the West African Episcopal Church Communion now in Session at St. Steph n's Church, Lagos to be presented through His Excellency the Governor to His Royal Highness the Prince of Wales, &c.

Please acknowledge the receipt of this letter to The Most Rev. J. G. Cayuloh, 70, Molony Bridge Street, Lagos.

I have the honour to be,

Sir,

Your obedient Servant,

(Sgt) J. A. VICTOR PRATT,

Parish Priest

W. A. E. C. : cca.

St. Stephen's Church Parsonage,
70, Molony Bridge Street,
Lagos

April 15, 1955

Even

The Most Rev. J. G. CAMPBELL,

Senior Pastor of West African Episcopal Church,

Providence, Po Beach, Ch. Ist. arm; Church, G. B. C.

The Right Rev. J. A. VICTOR PRATT,

Pastor of West African Episcopal Church, Accra, Gold Coast.

The Right Rev. THOMAS MERRILL,

Pastor, National Church of Christ Mission, W. A. E. C.,
Cape Coast.

Through His Excellency Sir Hugh Coryndon, G. C. M. G.

Governor and Commander-in-Chief of the Colony and

Protectorate of Nigeria.

To His Royal Highness THE PRINCE OF WALES, K. G.,

etc., etc.

Your Royal Highness,

We the Parishes of the West African Episcopal Church (Comunion of Africa) and the Gold Coast an Indigenous native Christian Organisation, viz (The West African Episcopal Church, The Christ Army Church, G. B. C., The African Christian Church now known as The West African Episcopal Church of Nigeria and Advance), The National Church of Christ Mission, (Cape Coast) on behalf of our

selves and the Ministers and Delegates now in Conference assembled in St. Stephen's Church, Lagos present Your Royal Highness our kindest sincerest and Loyal Welcomes on this your arrival in Nigeria.

2. We need not tell you how disappointed we were have felt if we had not the opportunity of welcoming you to Nigeria, but thank God Our Heavenly Father has heard our prayers and Your Royal Highness is now in our midst.

3. Your Royal Highness would have noticed the thousands of loyal and devoted subjects that crowded the Fore-shore of Lagos when the "Attercliffe" came ashore in company with Your Royal Highness on board. As Ministers of the Gospel of Our Lord and Saviour Jesus Christ who most fully strove all Classes of the Community, we can assure you that Your Royal Highness that they came from no vain or foolishly to see a stranger, and exalted themselves from a common sense of loyalty and gratefulness to the throne and Person of Our Sovereign Lord the King Your Most Excellent Father for one could hear the expressions from many lips as they were saying in the Yoruba Language "Ara ni ki Ogbu Oni wa, which in the English Language means, We are glad to welcome the son of our King. This shows that Your Royal Highness is regarded as no stranger in our midst for you are our own. You are our King's Son, and we are proud of you and are grateful to God.

4. We beg most respectfully to assure Your Royal Highness that in the Great War of 1914 you have set a noble example when might declare mine to assert itself against Right. You matched to the field of battle and set an example to the hardships and privations of a soldier's life. We were used to pray for you that it may please Our Heavenly Father to protect you from all danger and harm but thank God our prayers have been answered.

5. We are also grateful to Almighty God for the Christian example of Your Royal Highness so far you carry you Religion with you as you travel from place to place and notwithstanding the address duties of your office you make it a point of duty to attend Divine Service on Sundays and we are sure that as Your Royal Highness by your life and example, have honoured the King of Kings and Lord of Lords. He will honour and bless and preserve you and establish more firmly in peace and security the throne of Your Royal Father Our King.

6. We express sincerest thanks to Almighty God for the safe recovery of Our Sovereign Lord the King and we pray our Heavenly Father to grant him long life health and prosperity.

7. Your Royal Highness may be surprised at the enthusiasm and love of Africa that you have received from all Sections of the Community and especially from the Indigenous population of West Africa from (Lagos to Nigeria) but Your Royal Highness need not be surprised, for this good seed has been sown through many years of loyal love, perseverance and self sacrificing efforts by Christian Missionaries from Great Britain a great many of whom had shown their love for our rulers and also by the labour and efforts of the officers of His Majesty's Government who by their kind, firm, just, and equitable administration had made it love all that British and has endeared our affection to the British Empire and through God's grace brought peace, happiness and contentment on the millions of His Majesty's subjects in West Africa and considering all that Great Britain has done for our Race we pray Almighty God that British West Africa will continue to remain a faithful, loyal and grateful subject of the British Empire.

We recommend Your Royal Highness to the kind care and keeping of Our Heavenly Father and that He be with you in all Your journeys both on land and sea is the prayer

of your most humble obedient servants and Loyal Subjects
to His Most Excellent Majesty's the King.

(Sgd.) J. G. CAMPBELL,

Senior Lieutenant, West African Episcopal
Church.

Travelling Patriarch of the Army Church,
G. B. C.

(Sgd.) I. A. VICTOR PRATT,

Patriarch, West African Episcopal Church,
Accra, Gold Coast.

(Sgd.) THOMAS MARSHALL,

Patriarch (Bishop) of the Church
of Christ in Western Gold Coast.

Government House

Sig. sta.

24th April, 1905.

As Her Majesty the Queen has directed the
King to convey to His Excellency the Governor His Royal
warrant the Address of Welcome which His Royal
Highness received from the Conference of the West
African Episcopal Church, and to thank the Signatories
for the noble expressions of loyalty and good wishes
which they to His Royal Highness great pleasure to

(Sgd.) H. M. M.

His Honor JOHN J. G. CAMPBELL,

of Bombay Bridge Street

Lagos.

{ Copyrighted }

EKO AKETE " LAW REPORT.

{ Lati gwo ATOLUGBOKUN. }

Nejio Monday tiy kerrin ege yi De-Ejo Kolu
tan ti jija ko si e be ile-tawo tin, Tumban tabi
we-ge Soat Anna si fun ejo - Ni agozo meen in
na ni Adajo Kolu Ollopa ti oruko re tiy Henry
Sagwe Bert-ley ni gbogho tan the titun yi han
tan i-ya die to wa ni be lehin eyi ni tan papa
ni jio si agbangan idajo bi o ti joko tan bein
Ejo Bantat epani o je asiyaju fun awon Loya to
ni si be die o si so so gbogho meji tabi meji
na bili Adajo o ku orire nipa de ejo utan yi ati
je olara on ni ki iyo re ma lo sawaju ati sawaju
meina on si eyi pe-bi gbo-gho awon ebe be on
a dape beko waju.

Utan kan ti mo koko sakivede nipe nigbati Kolu
pagan papa si ni odun April 1905 ni ojo na ni
ludize ti awon edaran bere ni adako oju April ni
ludize bi si, Kolu awon Ollopa ti a nsoro re yi
a yo Monday ege yi ni Assizes May bere, e o ni
kan bo ti ipode.

Was kept ti a tun, se akoyesi nipe ni ijo Monday
a Kolu utan yi si Loya Rufus Adekunle Wright

(Eliehin golu, emi ko o-mo, qui mo o-to) on lo
koko se ejo koge bi ipe re Loya fun onkonkorta
ara Warri ti oruko re nife Jacob Tyrie gultu jija
mu fun esun wipe o fe fi iya mo obinrin aya jappa
kan ni iloyi, oruko obiran yi ni Remilekun—
A ki Jacob o ku orire.

"ORE MI, SO LO JOMI."

Charge No. 850. Olopa mu ovinrin kam Maria
lo 'ruko, re fun imati; ara nipe lehin to jomi
"Tight" tan to bere si ba ara re je eko pa mefa lo
gbe lo si Saba won, o wa ni ni niran orin kam,
ti awon alagiko nko, "Ei mo ba yo, digbada gba
ni ke gte un, ti mo ba yo.

Adajo ni on ri re o jebi sughen on ni obinrin
ti o koko wa tabi ejo ti on ma koko se ni Kolu
titun yi ni yintori na on da a sila ko ma lo.

Charge 851. Ollopa mu Joe re o kun Eiyole
ba ni mba Adajo ni ko si ayi marun.

Charge 852. Ol'ya mu Johnnie ati Isaac fun
eje vi re won ja, sila meji ayo gult-ankan.

Charge 854. Stephen ati Coker fun (sun ija
Adajo) ni eyi ta wu ni bi.

Charge 855. Isaac Babatunde Adegburba
Fatiroti fun esun wipe o lu al'ran. L ya bayil to
wa fun, o ni on ko jebi ij ba ni ko si eferi to labi
fi ba ro jo Adajo ni ko ma ko.

Emi ni ti ayin nitelo.

ATOLUGBOKUN.

Thanks for Sympathy.

Alhaji A. L. Oloruntime on behalf of the
families legs leave to return thanks to all those
who have sympathized with them by personal
calls, telegrams, letters and otherwise on the loss
sustained by the death of their father Mr. Lawani
K. Amolese, on the 27th of April, 1905 at his
residence No. 9 Shakihi Street, Lagos.

Alhaji A. L. Olorun-Nimbe.

CHANGE OF NAME.

On and from 1st June, 1905, I desire to be
known and addressed as under

J. AJAYEOLA AJIBODE

AND NOT

J. J. THOMPSON

as formerly known

All documents bearing my former name remain valid.

J. J. THOMPSON.

Coates Street,
Estate Metta,
1st May, 1905.

ANKURI MAGANI DUNIA.

[Lati owo AKIRIMANU.]

Si Oni'we irohin "EKO AKETE."

Mo juba o,

Gege bi ati so ni oge ti koja pe bi awon Kiriyo eletan awon Imale ba ni lowo awon Imale owo beji papa fere le je ki a fun won ni Sona geginso; bi ko ba si iwa omagbo tabi ti ina mi ni nigo je lehin ti nwon ti fi irura lo ra ile lati ko Mosalasi kinni tun ti won lo bere si dawo asansosi fun eni kan, bi eji wor ba ni are ti ko ba si niare mo ro pe Adajo agba ti fi otito han won gbaagba. Irun ti awon ijo wonyi lo ki ni ojo odun lori ile awon Jama buru pupo, otito re ni pe awon kan ti ke takute silẹ fun awon Jama pe boya awon yio ti ija bo ki awon alatilẹhin won le ri nitan fun ika mo sugbon gege bi owe wa "Ankuri magani Dunia," awon Jama ti ija fun Olorun ja irwon fi owo leran, Olorun si ti won lehin nitori suru o bami ko dun mi, o sinjo casti ko ba lo, poun mewa silẹ mewa ki se omode owo, sugbon awon gologon inu won a ma wipe se owo wa lowo Balogun beni gbogbo wa lo mo pe olowo ko je fi owo re fun abosi na, a ro pe nitori eyi ni jagun na se lo ra ile fun kiko Mosalasi tire beni lehin iku re ti ewe ba gbo ti ewe ba re Mosalasi Balogun ni gbogbo enia iyo ma pe atipe a ko ni pe ni Mosalasi Jimo ti gbogbo iju bi ko se Mosalasi Jimo Balogun pelu awon omo lehin re. Awon enia pataki bi Sanni Adewale, Belo Alfa ni oro won ndun ilu nitori sibesibe iye wai -ko kuro lara won, beni ti Bakare King papa, sugbon awon to ku ti awon nrope akan gunun kan ni awon nse, ntan ara won je nitoripe omiran ni ori ko ni fila, beni nse ni owo-lopọ won apemo jenn. A fe ki awon alaseju adini nwonni lo rodu won wo daradara pe lori otito ni enia le ma jare nigba gbogbo. Nje enyin Jama, e ku suru benani a ki enyin. Ima'e apukeji e ku wahala.

NKAN TO JO RA WON LA FI WE RA WON.

Ni Soji Olowogbowo ni enu ijo meta yi Alufa wa E. E. Williams se akanse iwasa kan ti o wo wa leti moranmoron nipa iwa irele ti Arẹmo-oba Edward to de si arin wa fihan wa, o toka si ann ati ifarada re ti ko si pe ara re ni Arẹmo-oba ti ati fi gbogbo nkan jinki re. A gbo pe o wa oko bi awon Deryba kan sa, ko si gbe ara re ga ju lati gbogwo lowo awon omo kekete—gbogbo wa lo sa mo itan Jesu Kristi tabi Anoba Isa gege bi igbesi aye re ti ri ti o re ara re silẹ ninu ohun gbogbo ti kosi fi ara re han bi ayanfe Baba; omo iya, bi o sepe iwo ni Edward, nse ko ni iwo iba ma yan ebo pe ki enia ma la enu re silẹ fun olati se igbonse, a dupe pe eni owo E. E. Williams fi oniru nkan pupo we ara won ti a fi ni igbagbo pe awon

Oyinbo ti o ni oju tinrin Enia Dudo ni lowo fun ara won ni, nitoripe eyi kipe ise baba baba won ti o ran won wa si apa ihahin, iba dun fun wa bi E. E. Williams -ba le fi iru iwasa bayi ta wa lo re fun iranti-wiwa si arin wa ti Arẹmo-oba ni Oyinbo.

Eyi to ku lehin ofa ju oje lo.

Eni ni tyin nitoto

AKIRIMANU

The following telegrams are published for general information:—

FROM THE GOVERNOR

TO HIS ROYAL HIGHNESS THE PRINCE

OF WALES, H.M.S. *Repulse*.

DATED 28TH APRIL, 1925.

I present my loyal duty to Your Royal Highness and at the request of the Chairman Reception Committee I beg to submit the following message to Your Royal Highness.

The 13,000 School children of Lagos asked to be allowed to thank Your Royal Highness for the holiday so graciously given them which they are enjoying to-day.

The presence of Your Royal Highness at the children's parade gave them the greatest happiness and delight, and Your Royal Highness's visit will be to them a treasured and lifelong memory of which the story will be transmitted by them in due course for their children.

I trust, Sir, that You are none the worse for the fatigue of Your Week in Nigeria, Your Royal Highness's loyal and obedient Servant.

HUGH CLIFFORD.

FROM HIS ROYAL HIGHNESS THE PRINCE OF WALES

TO THE GOVERNOR, LAGOS, DATED

28TH APRIL, 1925.

My grateful thanks for the message from the School children whom I had the pleasure of seeing at Lagos. I am pleased to hear they enjoyed their holiday.

I am very well and looking forward to landing at Capetown to-morrow; kindest remembrance to you and Lady Clifford.

EDWARD P.

Extraordinary Gazette, 29. 4. 25

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

Agege,
30th April, 1925.

My Dear Editor,

Please permit me a little space in your journal to publish the following:-

It is reported that at Epe Ora the congregations forming C.M.S. Church declared themselves independent of the C.M.S. to stand for themselves. The C.M.S. authorities wanted the Iron Sheets on their Church to be removed as well as the Windows, Doors, Benches, Bell, &c., also Tables &c., from the Parsonage, leaving the wall of the Church and the land to them.

The people contended that they started their Church before the advent of the C.M.S. and contributed about £300 to the C.M.S. authorities towards the building of this Church. The D.O. said that the covering with Iron Sheets was what they did when under the C.M.S. therefore the C.M.S. may remove it. The Bishop ordered the removal and it was removed. Now the question is what of the £300 contributed by the people towards the building and the labour? Shall we be wrong to say that C.M.S. cannot appear to be now more on property than the King of Souls? Does this action agree with the teachings of Christ and the object of their mission in Africa? Shall we be wrong to say that their present aim is not to create Independent Churches of African Nations but only Churches in Anglican? Can they be taking as sincere and true when speaking independence? Let Christians and Heathen know it those who come for their property and not for the saving of their Souls.

The Iron Sheets removed were offered to Sabongida Church they refused them and they used same for building a Store house for the Pastor Oke C.M.S. Church who took the Benches and regretted afterwards that they have taken what does not belong to them or the C.M.S. but Epe people.

Thanking you for space allowed.

Yours truly,
J. K. COKER.

My Editor,
Eko Akete,
Lagos.

BABA RERE LO, O SE!!!

Ni iranti Baba mi owon
DAVID AKIBODE JACOBS

pada o pa 'pada l' Eko ni ojo ketala oju May 1925 ti a si gbe lo si 'le re Ribago Villa, Ebute-Meta, lehin eyiti a si lo te si "Ile-Ilehin"

B' o fe gba ohun owo mi,
Ohun ti o se owon fun mi,
Ngo fi fun O se tire ni,
Se ife Re.

Lati pupu pupu re,

JOSEPH AKIBODE JACOBS.

Isi-Ikan,
Ibadan.

IROHIN ISAMI (BAPTISM) TI A SE NI OJO
ISINMI OJO KERINDILOGBON OJO MAY 1925
NI ILETO EKERE TI A NFR NI
EJIGBO NI RTI IDIME.

Ni owuro ojo ese yi ni awon somori okunrin ati obirin die ti Ijo Salem (Ajikawu) ni Ibadan meta mu ona won pon pelu Alufa won J. A. Wright, ni wara were won de Ejigbo won sise isin ninu eyiti Ogbeni Ade-Olugbile se akame iwasi. Lehin isin, Alufa J. A. Wright somi fun to enia mewa ti okunrin ti obirin, Babalawo kan wa ninu awon ti a sami fun pelu.

Isin na dun pupu o si kun fun igiri Babalawo yi ko Ila re fun Alufa ni Ije wo igbagbe re. Adura mi ni pe ki Oluwa masai mu ese awon enia wonyi duro ki o si se won ni Imole ni arin awon Aborisa ati okunta sinu Ijo Ejigbo—Amin. Mo ba Alufa Wright yo gidigidi fun ayan ati wahala re lori Ijo Ejigbo eyiti o mu eso wa. Ki Oluwa tubo busi ise re—Amin.

White's Golden Male Tonic (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.

Made and sold only by VICTOR WHITE, Esq.

The Reliable Dispensary, 41 Offin Road, Lagos.

N.B. NOT OBTAINABLE ELSEWHERE.

SHAKE THE BOTTLE.

AREMO FUN OKONRIN

Nigbati obirin ko ba tete loyun, a ma oro se ara obirin na nikan ni arun wa. Sugbon nigba pupu ni o nje pe ara okunrin ni arun wa. Egbogi yi dara pupu fun Are, Eda ati gbogbo Arun ki ki re ki okunrin se abiamo.

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

Price was shillings (4/6) per bottle

EKO AKETE

EKO, SATURDAY, MAY 9, 1925.

TOLOTOLO YINBON IDI—KILOPO?

Oye eleke-ebu a-buni-bi-eni-la'yin ti Iwe-irohin *Lagos Weekly Record* je nipa oye alhaga ti o so l'ose yi ni ti gbogbo igbati Gomina Agba Sir Hugh Clifford fi joye Gomina larin wa nibi, lo mu wa fe soro gbolohun mejji, tabi meta, bi irufe abu be ti *Record* ma nsaba bu Gomina Agba na ti se Ilu Eko wa yi lore lakan ri.

Ela l'oro. Ige *Editor* ki *Editor* ni lati ma wa rere ilu ati pe ki o si ma so oye-gidigba-gidigbigba-koba'kungbe (*Press Criticism*) si ibaje ti o ba ri ni'lu ki awon ti oro na jemo le "se kokari" lati se atunse ti o ba ye irufe iwa ti ku wo bo; *Editor* ni lati se ise re laise ojusaju ati lai ni arankan (*Press criticism, without fear or favour, affection or ill-will*) ti a ba ni *Editor* ki *Editor* ti o ba npon awon alagbara ilu ni a-poni nigbakugba ti o si ko oju fifi si iwa alebu won, nje oye alaponbo ni *Editor* na yio je. Awon to gbon yio si ye'ra fun u, ti a ba si ri *Editor* kan wo, ti o ba joye titakanrangban si Ijoba nigbagbogbo, tabi ti o joye buni-buni si awon alagbara tabi si Gomina ilu ki'lu nigbagbogbo ni ireti pe awon enia yio ma ro pe on nse ohun kan gunmo fun ilu na, obileje ni irufe *Editor* be nitoripe apo ara re nikan lo ndu si, kosi wa rere ilu na bikoje owo ti o ma ri lori tita Iwe-irohin re na.

Ti a ba ri *Editor* ti o nise re lona aisege tabi ami-eniken-sinu bayi, Agbede, awon Ijoba papa ki ise weru ti won ko fi ni gbo ohun ti o nso ti won yio si se atunse tabi la idi abajo ti won fi se iru nkan be si'lu.

A ha le ni Iwe-irohin *Record* nse ise re laisege bayi—Papa si Gomina Agba—eniti o ni lowo ti o si di se'ese fun'ra re? Nijelo ti *Record* so "Oboto" si Gomina

lara nipa kikid ti o'ko jalejale lati fi Eleko sipo re pada, igba eyiti gbogbo ilu fi e gangan lo sungbale titi di ajin, ni'le Dr. da Rocha nibiti *Record* yi ti njade nigbana ti a si dura bi beredi gbigbona-fefefe, abo gbogbo irokeke ojo na da o; *Member* Ofo ni, ko so oro Eleko di ero rara; sugbon ata ti *Record* lo lojo yi, oju Olube ko ni a fa si bi o? Gbogbo galegale ti Iwe-irohin na se, ti awon elomiran ko iwe ti o dara ati eyiti ko dara sinu re nigbana, ori Oba wa Eleko ko lo da le bi? Ore melo ni jijade Iwe-irohin na se Eleko Oba wa o? Kaka be titi gbonyingbonyin bi irin ko ni ilekun ajo ti enyin ilu nse l'osan lori ki Eleko le be sipo re ti bi?

Ninu ogidi-nleje owo ti *Record* yi ri gba lojo na, elo lo fi sewo si Eleko bi iranlowo o? Iya po titi! awon to sun Eleko si ipo irele, ipo itiju bayi mo ara won dajudaju: nwon nje, nwon nmu, owo ifa nwo'le to won wa, melo ni nwon fi sewo si Eleko ti nwon ti ti si ofin (*Dungeon*) apapandode bayi? Oba Soko o ma'aji wa pelu enyin Ijo Ansar-ud-deen agba ati kekere ati gbogbo enyin Janma Musulumi ati enyin Bokinni miran ni Imale tabi ni Kiriyu miran ti a mo, ti e duro ti Eleko gbagba, ti e kosi je ki era ebi tabi bukata miran ra a. Sadi-kata nyin !!!

A si tun se bere, rere wo lo ti idi "ebu" ekeji ti Iwe-irohin *Record* yi fi sin Gomina Agba Sir Hugh Clifford jade, a ko ni sise ti a ba so pe loju wa gbogbo awon ti nwo ra iwe na ni sile kokan lo fi owo won "gba'gi" boya e o bere idi fifi owo na "gba'gi"; nigbati Iwe-irohin "ebu" na ko se ilu ni rere kan nipa ebu yi, kaka be ti o si ndaju oro Eleko, anfani irufe Iwe-irohin be da?

Enu ko ni ha ya enyin ara Eko lati gbe pe Gomina yi kanna ni Oga awon Gomina (*Secretary of State*) fi Waya sowo si nibi l'ose yi, ti o fi yombo Gomina na fun ise ribiribi ti Oga re yi ni o se fun lile ni odun mejila ni gbogbo ilu to wa labo Asia Oba King ni Iwo Orun Africa tiwa nibi; bi oku se bi ko se, e ko ha ri omo, oloku lode, e ka

MAY 8]

change oro na ninu Akanse Iwe-irohin
 (The Nigerian Gazette Extraordi-
 nary No. 37 May 4, 1925):—

On the eve of your departure from West Africa,
 desire to express my high appreciation of the
 signal services which as Governor, during more
 than twelve strenuous years, you have rendered
 to West Africa and to the Empire.

SECRETARY OF STATE

It is difficult adequately to thank you for
 the most kind message conveyed to your telegram
 yesterday. I appreciate all the more highly
 the approval you are good enough to express of
 my work as I have been able to do in West Africa
 inasmuch as it comes to me from one who is not only
 my official Chief but is also an old friend of more
 than a quarter of a century's standing. It has
 been my exceeding good fortune, alike on the field
 of war and to Nigeria to have as my permanent
 manager some of the ablest, most loyal and most
 energetic fellow workers with whom it has ever
 been the good fortune of any Colonial Governor
 to be associated; and for the rest, I owe a debt
 which I can never repay to my brother officers of
 all ranks in the great Colonial Public Service, to
 which I have all my life belonged, for their
 unvarying support and sympathy.

CLIFFORD

Ko na tan, Gormina yi ko ha joye eniti
 ko koru mbùkù ti Sèkiteri mbùkù?

Bayan baba wa, iya wa, egbon wa,
 uru wa, egbe wa, ogba wa gbogbo, e
 niye tabi e ko r'aye l'ode? Gbogbo
 ni Record ti nyin, kò ha bọ si ibon
 l'olale bi? Nje bi a o ti je ki awon
 ma se asaju wa lo Yeyi, papa ninu oru
 kamari! kamari!! e mura, e jigiri,
 kan ni atanife ntanife mo, e ma je ki
 nikan tun fi nyin di elekuru gbõn-yèyè
 e, e Fofin si òwò ti awon kan ni nyin se.
 "Ajepo la mo'ra won," owe ni o.

Baù wo lo wa ninu ajaku-akata? Iyoku
 owo nyin o!

ENIKEJI,

Apa oke to yanju mbe lodu Iya Afin
 Marota Ike Olorun fun tita, opoku oyoku
 owo won, lo bere ni 3, St. John Street,
 Eko, leti ile Johnson Agbejore.

THE ADDRESS.

[BY ATARI-AJANAKU.]

(Continued from our last issue.)

We have said that the address is unrepresentative, but the most objectionable feature is its wanton disregard of interests and serious lack of accurate knowledge of facts or wilful perversion of the truth. The history of Lagos as far back as 1851 is yet fresh to all readers of history, even as back as 1630 during the reign of King Ado of Lagos, also history relating to an earlier period. There are ample historical data to help us to visualise the past in more or less true perspective. We therefore deplore the allusion to Lagos in the 5th paragraph of the address, namely:—"In those unregenerate, though by no means distant days, Lagos itself was a sandy path embroidered by miasmous mangrove swamps. The people dwelt in squalid huts and were steeped in heathenism and ignorance. Law and order were unknown, life was insecure, barbarous practices were rife and commerce, such as it was, existed only at the whim of the Chiefs. By the cession of Lagos and its dependent territories to the crown in 1861 a new era was ushered in, comfort and sanitation have taken the place wretchedness and squalor, Christianity, Islamism, and education replace heathenism and ignorance, etc., etc.

The inference deducible from the above quotation is that up till a day before the Treaty of Cession was executed between Her Late Most Gracious Majesty Queen Victoria and His Majesty King Dosunmu on 6th August, 1861, Law and order were absolutely unknown in Lagos, no decent houses but squalid huts, no civilisation but barbarism, no Christianity, Islamism, but heathenism, no education but ignorance. A more wicked and diabolical lie, it is difficult to conceive. Available record tells us that natives of Lagos had evolved for themselves a system of government, had their laws, customs, civilisation and usages, many of which are even respected by our British Rulers to this very day—long before the Treaty of 1861. Civilization for themselves good system of government, had their laws, customs and usages—most of which are preserved to this day, and had emerged from barbarism very long before the Treaty of 1861. Civilisation in Lagos was of rapid advance, education, trade, and everything else proceeded with wonderful alacrity. C.M.S. Grammar School was founded in 1859 before the Cession, C.M.S. House (Ile Alapako) was built on October 23rd 1852, Consulate (Ile Ajele) now Public Works Department, Marina, in 1855, English Merchants of Banner Bron House (now H.M.

Customs) in 1853, English Merchants (MacCloskey's firm) Oyinbo Alagbon now John Walkden's was built in 1853. Revd. Gollmer reached Lagos from Badagry, January 10th, 1852, Bishop Vidal, first Bishop sent to Lagos reached Lagos, October 24th, 1854; even the very premises now owned and occupied by Dr. Randle who said that the people of Lagos dwell in squalid huts in 1861 was built in 1852 (before Dr. Randle himself was born in Sugar Loaf Mountain, Sierra Leone.) Natives dwell not in squalid huts but in big compounds usually too spacious for their accommodations; their politeness, civility, and hospitable disposition to all the European Merchants and African strangers within their gate long, long before the Cession "in those unregenerate days" were beyond dispute. But perhaps according to the curious mentality of some people, these are mere attributes and characteristics of barbarians, with whom "life was insecure, barbarous practices, were rife and commerce, such as it was, existed only at the whim of the Chiefs."

These are facts to disprove such statements as above, and it will be observed that far from the people being "steeped in ignorance, law and order were unknown", etc, we have abundant evidence to prove that Lagos had crossed the rubicon and emerged from barbarism long before the Treaty of Cession. Acting Consul McCoskey in his despatch to Lord John Russell dated Lagos, August 7, 1861, remarked that—"yesterday, August 6th 1861, an immense crowd had collected about the Consulate to witness the proceedings, and at 1 p.m. King Dosumu landed under a salute of seven guns from the *Prometheus* anchored close by. After signing the Treaty with four of his principal Chiefs they were conducted to the flag staff that had been erected outside; the Proclamation inclosed was read, and the British flag unfurled and saluted with twenty-one guns. The National Anthem sung by a band of children from the Missionary Schools, led by Revs. Messrs. Maser, T. B. Macaulay, and Sharpe; and concluded with dinner on board the *Prometheus*, to which Dosumu, some of his principal men, and nearly all the Europeans in the place were invited."

So that the embodying of such inaccurate informations in an address to His Royal Highness the Prince of Wales that the people were steeped in heathenism and ignorance is not only vicious but it betrays profound ignorance or willful perversion of the truth. Having a copy of the original address which was subsequently modified before us, we are wondering whether the author of the infamous address had been fully conscious of what he was penning, for we believe no sane man could have held a pen and written like that and expect the White Capped Chiefs whose

immediate ancestors were thus maliciously libelled to subscribe their signatures thereto. We know however that, at last, one of our Chiefs was responsible for the deletion of the following words in italics from the Address; "and commerce, such as it was, existed only at the whims of the Chiefs," whose authority was mainly exercised in extorting from the Trader, and the rape of neighbouring Tribes to supply the Slave Markets."

As we have said, but for the long protest of the Chief in question, the address presented to His Royal Highness the Prince of Wales by the 46 men who arrogate to themselves the right of representing all the inhabitants of Lagos, would have contained the above wicked and malicious libel that "the authority of Lagos Chief from time immemorial up to 5th August, 1861 inclusive, was mainly exercised in extortion from the Trader, and the rape of neighbouring Tribes to supply the Slave Markets."

This is only a superficial and single instance of the most condemnable action of our pretentious advisers to the Government, and we are confident to say that had the people had their own way, they would have presented a most admirable address which had been prepared for the occasion and accord the Prince such loyal welcome that would have eclipsed the attempts in the Government programme of events. We have essayed to condemn the address and the circumstances under which it was prepared, and would also say that the Government programme for welcoming our Royal and Most Distinguished Visitor was not good enough, it being void of consideration for the greatest majority of the people of this country. We are however very much thankful that there was nothing which operated so adversely as to disturb the Prince in His visit and we, as loyal and dutiful subjects, will always regard the occasion as a memorable one. God bless the Prince of Wales.

Thanking you Mr. Editor for space allowed.

Yours truly

ATARI AJANAKU

[Shorn of its seemingly fiery language our correspondent *Atari Ajanaku's* letter about the get-up of the Lagos People's Address to H. R. H. The Prince of Wales presented unread which was published in a recent issue of this paper, to our mind, points to two unmistakable facts perhaps out of many, which cannot but strike the man in the street having no axe to grind in the matter very forcibly.

Firstly, the unrepresentative character of the Address arising out of the absence of any Mass or Public Meeting for the purpose.

Secondly, the unjustifiable libel levied on this country in that Law and Order were unknown with certain stages of its career as contained in a certain part of the address. It is certainly unfortunate that the framer or framers of the document should have been so unmindful of susceptibilities of the average Lagos man in depicting either himself or his country in lurid colours. This, to our thinking, is not pouring oil on the already troubled waters or is it?

The Yoruba version of the Address by the same writer will appear in our next issue.

Editor "EKO AKETE"]

THE EDITOR'S OBSERVATORY.

Bon Voyage

In *Voyage* to our good friend Mr. Samuel Ayodele Dumas of this country, who sailed to Europe yesterday, on his behalf for the prosecution of his study of the Law.

Mr Traffic Manager, hands off!!!

A Railway-order by which train-passengers arriving from Ibadan to Ido Station, are deprived of the timely services of the carriers who generally congregate themselves at Ido for such work, in carrying passengers' luggage from the Station on hire, soon after the arrival of the train, as was the case which came under our notice on Wednesday last, leaves very much to be desired: imagine an, an honourable member of council, arriving in train to Ido from a place like Oloke-aji having to struggle single-handed with his loads to take home whilst carriers here and there, whose services he might have secured for a few pence to do the job, but who are sedulously forbidden, in pain of arrest, to tread on the Station enclosure as it was a holy ground!

Will the Traffic Manager rescind the "fall" order, and so absolve itself of being a nuisance in this way?

Adieu!!!

By Excellency Sir Hugh Clifford left this country for good yesterday on the *Abiko*; we learn that on Sunday the previous day during the *Mutins* on his leaving for Government house, after the service he gave a beggar who it is said always frequents the Holy Cross Church grounds, one road in C.N. and told him of his final departure from Lagos.

YE, YE, IGI-OWO WO!

Lord Leverhulme Oyinbo Oloye ti a gbo pe o nfe ra gbo gbo Nigeria t'eri gbo ayo n'ihu Oyinbo P'ose yi.

Nitoto, riro ni ti enia, gise ni ti Oluwa.

EKO AKETE—THE PEOPLE'S PAPER.

Our Weekly Circulation is now
1,600.

Yoruba version of the address will appear in our next issue.

IROHIN ILU MINA.

[Lati owo AWAMARIDI.]

Si Oni 'we-irohin "EKO AKETE."

Mo bere Foji,

THOMOTHY IDOWU KESTER—O KU EWU ORO O!

Ni owinro ojo Tuesday, ojo kejidi-logbon oja ti o koja (28/4/25.) ni a ri Ogbeni wa yi ninu Ojo ti o upada bo wa lati Kano: gbo gbo ayye ti won si se fun H.R.H. Prince of Wales (Aremu-oba) ni o se oju Ogbeni wa yi. A si gbo wipe o ya ni Kaduna lati gba a'egun die ki o to ma bo, yio si tun ya ni Ibadan fun ojo die ki o to lo si Eko. Ojo Ogbeni wa yi tutu nini bi emi wipe Iru Oba (Europe) ni o ti ubo! Ara yio tubo mokun o!! A si wa gbo nintili wipe Ogbeni wa yi ti lo si Eko.

A ki iyawo re (Mrs. Kester,) awon enia re gbo gbo bi Alao Kester, Regina Kester, Ebenisa, Anthony ati awon ore re Mr. Anderson ati papa, awon Opa Oba wipe,

E ko afojuba!

EWU INA KI 'PA AWODI—AWODI. O KU EWU!

Ni ojo Friday ti o koja (1/5/25.) ni agogo m'kanla ab'owu ni "agon be" ni orule Ogbeni ara Asaba kan ti oruko re nje Rafoa. Wara-were, arwo ta, a si ngbo ibosi, ina o! Ina o!! Bi igese, ese awon ore Asaba yi ti pe, awon si ti bere si ko eru si ode. Bi dang, awon eru si ti ba ara won l'ode. Sogbon Keke-ologere (Bicycle,) Bata ati ohun miran ti ko nilari ni o ba ina lo.

Iwo eun ti o se irufe ise bayi si omo enikeji re nigbati o ti sun para Foru tan, papa, labe ile koriko—Ha a! Bi Oba aye ko ri e, Oba orun nko o!!

A ki Ogbeni Asaba yi, Iyawo ati awon omo re, papa, awon ore re won yi wipe,

E ku ewu o!

E. MARCUS THOMAS alias (Oduro Yeye.)

OMO YIO SE BE FUN E O.

Ni ose ti o koja ni arakonrin wa yi ri uro gbo lati Eko wipe, Uncle re tabi egbon baba re t'eri gba ago, eniti oruko re nje Mr. Lawani Amolese alias "Gaga ba ji, Saro Rami" tabi ni ede tiwa, "Koroba ki ubero Konga." Baba na si ni eniti o bi Eji-owo wa, Rev. J. Sotayo Williams ti Ipo African Church, Begunna, ni New Club, ati Baba Alhaji wa, Olorun-ni-ube, ti 12, Oduduwa Street, Lagos, Akufa Belo (Tailor,) ati Yesufu (Akowe Loya Akinsemyin.)

Baba ti o di Ologbe yi je eniti o fa ere wa E. Marcus Thomas mota girigiri lati igba ewe re wa, ti o si ijeran re pupo bi enipe baba na gan li o bi i, ti o si ma nje ohun rib-ribi fun u, ti Mr. Thomas papa ko le fi gbaebe lai, ti ko si je pe baba na ni *Uncle* re, kikose Baba re titi o fi di ope ti o si waju oju iku re.

Baba na ki nje alai ranje si Mr. Thomas nihin. O dabi eni wipe ki baba na ma ku mo fun Mr. Thomas, niiri gbogbo ore re si i. Sogbon ki a awu ere wa yi ranti ere orin kan ti o wipe:—

8s. 7.

Bi o ti wu ki a pe ni aye lo,
Aye ni yio r'ehin wa ;
L'ehin edegberun odun,
Metusela ku dandan !

Ni ope ti o keja, Mr. E. Marcus Thomas sin oku baba re yi nihin bi eni wipe nihin gan ni o ku si. Onje npe onje ranje, a won obirin *Fanye nse*, *nwen nse*, ohun ni nje ehun mimu r. nje ; sogbon ehun ibi ko je ki a gbosun *Whiskey & Soda* labi *Gin & Bitter*. Eyiti ohu yoi di re fun wa ukp ke? Awon glosiran ti di ope, nwon si ti ni nje pelu ere won tin !

Awon ti a ten ri bi ere ogbeni wa rib; ni awon Ogbeni C. K. Paul, S. M. Pa-beiro, R. A. Bwaimah, Keneko (lala-to-roke,) A. E. A. Collins, J. A. Davies, B. A. Isaacs, A. O. Labode, Shofari Oshodi, Amedu G wa, Jacob Adeyinka of *Badeji Station*, S. O. Bua mah (Kekere Ekan) ati awon miran ti iwe yi ko le gba orokun won tan.

Ni won azoro miran ni Ogbeni wa, *The Tourist Photographer*, Adelakun Collins ya aworan g'og'og' awon ti o wa nibi pelu Ogbeni E. Marcus Thomas, papa larin awon obirin ti o joko si.

Ni *Monday* oju keji, si owuro kutukute, ni a ri awon Alufa oni-*Lewni* pelu abuda ati *Tesaba* lope wai ni nwon nro lo si ile Ogbeni Marcus Thomas fun adura. Adura yio ba oku o !

A ki Ogbeni Thomas, o ku inawo, o ku asihin de o ; baba yio ya lope re o, emo yio si se thin iwe na be o ! A si tun ki awon *Omp-cloku* ni Eko ati ni ibomiran gbogbo wipe,

E ku ashinde o !

Emi ni ti nyin nitoto,
AWAMARIDI.

Mr. H. Campos's No. 4 Shop.

Goods in endless variety are on sale at H. Campos's No. 4 Shop, 173, Tokunbo Street, Araromi Market.

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Masses will be sung by Priests appointed.

Awon Paddi ti a yan yio se Isin ni gbogbo
skoko 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.	The Curate
9 a.m. St. John's (Aroloya)	Rev. H. V. E. Johnson
6.30 p.m. do.	do.
9 a.m. & 6.30 p.m. St. Peter's (Alapako)	Rev. S. V. Latunde
9 a.m. & 6.30 p.m. Holy Trinity (Ebute-Ero)	Rev. S. J. Gansallo
9 a.m. St. David's (Jordan)	Rev. J. H. Ogunro
6.30 p.m. do.	do.

WESLEYAN

10.30 a.m. Tinubu	Rev. A. N. Cole
7 p.m. do.	Rev. D. A. Tekoe
10.30 a.m. Ereko	Rev. L. R. Potts-Johnson
7 p.m. do.	Rev. D. A. Bababummi
10.30 a.m. Olowogbowo	do.
7 p.m. do.	Rev. E. E. Williams
10.30 a.m. Obun Eko	Bro. P. B. Craig
1 p.m. do.	Rev. S. A. Pearce

AFRICAN

9 a.m. Jehovah Shalom	Bro. J. A. Laleye
7 p.m. do.	Rev. J. F. Ogunko
9 a.m. Christ Church (Ebute Meta)	Bro. J. T. A. White
6 p.m. do.	Bro. J. A. Laleye
9 a.m. Bethel	
7.30 p.m. do.	
9 a.m. Zion	
6.30 p.m. do.	
9 a.m. Salem Church (Ebute Meta)	Rev. J. A. Wright
6.30 p.m. do.	Bro. Ade Olugbile
9 a.m. Bethlehem Church (Ebute Meta)	Rev. N. J. Williams
do.	Bro. B. A. Benjamin
10. a.m. African Methodist	Bro. J. O. Tytler
do.	Bro. H. A. Williams

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	Rev. A. A. Puddicombe
6 p.m.	do.

ISOLARIAN BROTHERHOOD.

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

ST. STEPHEN'S (EPETEDO)

9 a.m. & 4 p.m.	Rev. Patriarch J. G. Campbell
	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. Kakaawa St.	Locum Tenens
7 p.m. do.	do.

SALVATION ARMY

10 a.m.	Glover Memorial Hall
7 p.m.	Farewell Meeting to Major E. E. & Mrs. Grimes

CHURCH OF GOD

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

UNITARIAN

5 p.m.	Exhortation Meeting (Arapa Hall) 21, Williams Street
5 p.m.	8, Shitta Street. Bro. A. Gbogboade

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J. C. VAUGHAN

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ni Ita Agarawo, ni oniruru awon ohun
ni ita ni owo oṣoṣu-oṣṣu.

Irin Iṣẹ loriṣiriṣi lati adota odun
iti di oni.

ARI AJANAKU ni OGBENI na je ninu
awonworo Irin Iṣẹ ni Idu Nigeria.

OKO ita wa ni owo po o.

Ero ya wa ra

DEBOYE SOLANKÈ Onigowo
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Oṣan, ati Pakun ti Awo-aja loriṣiriṣi,
ati awon Aganyin fi nko Eja-yawa
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