

EKO AKETE.

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

VOL. IV. No. 163 SATURDAY, AUGUST 29, 1925. 4d.

Declared Circulation 1,700 Copies Weekly.

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OYINBO J. F. SICK

Ọba Iṣẹṣẹ, Ile Iṣẹṣẹ, 9, Ita 'Bode-lailai, Eko.

A je Ajirera ninu ọwò Iṣẹṣẹ, oriṣiṣi Iṣẹṣẹ wọnyi wa ni tita:—

Iṣẹṣẹ Oyinbo, Iṣẹṣẹ Rubber, Iṣẹṣẹ Olomi Wajl, Iṣẹṣẹ Onikẹkẹ, Iṣẹṣẹ Elejo, Iṣẹṣẹ Ayinrin, Iṣẹṣẹ Oniwòrò ati Fadaka, Iṣẹṣẹ Kerewu, Iṣẹṣẹ Jibò, Iṣẹṣẹ Olókuta, Iṣẹṣẹ Oloruka, Iṣẹṣẹ Ilẹranko, Iṣẹṣẹ Didan Yinrinrin, Iṣẹṣẹ Meremere, Iṣẹṣẹ Mojokun, Iṣẹṣẹ Adumádan.

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

Ikoko Taba Onigi, Jig, Aṣọ Aran, Ẹrọ Agbado, Ẹtẹ, Ọti Elewuro (Beer) ati Eleso Ajáá (Wine), Awon Onje Ipanu, Aṣọ Is'oro, Ẹrọ Ere Ọmọde, Ohun Ọṣọ, Abẹlẹ (Candles) ati egbagbeje oja miran.

A nta Maṣini Iesta, a si ni Cement atata ti Portland ati Irin pipon abẹ oní Diamond. Idi ọwò 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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EBUTE METTA.

IN THE SUPREME COURT OF NIGERIA.
(DIVORCE)

FRANK MONTAGU MACAULAY—Petitioner

versus

MARIETTA GERTRUDE MACAULAY—Respondent
and

CURTIS CRISPIN ADENIYI JONES—Co-respondent.

In the matter of the Petition of Frank Montagu Macaulay for dissolution of marriage.

I, Frank Montagu Macaulay of 15, Apatira Street, Lagos, Trader, the Petitioner in this cause, make oath and say as follows:—

1. That the statements set forth in paragraphs 1, 2 and 3 of the said Petition dated, 4th day of August, 1925 are true.

2. That the statements set forth in paragraphs 4 and 6 are true to the best of my knowledge, and information, and belief:—

3. That there is not any collusion or connivance between me and the said Marietta Gertrude Macaulay in any way whatever.

(Sgd) FRANK MACAULAY.

Sworn at the Court Hall, St. Anna, Lagos, this 4th day of August, 1925.

Before me,

(Sgd) M. C. GREENE,
Police Magistrate.

Emi ni ti ayin nitoto,
ATOLUGBOKUN.

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IROHIN TI ABOKUTA.

OJO IPIN EBUN FUN SONDE SUKULU.

28 oṣu June jẹ ojo afiyesi pataki fun gbogbo member Ile-iwe ojo isinmi Ake (*Ake Sunday School*), nitori nwoa pin ebun fun opolopo oṣu Sonde Sukulu. Gbogbo ebun ti o jade ninu apo nwon Alabojoto jẹ mejile-gata, ti kini ti kini (*62 prizes in all*); owo ti a sin na si awon ebun yi lori le die, ni ponwun meta (*over £3 was spent over them*). Ki Olurun bu si apoti bitu eleyi ti jade wa o. A si ki Alabojoto ati Menija Mr. E. O. Solotan ati Mr. A. E. F. Oluwole kuse o. Bayi bayi ni ki a ma ti o.

IGBEYAWO TO NARINRIN.

Ni ojo Sonde kanna yi ni agogo mejii oṣan; Isin Igbeyawo wa Iarin-awon yemode kenrin ati obunrin mejii ni Ilu wa yi, eyini ni Iarin Iya-afin Muni Kuforiji ati Ogbeni Phillips. Obunrin jẹ oṣu Animawun olowo wabiwesi ti Kemta; okunrin si jẹ aburo Mrs. Akinhanmi, Ogbeni E. O. Phillips ati Ogbeni J. Ayo Phillips, gbogbo won ara Igboire. Iyawo akomolobọ o, eṣin rẹ ko ma meji o.

FIFISESILE OGBENI A. E. F. OLUWOLE.

Ni ojo keji oṣu July to kọja ni a gba 'ṣe lojiji Iowo Ogbeni Frank Oluwole. Eyi ku dag ki a to. Ma binu o, se o ebi Ogbeni Oluwole, "Nikan ti aja ma jẹ Eṣu a se o." Oluwa yio pese o. Amin. O si ti si Soba Egbogi sibi kanna owo a roke o; ki se ti okete o. Amin.

EWU NLA WU OGBENI A. E. FRANK
OLUWOLE ATI IYAWO RẸ.

Ni Monde ogunjo oṣu July kanna yi, ni ewu nla wu Ogbeni ti a daruko re yi ati aya re, ni nkan ago kan oṣan. Ogiri Soba ti nwon nta lo. Olurun se re, enikan ko fara pa. Ewu ni ki i'pawodi o. E ku ewu o!

ISIN ISOJI EMI NI ABEOKUTA.

Isin Isoji Emi bere ni Monde July 27, o si pasi ni Sonde August 2, pelu epe. Ko si boturi ni gbogbo Isin wanyi jasi. Eniti o se alakoso gbogbo ipade pataki ni Revd. Ainley, M.A., eniti o ti tori re wa pataki si Ile wa, lati Ilu won lohun.

Ki Olowa ma jẹ ki akoko yi lo lasan o. Amin.

ISIN OPE PATAKI NINU SOṢI AKE.

Sonde August 2, jẹ ojo (1) ti Ogbeni A. E. F. Oluwole ati aya re lo s'ope ni Soṣi Ake ninu Isinajo (2) o si jẹ ojo idupe fun Madam Adedoyin Ademola Omo Oba wa, fun igbe didẹ Ighin aisan (3) o si tun jẹ ojo idupe ti gbogbo onigbagbe patapata, ti

nwa si Isin Isiji. Ki Oluwa so wa jikuro ninu
orun esi wa o. *Amin.*

ISIN IKORE TI IJO IMO, WESILEN, ABEOKUTA.

Ni Soode ijokesan oṣu August, ni awon ijo so
Isin Ikore won. Ko si botiri ni Isin na je. Owo
ti owo ti ba nisisiyi, geze bi a ti gbo le ni ogoji
ponwon (₦40) iwaju, iwaju ni opa ebiti nyin yio
ma re si o. A ki eni owo E. K. Ajai-Ajagbe,
Ogbeni Lanayan Katikisti Soṣi Imp yi, Ogbeni
J. S. Okukosa, Ogbeni J. A. Luwaji, e ku isi.
Oluwa a fi gbe nyin o.

WIWA SI ABEOKUTA OLOLA BADDELEY.

Ni Monde, ijoketadilogun oṣu yi ni Adele
Gomino wa si Abeokuta.

Ki elegiri to de, Oba wa ti fi gbogbo awon
Ijose re, ati awon Saraki-saraki si eto.

Gbogbo Ilu ndun yungba, eniti o gun esin,
eniti o wo moto, Ilu oriṣiriṣi nke kikan. Kakaki
Oba wa nikan fonkun, fonkun yi Ilu ka. Eni
ba foju d'Oba, awowo a wo.

Eni ni ti nyin nitoto,
AWODI OKE.

AKIYESI : —Li ose ti mbo oro pataki wa lori oro
Ogbeni D. K. Adeogun, ara Ijeun.

THINGS WE WANT TO KNOW.

1. Women visitors wanted by the Sanitary Section of
the Lagos Town Council Department as advertised in the
Local Papers will be a reduction in numbers to the great
unemployed of women in the Town—Age seems to be
immaterial as nothing of it is mentioned—we wish the
lucky ones—Good Luck!

2. Will not the Honourable the Postmaster-General give
to us some practical assistance by encouraging Ladies by
providing vacancies for them as Stamp-sellers, Telephone
Attendants, etc., in his Department?

3. A went to B and tells her that the news she has just
heard is private, B conveys same to C and C in conveying
same to D said it is a secret, and D with some more
embellishments conveys it to E and also said it is confiden-
tial; now readers, what is the difference between Secret,
Private and Confidential?

4. Why are chiefly married women not fond of mates,
and the unmarried ones tolerate them; are they morally so,
or do they acquire same legally?

5. Are insects' sounds or noise meaningless to the
human beings, if not, what discovery have they made out of
them?

6. Why is water greater than land, seeing that human
beings want more of lands than water. Can any Doctor
of Divinity or Fellow of the Geographical Society say?

7. What has *Alari-Ajanaku* to say for his non-appear-
ance of his wholesome articles contributed to this journal
weekly—probably on holiday, or of a French leave?

8. A friend told me the other day, that if you follow the
signs of the times you will observe that the Law is the
respector of Persons—Conviction is the order of the day,
viz, Lawyer, Doctor, Surveyor and Minister of religion, etc.
Mortals do err, if so we pray for the spirit of enlightenment
and say Good Lord deliver us!

9. Why is sufficient unto the day is the evil thereof, and
not the good thereof?

10. Is electric light cheaper than oil; petrol, or candle
lights, and is it economical?

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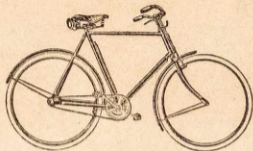
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EKO AKETE

EKO, SATURDAY, AUGUST 29, 1925.

AGBA JANMA È KO KERE L'AWO, ÈIYÈ O BA LÔGE!

O jẹ inudidun wa gidigidi lati gbọ pe awọn Isọri-isọri ninu awọn Agba Janma Musulami awọn bi Sanni Şitta Seriki Musulami, Abibu Oki Balogun, Mumuney Animaşun Mogaji, Kasumu Gbajabiamila Başorun, ati Abudu Ramonu Aranmoletigbo lo kanşę lodo Olowo Ibukunle Akitoye Keji ni Iga Idungauran ni aro Sunday to koja: bi o tilẹ jẹ pe a gbọ pe nwon ko tote ranşę tele si i pe nwon nbọ wa ki ni akoko yi, bi o si tilẹ jẹ pe a gbọ pe owo Olowo di diẹ tobe ti o fi dun pe on ko r'aye ati ri won, gege bi Qbanikoro Oloye ti la a fun won nigbehingbehin, sibe irufe emi agba ti awọn Bokinni na fi han nipa lilọ ki i bayi ye ki o jẹ eko fun olukuluku awon ti o gbọ ati awon ti o ri iwe *Eko Akete* oni ka: ko dede ti a fi so bayi, nigbati a ba ro owo ogidindeje ti awon Ijo Sanmori yi ti na fun Prince Eşugbayi lati bi iwon odun merin yi wa ti ija tabi ede-ko-yede to ti wa lori Prince Eşugbayi na ati Ijoba ti di Ogidi on Adan, ka si gbọ pe nigbati Oşumare bo si ibiti o wa ta bayi, awon Alagba na ko binu ori fi fila de idi, tobe ti nwon si fi te si ibiti Ijoba te si o jẹ ohun ti onilakaye ko le şe ki o ma şe.

Iwa yi fi han gbangba pe ko si igba kan ti awon Janma Musulami fi ekan wa nidi tembelenun; gbogbo ajo ati lasigbo won atehinwa si Prince Eşugbayi şiwaju ki omi titun to de, fi emi ibakedun, emi-ore ninu idaa u, ati emi-ibaniforiti-icero ti nwon ni si Eşugbayi han; enyin okawe wa ko lia şeranti igbati nwon lo, ki Aşuju ku odun ninu oşu vi, irufe kiki ti awon kan fe fi dasi won lorun pe kiki agalamaşu ni, şugbon ti nwon ko irufe ore alafasa be sapa awon ti o so pada, bi adie kosoka? Niti wa, gegybi a ti nşakiyesi

awon baba wa na a mo dajudaju pe ko ba kan ore ilu. ipa ni nwon fi le je ohun ti o le ju ogede lo; enyin ore wa Janma Musulami şolşolşolşo gbogbo, e o yo be aperi rere ti awon aşju nwin fi leşu eyi ki şe pe "nwon yi" gege bi ed awon onidarudapo miran, bikoşe iwa lakotan. Lasan ko ni awon Ebbó ni owe yi le won *Discretion is better part of valour* eyini ni pe Fifi d d şe nkan sanju fi ni kunkun tabi agidi okan şe e lo. Ti ba ma jeri si iwa awon Alagba wawo a o so pe iwa jaguda pali baba binu. Agidi pah baba omokomo, ko ri ikeşo lodo won. Yio si jẹ ohun ti o dara fi wa ti awon Janma Musulami ba le jẹ diẹ fun awon aşi şokoto kehi soko-moro nigbati nwon ba fe şo nkan tabi ti awon ba fe l'wo si ore ilu—a ko ni ki nwon ni ki nwon ni karo, o jire—ohun ti a si i pe bi o ti jẹ jẹ pe pupo ninu won ko ma iwe şugbon bi nwon ti jẹ Dada ti ko be to yen sibe nwon ni aburo to gboju ninu ni mimọ larin won, nwon ni ogbon ori won ti a ba si ma beju w'ehin a o ri pe awon Janua Imale lo mete m'ero lati fi oha onà ehin erin (*Ivory Cashel*) to je, ti Arẹmọ Qba King lore njelo ti awon agba esi iwuri. Eşun melo ni awa Akiri, Akirijeun şifun Qdomokonrin na o, Member. Bi a ba nro bi enu, bi enu, a to aşu han. Lakotan a ba awon Alagba wa na yo si emi Kristi ti nwon fi han yi, bawo awon elomiran yio wipe Ado şe ba l'yagutan? bawo ni awon Agba Janma pa fi o Qmolehin Kristi oşangangan? Esi wa fun irufe alaimokan be ni eyi.

"E fi ohun to nşe ti Kesari fun Kesari ati ohun to nşe ti Qlorun fun Qlorun.

Nipa lilọ ki Ibukunle Akitoye Keji awon Janma Musulami fi "Ohun to nşe ti Kesari fun Kesari" nwon fi dwo ti o fi Akitoye Qba fun. Nitorina lo şe wa w'awo lori ti a si gbadura bayi pe:—

Ki Qlorun ma jẹ ki Agba ki o tan lori ile lailai.

ISË TI A NI ISË.

KOLOROLO TI NSUN KO LE RI ADIE

PAIE.

[Lati gamp Kekere Idu.]

SI Ontwe-Irohia Eko Akete.

A o si pa rian ti a gelari re ti na ki opunhiye Kolu ti nwon nge Iowo foriti si Iokan, anoto ti e pa ha nkan eni ig to si nsojo bi yilo se ile, o re ki a roju ma wu o. "O fi ha, a je ma," ju n le," "ga ti, sile," ko dan. Eniti a ko ba si ig lali ba ja a ki nkanjo so Iokan. Bi ejo ba yarati si ere didan mu hi; bi o ko ba si yanra si ere, (a o ghoodo wi mi) Iadalan. A mbe Olorun ga.

Ni ti ise ti a ni ise opolopo? lo wa Femi wa. Bi a ba ni ki a du ghoodo re sile wi Iekana iwe nge si ko ni gba a tan. Nitornna a o kan paqamoo won Iorai ni.

Ni ghoodo agbawie, owo ni ofori okun Ihu. Ihu ti ero re ba yo, ti awon ara-ilo ba sin ni awon Ogho to ni nman geye bi awon Ihu nman, ki nge Ihu yiye, ki a tife ni ko rilo ko nman ogo mitan, re o mu orokoy awon Ihu nla ga, araiye yio husa die fun Iu be.

Ki a si se mu Iopin, ohun ti Ihu fi nla ka ti nwon se fi ngba Ihu ni qua sili-ju on awon qua Ilesiwaju ti Ihu ba ni fun ankan awon ara-Ihu: se gebi, ile-ise, ile-eyo nba, ile-qua, ile-eko Ilesiwaju ogbora, nman ati ero Ihu oko riro, owo siye, ile Ioko titi bi kan alara ati ise qua ti a fi Iriki, igi, awo, olanta ati olanta oko Ilesiko mitan Ise-be se. Logo kan, onigbaji ankan ati hori kala, appon, olo, owa ogigun Iura, nman owo-sise, ise-sise ati ise qua ati ogbun, Ise-be-to.

Ninu ghoodo nweyi awon Ihu to lo jinan ti ni awon to ara awon: awon Ihe-omira. Awon to rihin ju ni nwon to wa Iseyo o Ie mu. Ninu awon Ihu omira, awon ti egbon ati owo won gblie ju ni awon ti agbara won p ju. Ninu awon Ihe-aminu, awon ti nwon Ihan die ni qua iwe ati mning ti Oyatso, ewe, ni ipo won san ju. Esi ati wa ko si se beshin oinu awon ogo Ihu ghoodo Iha se omira, Iha se era.

Awon ra ti a wa wanyu, a ka won Iati fi se Ioye ero wa ni. Kabi-Ihe-Ihe Odo Owa (Nigrida) ko si eniti ko mu be. Ilo ri fi Ihe ogbon; ko si eniti ko mu be Iko gbo ole, o gblu je; ko si fi ati yio de Eko ti ko ni fi siye, Eyi ti se a fi hese. Idu re ko pe meji. Oluu ghoodo gba ti a fi maha, ni Ero ni ju ologbo Ihu oke abaside okanti, a fi an- fi Ihu." A o tann eyi na. "Ihu" ni awon to ipe-Ihu, Oba Iabi Iabi ton ti awon Ojaye ati Sirabi sin. Bi Ihu ti se di ti Oyatso ati aungkan awon

Omo-Ibile fun odindi ofun bi gbofa, ko je ki Eyo ni "Ihu." Ki a tibo Ia a. Ki a sare de odo Ioyu, Sunnamu Ebi Agboye, ka woye ni Ihu," nge o niqboro tako—erin arinkara wo Iu ma, Iin pe olo ngeye? "Ihu," Ki lo nwi? Sangbon ki a so be ni Ihaaba, eniti a jige fun mo pe Ede atkawa Achab-ilo ni nge en yin. Iru Ipedale boyi ni awon Agoyin fi Iahara ju wa lo nleeyi anoto bi o, ko gbo "Oman" Ihu ni awon nwi yen. Agbijo Ihu ni sepe-sisigbe ni w-n fi se Ede aboyito ero awon Ihibe. Nwon ni agbara keri ghoodo Omo-Ibile. Eni to ha da Ihu, owo ni ronge mu u, Iu nwon ba a roju, ki nwon da eria Iaw a. Ni Ihu bi Eko ti "Kola" meteyi wa ni a ran yi o, Iru odu Ipedale boyi ni nwevi fi ha Oyevi Bloye Iwonen ati awon erde wari ti awon ti fi ngeju nina Ege Iebe ti a w'i ja ti nwon si fi rowon Ioye agbawu Ede. Awon onlu ti Eyo ha ni Iru agbara boyi? Idu re fi a fi so pe a o ni "Ihu." Sangbon Ihu, ati Ihe-Iloja Oyatso ti ig ghoodo eniti ofi Ikama ni Eto de Iu pe Eko dabi Ihu, Oyatso fun awon to wa Iokere. Sig'ca bi a Iha so o Iu ti a so o Iu, Eyo ko yi Iain. Eteni, Iu le se Iajpa pe ti Dudu ni, ati ha ba Iu se Iabi Iwo Ede. Dudu geyeyi ege. Ti a ba si mu egi Iwe-omira koro ko si eko mitan ti a ni ni Ihu egi ile-ise ti Ijaba da sile. Ige ogbon pa, enu odina nge-mefa yi ni aw-n on se Oba atkoso Ise-ige ati onigbo da eko sile fun aw-n omi wa to ba Ige mo Ise age. Ie eko giga wa to ga ju ni ni Odu—"Oha-da." Eyo nwe Ige opata re je Ipin fun Iheokunji ero ni Iru Oyatso abii ti Kurung ati Ie eko nla ti sare. A o Ie mo Ige doka ni Ie yi; a o Ie mo Iwadi nkan efeni, ohun ti mbe ti Ihe ati ohun awan ghoodo; a o Ie ko ogbon ti a fi nge ero Iorisiye. Ani se awon ogho-ninu to se Oyatso ni Oye-ile, onle matakamari, ati ohun Iyan ti awon ko kun Ihu wa. Iwoyi Iba. Ise-owo, Ise-ona, ghoodo re to Iere Iodo wa. Oyatso Anayamu geyeyi Iokan nina awa eniti lo ni owo ti a Ie pe Iwo, aw-n Oyatso ko mu owo wo Ihe yi. Saabon nwon ti di olowo ni Iu, won odu owo ti Ihu wa se won ni saki re. Bani ti ko ni geyin ni Ie yi ni Iu odu moka-nlelojbu nkan ti afi nleto. Iokan won ko si Ie pa ati Iwe-n oke m'ji p'wan I'Eso. Iwo ehan ti a wa Ioyi Ihan pe Iain wa si se Iajpa alata; to ni mason. Eise owo. Ege-Ihe Ier Ige Ige Iudaha Iabi ti Iandari na Ege eria awon ni pata ti ogbe-Ihe Ihu. Ninu ti Ihu ba ni owo to I'owo, ki enu, re to enia sowe p' ju wa; a pa awon se ogbon yio ma go i odu ni, oja yio ma r'wari, Iu yo ni ma gese se. Ihe-ge so Iu a nwi? Idu ti a wa ri eniti to enia, ni owo-Ihe p' Ioye wari, Iu ni Oyatso fi ase abalo owo Iun Ise-Iadawan Ihu ni awa yio fi wa owo Iun Ihe-eko Iud'eyi to lo gbe Ihu nide.

Eko ko ye aaki aiti ni obafé-ila to ni ero rice to a ni agbara lati fi ge twa hu. Alarofinle kan to so pe lati mu nkan se obun mejí fi a o le fèku. Ekan en life. Lati geyé ni mu mejí ko si obun fi eno enia le ge; ni fori ko si enikan to le ge obun fi ko darayan; bi ko ba si si ekan tahi agbara ko si obun obun to le ge darayan to le ge ipe. Awon to ni life ko pa si i Eko. Shogun eni to ni ori ko ni his ni.

Ki epe to po ju obun to ni lo a o kuko mu ti ije-éko ati éko-éko. Eko le life-éko kekere to ye korokoro o si to iju ti gbofo omo weye re ni lati ma to life ipe ni iudasi. Ani se awon adaba-gha pupa fe éko iwe, bi ti afe ni, ti woyon yio ma bi ti iju le diéde. Iya to je wa ni fowolowo yi, iya o i e a ni. Oganlogu awon babu wa ti ko mo ohan yato afo to fi aye fun awon Kiriyó lati ma daru re gégébi awon ti fe de. Ipo pe ajeji basan lasan to si gba owo ju wa to si ngba owo basan; ajeji ti di de life re kol baba ogun odun ti eni to le so pe a o fe agbaja i'Oba ni! Buchnor ti ye di Asanyin. Shogun o bere fun a lati so ni *Capt. Coast* pe "mba" ko to je Onaban (Owa) life fi. Aye lo gba opolo to fi nfe bi oka. Ebi wa ni ni, ni fori épo, awon to. Awon jannu ni a ni lati ke si bi awon se ipe kide ero life iwe woyon, ki awon ki se ni amoran fun gbofo. Manajasi ki idawo bere ni igbona-igbonu, ki woyon si yan igbonu life-éko lati se itana idawo ati kily life iwe ma. Life to mbo, a o da imoran bi owo ti ye ko to, bi aboro re ti ye ko lo, ati oriji gna ti life iwe na fi le duro pa ti gaba. Imoje to nani life lo siwaju ni fori eni itan yio rin gara.

K. Oluwa Foyu han wa!

KEKERE-ILU

THE EDITOR'S OBSERVATORY.

Oworo Season—a menace to health.

It ever there is an English saying which suits the present Oweró Season. It is this commonly-known one—"An ill mind that flows nobody good." Any casual observer would note that since the whirling of time has again brought this troublesome "friend" to us, there is hardly anyone who could boast of being free from its penetration; effecting who system, dawn or dusk; what, with coughs, headache and general weakness with which one is "afflicted," since it has made itself felt during the last four weeks and up to the present writing. As if to crown it all, sudden deaths of friends, relations and acquaintances are reported as having occurred during the season in so unexpected a manner.

To all these, may the Giver of Life save us all from the over-riding effect of this aerial chain of ous.

Publications Received.

From the Government Printer —
Annual Report of the Otago Department.

P. O. G. Pond.

The tasteful printing of these Reports reflects great credit on the Government Printer and his efficient staff, while and

The Resident of the Colony,
Lagos.

Iba ORINZOKA,
Idemba, Lagos,
24th August, 1925.

Sir,
We the undersigned, members of the Igadungaran family of Lagos, have the honor most respectfully to inform you that at a meeting of protest held at 12 noon on Wednesday 12th day of August 1925, at Iga Odangbala Idemba at which 150 members of the House Docemo and the other Houses of Lagos were present, the following Resolutions were unanimously passed and adopted; and we shall think it a great favour if you will be good enough to communicate, at your earliest convenience, to the Excellency the Officer Administering the Government the contents of this Letter of Protest.

RESOLUTIONS.

1. That Prince Esthuguyi Eieto is the Head of the House of Docemo.
2. That there was no meeting of the members of the House of Docemo and of the other Houses of Lagos held at Lagos on or before the 5th of August 1925, at which Prince Esthuguyi Eieto was deposed from his position as Head of the House of Docemo.

3. That it is absolutely impossible, in the absence of those of us who are present at a meeting, for any body of persons to form a majority of the representative members of the Igadungaran family of Lagos.

4. That the 19 persons who addressed the letter dated 10th June 1925, to Prince Esthuguyi Eieto giving him fourteen days to quit Igadungaran are not the persons entitled by native Law and Custom to depose the Head of the House of Docemo.

5. That the persons who have represented themselves as members of the families descended from Adedu who have elected Isimile Aloye of place of Prince Esthuguyi Eieto have neither the right nor the power under native Law and Custom to elect any one as head of the House of Docemo without the knowledge and consent of us, the large majority of the Princes and Princes of the House of Docemo and other Houses of Lagos.

6. That the whole of us Princes and Princes of the Iga-Igadungaran family present at the meeting (150 number) unanimously expressed our entire dis-agreement with any election of Docemo Akiyoye as Head of the House of Docemo at Lagos; and we hereby enter our solemn protest

against the alleged election of the said Ibikunle Akitoye as announced and published in *The Nigeria Gazette, Extraordinary* No. 76 of Volume 12 dated 10th August 1925.

7. That we were not present at any meeting or meetings on or before the 5th day of August 1925, at which the said Ibikunle Akitoye was alleged to have been elected or appointed as head of the House of Docemo.

8. That we have no knowledge of, nor are we parties to the letter to the Resident of the Colony dated 6th August 1925, referred to in the first paragraph of the Address delivered at Government House at 4 o'clock on Saturday afternoon the 8th instant by His Excellency the Officer Administering the Government, and published in *The Nigeria Gazette, Extraordinary*, No. 76 Volume 12 dated 10th August 1925.

9. That Ibikunle Akitoye has never at any time on or before the 5th day of August 1925, been elected or appointed by us or to our knowledge as Head of the House of Docemo, and according to Native Law and Custom he cannot be so elected or appointed as Prince Eshugbayi Eleko the Head of the House of Docemo is alive and has not been deposed.

10. That there is no Office in connection with Iga-Idunganran known as "The Office of Eleko" under native Law and Custom, nor was any such office created by the Government at any time to our knowledge.

11. That for very many years before Prince Eshugbayi Eleko succeeded his brother Prince Oyekan as Head of the House of Docemo in 1900 "Eleko" was a popular name which was given in familiar usage to him (by which he was generally known) purely accidentally from an expression made by the late Orogiri of Lagos in connection with an incident which at the time occurred between Prince Eshugbayi Eleko and a member of Orogiri's Compound at Abegede near Isale Eko.

12. That on the 20th June 1925, eighty-two of us waited upon the Resident of the Colony at his Office, No. 2, Wesley Street and entered our protest against the movements of Yesufu Oba Adewole and others and asked that an interview with the Acting Lieutenant Governor, Southern Provinces and Administrator of the Colony be arranged for us.

13. That on the 6th July 1925, one hundred and eighteen of us interviewed the Acting Lieutenant Governor, Southern Provinces and Administrator of the Colony at his Official Residence and there entered our protest in the presence of the Resident of the Colony, when we were informed that the affairs of Iga-Idunganran is a family matter, and that it is for the family to unite and be unanimous in any proposition they may wish to bring before the Government, when the Government will consider it before taking any action.

14. That although we form the large majority of the Iga-Idunganran Family, and invited Yesufu Oba and others to a family meeting at Iga-Idunganran according to native Law and Custom and immemorial usage of the Iga-Idunganran family on the 21st June 1925, at 2 p.m. they did not attend, and that in spite of repeated messages having been sent to them while the meeting was sitting following up the invitation which gave them two days notice.

15. That we hereby unanimously record our solemn protest against the alleged deposition of Prince Eshugbayi Eleko as Head of the House of Docemo by a very small minority of the Onso-Oba of Lagos who have represented themselves as "a majority of the representative members of the families descended from Addo."

We have the honour to be,

Sir,

Your most obedient Servants,

Lawani Agunpopo Oluwole x
Mark

(Sgd) John A. Kosoko

Fadeyi Dosunmu
x
Mark

(Sgd) D. O. Dosunmu

" Amusa Dosunmu

" J. A. Dosunmu

" E. A. Dosunmu

For and on behalf of the Iga-Idunganran
Family, Lagos.

Witness to marks

(Sgd) E. A. Dosunmu

12, Shasore Court,
Isale Eko,
Lagos.

ESI TI AŞOJU ILU FI SI IWE IPINNU TI
AWON OMỌ DOSUNMU FI ŞOŞO SI
IJOBA NI OŞU YL

Ibi Işę Aşoju Ilu.
No. 2, Adugbo Wesley,
Eko.

Işę Odo Oya,
August 21, 1925.

ALAGBA

Mo ni lati şọ fun ọ wipe Iwe-Agbeledọ ti tiwo ati awon mefa kan fi ọwo si ni ojo kẹrinla oşu August, 1925, pelu awon iwe miran ti fi si ajufo iwe gbogbo kan ti fi ko si Ijoba, ti fi Adele Gomina lẹwo.

A ni ki nşọ fun ọ wipe Adele Gomira ni on ko fi ba ọpo lo si ile oloro mo, nipa sisọ si awon iwe wonyi. Mo si fi ki o so ganlẹru esi yi fun awon ti o fi ọwo si iwe na pelu re.

Ki o ma ba si beni-beko, tabi iyemeji miran nima awon Agberandun Eşugbayi, Adele Gomina ni ki nşọ fun gbogbo nyan l'aini ẹrọ bo 'po-bo'yo wipe, abẹ ti ge ona ti Ijoba gba nipa ọran na, ati wipe ko si titun-daro kankan mo.

Adele Gomina ni, yio je ohun ti o dara, ti awon ti nwon şi nko aiya soke nitori ọrọ yi ba le mo eyi be ẹge.

Tirẹ ni mo je.

Alagba,

W. BIRRELL GRAY.

D. O. Dosunmu, Bokinii,

Ita Bamgboşe,

Eko.

[A ko dẹdẹ tumo iwe yi si ede Yoruba bikoşe awon alagba diẹ ni ilu ti nwon re wa wipe ki a se o fun anfani awon ti ko mo edo Gẹsi kika bikoşe edo wa, ki bojuboju kan ma bi si ninu esi na.

Ed.—Eko Akete.]

Enia Soro Medicine and General
Stores.

SHAPOR—ITOKU ROAD, ABEOKUTA.

Ọ ri ogun Iko, Atura okunrin; ogun Orin, Igbe soro, Inukikun, ti obinrin ko ba ri nkan osu re; Aitete loyun. Ewo, Apeta, Igbe eje, Atosi, Eda, ati orişirişi arun ti nba obinrin ati okunrin ja, lo si ibe. Owo po ni won jasi.

IROHIN IKORODU.

[Lati ọpọ Bọşere Eleje.]

Si Oni'we-irohin EKO AKETE

Mo juba o,

Awon Babalawo ni o ma nki Ifa kan bay wipe:—"Yinni-yinni l'o omu ni se omiran, ni l'o da fun Modupe-anọ ti o fi fe aya mejji ni enikan soşo." Ki owe na je ti Oni'we-irohin Eko Akete. Mo dupẹ ojo o!

Ni oşę ti o koja, a re nipa owo obinrin, a si ki fi ko awon Alagbe ilu ati Ogbeni Joseph Somubi awon egbe re l'arun, a si ni ero wipe nwon kan tan wa nipa re; iye ti owo obinrin.

Lẹhin ti Iwe wa jade nipa ọrọ yi ni a wa gba wipe awon kan ti se ipade nipa re, nwon si ki ọrọ na siwaju awon agba wa; şugbo, nima ipade ti awon se na, a gba orişirişi ọrọ ti olukaluku a o si fi eyi ye ara wa ni ojo miran, ojo rere.

ESUSU A-DA-'KO, KI OLUWA KI O YO
WA NINU RE!

Owo-ile (Rentage) ti a nsan ni a pe ni Esusu. Eyi mu mi ranti Oni-waka kan ti o ma nkin bay wipe, "Ile aiye ko se gbe, Alujona ko se lo; ọo ko pe mefa, ewo l'a o se?"

Ikorodu ni a le pe ni Alujona ti ko se lo, tabi o ko se gbe, beni ko si Owo-ile sisas; şugbo, ireş re nko?

Eko ni a si le pe ni Ile-aiye, ilu ti ko binu ẹti ko binu ọmo; şugbo, "se bi o ti mo" ni ewo ibe: ti Owo-ile yi ha nko o?

Beni a ko ri won baw, nitoripe awon papa ni nsan Owo-ile (Oni) fun awon Munisiba, eyi ti se edun fun awa afeserinwa (Alejo) ni wipe, awon Onile miran (ki ije gbogbo won o, efa l'ero, a si ma se bi enipe ki tun se ile ni nwon bi awa nlo wonyi si mo, nwon ko si mo wipe awon na ta le je alejo ni ilu wa ni ọjo miran; ọjo ki se tiwo, bikoşe ohun ti a nwa l'o mu eyi wa!

Ni nkan bi oşu diẹ sehin, ara ilu wa kan re ti kan ni ilu Eko yi, ni egben'wole-nigba ponwan (£230); şugbo, nigbati o şiro owo ti on kankan yi ti san ni Owo-ile (Rentage) fun Onile, o je igba ponwan o le merindi-logun (£216.) Ewo iyan ti o wa larin mejeji, ki e si şiro wcu po; ni adura wa ti a ko si oke iwe yi, ko wa bi a ti ni bayi?

OWO L'O MA JE, KO NI JE AGBADO !

(*Ko tun ni be mo o, enyin a-ri-je mimu yia.*)

Aun ge ni pupu nighali a gbo ti awon ti l'gba gba sinu Ewon cipo meje-meyi, ni oju Monday ope yi, ni Ikorodu, wipe mu ni ja ; a si tun gbo wipe Onidajo tpe ti so ni oja t'ibun wipe awon ti o nba ja wa si Kotu pojiri ; niwon, ti on ba tun kofiri gbanhi niwaju on wipe o ja, on ko ni ba owo fun olaware mo, bakaye Ewo ni : ogun a-gb-t'le ki mu ara, bent' ihana ko na ; wipe olawo on ko l'ese nile ! Ki gbo Ko to nyan o, enyin a-ri-je nina ja. Ewon ni ne oha sia !

A ba Joe. Bakatunde Jacobson Awojobi (ekan ninu awon Akowe *Nigerian Railway*) yo ayo nla ni oju Kerekadi-logun ope yi, fun omjorun ti si-awo ni, Elizabeth Okunribi Egunsiye si ta a Pore ; a si ki awon ebi t'ido-t'aya, papa, Banjoja wa, oluwarin jeje, Thos. Dohinisio Oluwarin wipe, awon ku ori se. Ite na a hani p'ogbo wa o,—*Aje !* Ki Olorun ma pai ba wa t'iji omo na o. *Aje.*

Emi ni ti nyan nitodo,
BOSERE ELEPE.

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B. O. JOSEPH,

Licensed Auctioneer, Commission and Estate Agent, Valuer and Appraiser.

22, Church Street, Lagos, Nigeria.
(Near Carter Bridge)

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He is also willing to act as commission agent to any of the local firms.

(*Over 21 years' experience in trade.*)

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35, Richards Lane,
Lagos, Nigeria.

ENIKEJI,

Ago oke to yanju mbe ludo Iya Afin Saamoya lke Olorun fun tita. *Opoku oyoku ni owo won, lo bere ni 3, St. John Street, I'iko, leti ile Johnson Agbajiro.*

ISE (MISERY) KO GBẸKUN.

Itle ni Oko marun awon Oyinbo Funfan (100,000 unemployed) ni Waya ojulumu (*Retter's Telegraph*) ti o de ni ifeja so pe awon wa hani ise ge nigboro Ilu Oba (*Great Britain*) nisisiyi.

Ki Baba magai yo awa to wa lapa ibi loyo idamu ki la o je ki la o mu ojumu.

TO LET OR LEASE.

A very commodious shop suitable for commercial purposes, situate and being at No. 21, Bishop Street, Lagos, presently occupied by Messrs G. B. Ollivant & Co. Ltd. and will be vacated on the 8th of October, 1925.

ALSO

A Land at No. 39, Patey Street, Ebute Metta, measuring 25 x 105 feet, suitable for residential purposes

For particulars apply to:—

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Licensed Auctioneer, etc.

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(Near Carter Bridge)

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or 35, Richards Lane,
Lagos.

TO LET OR LEASE.

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

Apply to the EDITOR.

Ogun Igo, Ogun Oyin, Adakulu, Inuti kun, ti obinin ko ba ri akan re; aiteke loyun, Apele, l'el'el' Eje ati ti Soro, Alpen, aisan miran, Ori ju-to-gun, Madankan, Ebi il'le, Adu-Ahoun, Ego.

E lo kesi E. A. OGUNADE, 49, Offin Road, Eko.

"EKO AKETE" LAW REPORT.

[Last gwọ Atoutchorokun.]

Niwajin Okele A. F. C. Webster Adele Adajjo Agba ni 15o *Wednesday* 1jo Kọjandiegun ogun August 1925.

Continuation of our last week's report on a Motion filed by the Attorney General to stay or dismiss the action under Suit No. 209/25 on the grounds that it is frivolous, vexatious, and an abuse of the process of the Court:—

Lawyer Thompson for the opposer:—"The learned Attorney General referred to Petition of Rights Chap 8. See case of Dehant, *versus* Brown. Re O'Brien 2 QBD 1923. Edition, p 361 to 365. Wright *versus* Herbert and others 1916 L. J. CH P 211. Court:—How are you going to bring in the defendant? No rules of Court which enable the Court to dismiss or stay unless pleadings have been ordered.

Attorney General.—See Order 25.

Thompson.—See Sillman *versus* S. of S. of India in Council reported 1906. IRB P 603; see the judgment of Lord Justice Sclerhng 1880 Appeal Cases L. R. L. R. Privy Council Vol. 5 P 102 House of Lords Cases 1918 Vol. 103. Phillips *versus* Hare 1868 Vol. 4.—See *Hedl versus*..... Report in 3 Moore P 405 to 483 Rev. Report Vol. 50 P 68. See judgment of Lord Justice Smith P 689 in 2 KB 1895. Law Times Report Vol. 66 P 600. Kellaway *versus* Berry.

Niyejiti Onogocha taku wonle si Koro, Adajjo ni eyin o da lu on yi to, je ki on si la ha iwe wonyi no, ifofona on a fi ejo yi si 1jo *Tuesday* 1jo kedogbon ogun 31. Asiso ti lo niyisana A. G. o mejia kọja eyin o ti bere ni ogogo mewa ku 1jo ni medegan, o g'ati Adajjo fi da duro, niyisana ni ori Moiyi 5/25 si de.

Court:—I'll adjourn this Motion till Tuesday 25th instant.

To be continued.

IN THE SUPREME COURT OF NIGERIA.
(DIVORCE.)

To His Honour The Chief Justice OF NIGERIA.
Dated the 4th day of August 1925.

The humble Petition of Frank Macaulay
Macculay of 15, Ayinra Street, Lagos, in the
Colony of Nigeria sheweth:—

1. That your Petitioner was on the 20th day of April, 1921 lawfully married to Marietta Gertrude Macaulay, then Marietta Gertrude Bailey (Spinster) at St. John's Church, Free Town, in the Colony of Sierra Leone.

2. That after his said marriage your Petitioner lived and cohabited with his said wife at three places and finally at 15 Ayinra Street, Lagos, where said and that your Petitioner and his said wife have had no issue of their said marriage.

3. That during the months of April, and May 1925 and on other days between the 1st April and 31st May 1925 the said Marietta Gertrude Macaulay at P. Cecilia Hall, Glover Street, Lagos, aforesaid committed adultery with one Cecil Crispin Adeniyi-Jones, a Medical Practitioner.

That in and during the months of March, April and May 1925 the said Curtis Crispin Adeniyi-Jones frequently visited the said Marietta Gertrude Macaulay at Kristen Hall, 8 Balisina Street, Lagos, aforesaid, and on divers occasions committed adultery with the said Marietta Gertrude Macaulay.

5. That your Petitioner claims from the said Curtis Crispin Adeniyi-Jones as damages in respect of his said adultery so committed the sum of One thousand pounds (£1,000).

6. That no previous proceedings with reference to the said marriage have taken place in the District Division of the High Court of Justice, by or on behalf of either of the parties to the said marriage.

7. Your Petitioner resides at 15, Ayinra Street, Lagos, aforesaid, and is a Trader and is domiciled in Nigeria. The respondent resides at Kristen Hall, 8 Balisina Street, Lagos. The Co-respondent resides at P. Cecilia Hall, Glover Street, Lagos.

The Petitioner therefore humbly prays—that your Honour will be pleased to accredit the amount of damages to be paid by the co-respondent; and to direct how such damages may be applied; and to decree:—

(1) A dissolution of his said marriage.

(2) Such further and other relief as may be meet.

(Sgd) FRANK MACAULAY,

Petitioner.

“ O di ọdun marundi-logoji nisinšinyi ti a ti
 bẹrẹ si ẹ *Mentholatum*, a si mọ ọ kakiri gbogbo
 aiye bi egbogi ti o wulo fun wiwo:—Otutu
 oriširiši, Ọna-ọfun ti o ndun-ni, Ori-fifọ, Arun
 Awọ-ori, ati gbogbo Arun Awọ-ara.”



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And also undertakes the contract of wiring houses at very reasonable prices.

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(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.

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SHAKE THE BOTTLE.

AREMO FUN OKONRIN

Nigbati obinrin ko ba tete loyun, a ma nro pe ara obinrin na nikan ni arun wa. Sugbon nigba pufe ni o nje pe ara okunrin ni arun wa. Egbogi y dara pupo fun Ara, Eda ati gbogbo Arun ti ki ni ki okunrin se abiamo.

N.B.—O ye ki gbogbo okunrin ma lo igbo mejimeji loşoşu—Işe ti egbogi na nje ni ara ko ye royin.

Price ten shillings (10/- per bottle).

Saccharine! Saccharine!!

Saccharine!!!

Purer than Sugar, Sweeter than Sugar, Cheaper than Sugar and more economical than Sugar.

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Saccharine is absolutely harmless even to the most delicate system; it is very good for young and old, it is now in use in many homes. "A boon to those who do not take Sugar and to travellers." If you are in doubt consult your physician.

1 Bottle of 600 Tablets for 1/3d.

1 " " 500 " " 1/-

Good Bargains.

Apply to the Manager:—

APALARA STORE,
72, Great Bridge Street
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P.O. Box 772,
Lagos, Nigeria.

KERE O!

Ogbeni M. Winnet Macaulay, ti Ita Oju-oto l'Eko, (32, Vincent Street) bere Ẹrọ Alọgi; Ẹrọ na si ni agbara Ẹsin mefa. Bi idan ni Ẹrọ yi fi ni Ọgbado; Ẹnikẹji o sekọ ni o, o ẹgita ni o, re ẹtanwo owo rẹ ko tami lara, ẹ tete mu Agbado nyin tọ lọ.

Ero ya wa ra

ADEBOYE ẸOLANKE Onigowo
"Gbabiogede" nta Panu-kikole ati kikan-
kiko, 150 lorişiriş, Kọkọrọ (Işika) t'ilekun
ati t'apoti lorişiriş, Atupa fifalowo, Simenti,
Ọda lorişiriş ati Epo-ọda, Fikifiki, Okun ẹrọ,
ati Ọsan, ati Pakun ti Awo-ẹja lorişiriş,
Awo ti awọn Aganyin fi nko Ẹja-şawa
Pakun ati Ẹja Abọmaşo, ni Şobu rẹ
ni No. 4, Idunmagbo Street, (l'ebute
Olowu) ati ni No. 19, Moloney Bridge
Street, (l'Anikantamọ) l'Eko.

O nta Iworo (Golu) ati Fadaka-tutu ati
Irin-ise Agbẹde Iworo ati Fadaka.

Owo Ọja rẹ fanimọra. Ẹ lọ ra tiyin nẹbe

Coffins to suit your Taste.

Coffins with Pillows, Shroud, Brass
Edges, and Removable Lids, on sale at
J. Pereira's, Şetolu Compound, Odunlami
Street, Lagos; also Gramophone Records,
Gas-lamps, etc., etc.

Prices to suit you. No worry, prompt
attendance. Make a call.

Coffin! Coffin!! Coffin!!!

With excellent workmanship and finish
on sale at Paul I. Samuel's Workshop
40, Campbell Street, Lagos.

PAUL I. SAMUEL,

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Residence and Office 72, Igboşere Road
Lagos.

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Everything for Bicycles, Motors, and Gram-
phones. Newly arrived Gramophones and
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£1. 10s. od., £1. 15s. od. to £2. 0. 0.

We also stock special Louder Gramophone
needles; these needles play four-records at one
time.

Yoruba and English records of the latest
amusing time.

For Particulars apply to the Manager.

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No. 79, Odunla Street, 01
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Mr. Karimu Kotun

3, DOSUNMU STREET.

KERE O!

Iya-şfin Mrs. Beckley nọ Abọwa
didun (Cake) ta nile rẹ, ni 53, Opopo
nla, ẹ gbeyawo ni o, rẹ yan tirẹ nibe;
o sami fun ọmọ ni o, rẹ yan tirẹ nibe;
o tọrọ ọmọ ni o, re yan tirẹ nibe.

Ọpọku-ọyọku ni owo rẹ.

A. Kessler,

THE INDENT HOUSE

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MARKET.

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FOR THE CONOISSEUR

Crystall Beer Per Case

33s.

Genuine Pilsener
Urquell

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BREWED IN PILSEN.

AND THE

Padlock Brand Beer

48 FULL-SIZED BOTTLES.

Only

40s.

Eniti ko ba wa çran re a bi
obuko.

GBOGBONISE FUN OBINRIN

Egbogi yi dara pupo fun Aboye, Ibe, Ebe, Aran, Oyun ti o ba fe baje ati ori iru. aru ni ki fe ki obinrin bimo.

PRICE 10/- PER BOTTLE
"SHAKE THE BOTTLE."

A nta Egbogi yi ni Sabu Egbogi Ogbeni White, 47, Offin Road, Lagos.

WO'BI ENIKEJI,

Oniruru Posi li o wa fun titi; lojo P.O. I. Samuel owo won bere lati P.O. ni abo titi de P.O. ni mejila sile mejila. E ri won ra ni 40, Campbell Street, Ile-Ife. Sogbi Ebenezer; ati ni Na. Igbojere Road, nitosi King's College.

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