

EKO AKETE.

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

VOL. III. No. 149 SATURDAY, MAY 23, 1925. 4d.

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

A je Ajirera ninu dwo Ileke, orisunisi Ileke wonyi wa ni tita :—

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Ileke Elejo, Ileke Ayinrin, Ileke Oniwörd ati Fadaka, Ileke Kerewu,
Ileke Jöd, Ileke Olokuta, Ileke Oloruka, Ileke Eleranko, Ileke Didan
Yurayurin, Ileke Meremere, Ileke Mojokun, Ileke Adumadan.

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

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Ẹ fi owo ati *Letter ranse si Editor.*

GBOHUN-GBOHUN.

ERAN KI I T' ENUBO OKE IYO
K' O SIWO!

Owe ti o yẹ awọn omoge ti nwon wa nibi-
ipe Iwe-riran nile Iṣe-Ẹrọ Itẹ'we Oba la kọ
oke yi. Iwe Ijihin-ododun bi iṣe ibe ti
ni si, ti Olori-ibi-iṣe na fi sowo si wa laipe,
ṣi iṣe-atata ti awọn obinrin ti a gba sibẹ han
gilemi to ba ka a; awọn obinrin meṣan
ni a so pe nwon wa lenu iṣe nibẹ niṣiṣi:
gboṣon awọn obinrin miran ti nwon nduna
na wa aye iṣe nibẹ jẹ marundinlogoji!

Nigasikiya, owo-sile dunro loṣoṣu, abajọ
ti Akankẹ ati Adebisi ṣe nduna iṣe na.

IYA-AFIN SAMOTA, Ẹ KU IROJU.

A baigi-owo Iya-afin Samota-Ikẹ-Olorun
kedun iku omolọja rẹ Nusiratu to ṣele ni
ita Akanni ni oṣe to koja lehin omọ-bibi.

Ki Baba maṣai fori jin i, ki o si rẹ nyin
lekun. *Amin.*

ARA IJEUN OKO A REFO O.

Irohin kanni pe Iya-afin Gladys Ayodele
Wright aburo Loya Rufus Adekunle Wright
gba afele lo si Ibadan loḍo Aunti rẹ Mrs.
Okuseinde to wa ni Aramọ. Iya-afin yi yio
daro fun iyawo arabinrin Aduke Wright
ti nwon ma gbe ni iyawo ni ijo kejidilogbon
oṣu yi. Ki Baba mu oṣo ro, ni Satide
oṣo kejidilogun oṣu yi ni Iya-afin yi wọkọ
Behuwe pelu Rev. Okuseinde eniti o da
kan wale fun ipade Ṣoṣi won ni Eko nibi.

Ni oṣo Satide oṣo kejidilogun oṣu yi ni
Ogbeni Victor Savage, B.A. lo si Abeokuta
nibẹ rẹ titun gege-bi olotu ile iwe-giga
Ibe, ohun a dara o.

AGBAKO ORI EDE.

A ba Ogbeni Arthur Raymondson
Davies kedun jamba to ṣe ni ale ijo kejin-
lelogun oṣu April, 1925 nigbati o nbo lati
ibi ere ni *Glover Hall* to si kolu *Motor*
garawa kan ti enikan gbeju ninu okunkun
lai tan ina sidi rẹ, larin ita ni koro kotopo-
moru; o ku ajalu—Bo ba ku k'Olorun ko
yo'.

EJO GANRAN NI IBADAN ATI
ABEOKUTA.

Ni ijo *Monday* ijo kedogbon oṣu yi ni
ejo ganran ma bere ni kotu Ibadan, ni oṣo
Friday oṣo kokandilogbon ni ti Abeokuta—
Enyin Loya ẹ gbaradi.

IYAWO, IYAWO, ENI BA GBE WO, LO
MO PE O WUWO.

OGBERE OMO ONI TESI OROKI OMO
OSUNWON LAPA MEJEJI.

IYAWO TO LARINRIN.

Inu wa dun nigbati a gbọ pe Emanuel
Ayo Ṣowunmi Lawodu Baba wa Ogbeni
Hezekiah Ṣowunmi ti No. 106 Freeman
Street, Ebute Meta ti iṣe gbe lo si Ibadan
gbe Omidan Oburo Amoleṣe bi oyinbo
Miss Josephina Olatunde Akodu ti *Botani-
cal Garden Street* ni Ebute Meta ni *Church*
Aguda ni oṣo kejinla oṣu yi.

Aburo oko Iyawo ti oruko rẹ nje Adelina
Omolara, Iyawo oṣe wa Ogbeni Mr. Francis
Elias Silva ti No. 3 Elias Street ṣe bebe
ini oṣo na, o fi ile ponti o fi ona sebe, gbogbo
nkan na dun yungba.

A ki oṣe wa Ogbeni Francis Elias Silva
ku inawo gidigidi a si tun ki gbogbo ebi
Okọ ati gbogbo ebi Iyawo ku inawo oṣo na.

African Church Revival Convention.

The Sixth Annual Gathering of the Convention will (D.V.) take place in two Centres as follows:—Bethel Church, Lagos, and Christ Church, Ebute Metta, commencing from Monday May 25 to Sunday May 31, 1925.

Evening Gathering Monday to Friday 7.30 p.m.
Chairman for Lagos Gathering:—Rev. N. A. Onatolu (Bishop-Elect.)

Chairman for Lagos Gathering Rev. Apostle
A. O. Ijaoyo

Grand Love-Feast Saturday May 30, at 7.30 p.m.

Sunday May 31 at 7 p.m. Thanksgiving Service. Preacher for Lagos Gathering Revd. Supdt. J. D. Fashoro and Preacher for Ebute Metta Gathering Revd. Supdt. D. A. Hughes.

Special Hymn-pamphlets will be used. All are cordially invited.

OTHNIEL TAYLOR,
Corresponding Secretary.

ATTENTION! ATTENTION! ATTENTION!

"MYSTERY ABOUT ISHOLARIAN BROTHERHOOD"

There is hardly any more opportune time to vindicate or deprecate the movement of an organization now known as "Isholarian Brotherhood," than at present when its founder and Bishop is now clad with pride, self-glory and egotism. "Religion," being the chief band of human society, it is a happy thing when itself is well contained within the true band of unity; as nothing did so much keep men out of the Church and drive men out of it as breach of unity.

It is highly essential to human progress to give a worldwide publicity to the conduct of some of the Church Dignitaries—especially the Head, when they deteriorate from the moral path of rectitude, but out of sheer idiosyncrasy maintained they are incorrigible; the duty they owe to mankind is in no less degree significant than the duty the Government owe to the public, for the former is responsible for moralizing the habit of men whilst the latter seeks their protection and welfare.

The circumstances culminating in the resignation of two important personalities, viz:—Dr. O. Sapara, I.S.O., etc. and Professor Adeoye Deniga, a man of no mean literary attainments, are worthy of enquiry by any sane man in this community.

- (1) Is the action of these two eminent men justifiable in view of the autocracy of the "Bishop of the Brotherhood"?

- (ii) To what should we ascribe the resignation of Mr. J. R. Turton, a chief clerk at the Secretariat.
- (iii) And what is the cause of Mr. A. Gbogboade's neutrality in the affairs of "Isholarian Brotherhood," not to mention many other important persons who have since deserted our "autocratic Bishop" only on account of his idiosyncrasy.

Isn't something radically wrong with a new organization of seven years duration which claims superiority over the other long established denominations, to find the important Pillars falling away only to leave weak Pillars to bear the burden of the roof? Can there be any sane man in the organization who will not call attention to the deplorable effect inseparable from such circumstances? Or am I to believe there is no one in the organization who is bold enough to force the Bishop with such facts? Heaven forbid! But if there is none so bold the whole organization is a fabric of hypocrisy. Where then is the superiority of "Isholarian Brotherhood"? "For truth and falsehood are like iron and clay in the toes of Nebuchadnezzar's image they may cleave but they will not incorporate."

Is it a calumny on the "Isholarian Bishop" that he is actuated by autocratic despotism? Nay! His positiveness of this is instanced by his implacability on the question of a monthly remittance of £5 or. or. (Five pounds) to Ijebu Mission as financial assistance. *Verb Sat.* For in spite of all oppositions from individual Committee Members the "Bishop" had his way.

Again, can the Bishop inform the world in what Committee Meeting the question of nominating "Women Preachers" receive consideration? Or this is an act of the Bishop for which the Committee Members are blameless? Again, to what Committee did the "Bishop" submit the draft of the so-called 39 Articles now in Print for views and comments, if any, of the Committee Members, or is the "Bishop" of the opinion that his wisdom is beyond human criticism? Of course the latter is surely the fact as the "Bishop" is apt to say, "it is not within the jurisdiction of the Committee Members to interfere with whatever is done by him whether right or wrong, as he is the Founder of his Church." What an egotism! In vain the Bishop advocates freedom of opinion, one dares not practise it in his presence; what a diplomacy!

Dear Bishop, one God, three Gods or thousand Gods makes no difference if the principle of diplomacy prevails.

Let me for a while turn to the influential members of the "Bishop" most of whom are always ready to echo any sentiments expressed by the Bishop without the least deliberation; this sort of Members of whom I speak are ready to call fire water if so declared by the "Bishop". The Bishop to them is God whose mandate no one dares disobey and whose authority admits of no question. On a certain Sunday in February last, the Committee Members remained in the Church after the Morning Service at the request of the Bishop to discuss the question of the Resignation of Prof. A. Deniga whose letter and that of the "Bishop" as a reply were read to our hearing for comments.

The letter of the Bishop contains such an abominable and unpardonable insults, that I alone refused it as being unworthy of one called a Bishop.

All stood up one by one to concur in the Bishop's sentiments with my only exception; great controversy ensued and I have to give the devil his due; but for Providence the matter would have been waiting for trial in the tribunal of justice as Prof. Deniga has placed the matter in the hands of his solicitor.

The Bishop during the controversy declared my intention to be suspicious and one calculated to have some interest in the newly organised "Unitarian Christian Church"; if the Bishop denies the integrity of my statement let him do so

"Bishop of God" publish the two letters the contents of which will surely strip him naked and expose his reality to the world to know if he is really "God sent Bishop" or "Self made Bishop" "*Simila Similibus Curantur*" (like things are cured by like) or in Yoruba dictum (Epe la fi nwo Epe)

If the Bishop is not ashamed to expose his members to public disdain let him not be surprised to see that men know where his fault lies and he will be exposed. (Bi aye be oye ni iwa ibaje la nru, owe ni o). If the Bishop is not afraid to disqualify Jesus Christ in his sermons, other men the inferior to himself will disqualify him with impunity. For with whatsoever measure ye mete it shall be measured unto you. It is well said that "those who held and persuaded consciences are but commonly interested therein for their own ends." Let the Bishop know we are in the age of reason and that a game of hide and seek will not do with rational men.

Though every facility is at my disposal to resign my membership in your organization. Yet I intentionally declined to do so in anticipation of a letter of dismissal from the "Bishop" who is always inclined to adopt such highly questionable measure to get rid of some obstructionists(?) in his way (To Mr. A. Denija the Bishop writes:-- "even I have been drafting your letter of dismissal but for the interference of some Peacemakers" oh! what an empty dream!

Readers! judge not yet, but look out for the next issue of *Eko Akete* for more interesting mystery about "Isolationist Brotherhood."

D. M. COLE,
A Staunch Disciple.

Murder made easy.

ENGLISH REIGN OF TERROR?

By Clifeus.

A Bill for the abolition of the death penalty for murder has been submitted to the English Parliament. This is in England. In France, Capital punishment was at one time abolished, with the subsequent disastrous increase in murders, and, consequently the Black Cap had to be resumed, there, England ought to have profited by the experience of France. The secret of Capital punishment is that God Almighty, from the murder of Abel by his brother Cain, after that event, had laid down the great principle of "a life for a life," and bore the responsibility of the execution of murderers, Himself. It remains for the children of men to reverse that judgment just as they said of old, to the prophet Samuel, "Give us a king to reign over us," thereby ignoring God as the King of Israel. When Samuel cried unto the Lord, God told him, "It is (I) Me they have rejected, they have not rejected thee?" grant them their desire.

"Whoso sheddeth man's blood, by man shall his blood be shed." Why? Ans "For in the image of God made he man." *Gen : 9. 6.*

"He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." *Rev : 13. 10.*

France, the most liberal-minded of all European nations has attempted to reverse the Almighty's judgment on murderers, found in *Gen : 9. 6*; and has come to grief, England now attempts the same on alleged scientific basis. It is evident that God Almighty regards the taking of one man's life by another as an intolerable affront to Himself, for man was created in His image. Whether the death penalty abolitionists are "Iconoclasts" is easily seen by the experience of France, when the Black Cap had to be resumed by the judges thereof. Let every leader of Public Opinion in England, be not only content with the barren and evanescent reputation of a successful verdict-getter, but ponderously to weigh the matter all round the unfortunate victim, the criminal, and the relatives of both parties.

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

N.B.—O ye ki gbogbo okonrin ma lo igo mejimeji loşoşu—Işe ti egbogi na nşe ni ara ko şe royin.

Price ten shillings (10/- per bottle).

OLD GRAMMARIAN SOCIETY.

LITERARY AND DEBATING SECTION.

A lively and interesting Debate was held in the Grammar School Hall on Friday the 15th instant at 7.30 p.m. In the absence of the Hon. E. O. Moore the Chairman of the Section, Mr. C. B. Oluwayiwa the Vice Chairman took the chair. About 60 members and visitors attended.

The subject of Debate was :—

"That in the opinion of this House the people of Nigeria should have some voice in the selection of its Governor."

The Mover and Opposer were respectively Messrs. E. A. Akintan and A. O. Omololu. The Chairman in introducing the debate and the speakers said the promoters should be congratulated for fixing the debate on a subject like this and at such a time when the Governor's term of Office has expired and people are feverishly anxious to know who is the successor. It is significant also that the Mover Mr. Akintan the Editor of *Elch-Ofe* who enjoys the confidence of a large Yoruba reading public, and the Opposer Mr. Omololu the Chief of Staff of the Editor of the *African Messenger* commands the attention of a great portion of the educated public. We must therefore look up for an instructive debate.

Mr. Akintan said he would appeal to History, Geography, Politics, Society and Patriotic Instincts to prove beyond doubt, that the people of Nigeria should have a voice in the selection of its Governor. History: The first Governor of Lagos in 1861 received a salary of £500 a year. To-day the Governor of Nigeria draws not less than £8,000 this shows the importance of Nigeria and argues the fact Nigeria people should have some voice in the selection of its Governor. Geography, Nigeria is the largest British possession in West Africa second only in size to British India. Col. Amery the Colonial Secretary in a dinner recently given in honour of Sir Donald Cameron referred to Nigeria as that wonderful piece of British Empire. Society: In all Societies and Lodges, the ruler is selected by the people. So it should be with the selection of a Governor. The franchise which Government has recently granted shows that people take a very keen interest in politics. It will rouse our patriotic instincts and pride as a nation if we have some voice in the selection of our Governor. And the Governor himself knowing that he was selected by the people would endeavour not to act arbitrarily against the people's wishes. Mr. Omololu said the proposer has appealed to sentiments and not to facts in recommending his motion to the House, and this has made his own victory sure. The fact that £500 was paid as salary to the first Governor of Lagos as against £8,000 now drawn by the Governor only showed the present state of development of the Country as compared with the past and does not afford sufficient grounds to prove that Nigeria should have some voice in the selection of its Governor. The speech of Col. Amery referred to by the Mover did not mean much because he was Colonial Secretary just eulogising one of the countries under his jurisdiction. It would be too premature to grant extra power to select the Governor when we do not know yet the result of the present franchise. Society is different from Government and is not strictly correct to compare their workings.

The Mover has appealed to patriotic sentiments without any arguments to back him up. The people of Nigeria are as children who know that condensed milk is sweet but it requires effective control to convince him a child that it is injurious to leave it to him. Were the office of the Principal of the Grammar School to be filled by the votes of the pupils he, the opposer would use all his influence to secure the post although he would not be competent for it. The faculties of old were under divine guidance for over 280 years until they clamoured for a King to rule them. Their

request was granted but with what result they chose a King who became a curse unto them and made them sin. It is a grand idea to have some voice in the selection of the Governor but as St. Paul the great Apostle, Philistian and Patriot has said all things are lawful but not all things are expedient. People of Nigeria should have no voice in the selection of its Governor.

Mr. Pawehinmi said Nigeria is not quite ripe to have a voice in the selection of its Governor. We need education. City Corporation, Mayor, etc. the people of Sierra Leone and Gold Coast have better privileges in this respect because they are better educated. The Mohammedans of Lagos were not fit to appoint a religious leader, and whenever a vacancy of pastorship occurs in a Christian Church there was always fighting about election. Mr. A. Lotoon said the subject of debate is rather considered in the first place the Governor is the choice of the King a Representative of the King. Self Governing Colonies and Dominions like Australia, Canada, South Africa and British India have not chosen in the selection of the Vice Roy or Governor of Nations and not subjected to the control of the Imperial Parliament. The last speaker was not quite happy in his remarks on education. It is not the quality of education in Nigeria that is behind that of Sierra Leone and the Gold Coast, but the percentage of the educated here that is lower. Again a Mayor is not necessary in a place like Lagos where we have native ruling Chiefs. A Mayor is a civil King. Mr. Ekpo said he could not agree with the mover. If it is a question of size Nigeria ought to rule England, but this is not so, unless we are conversant with the people we are going to choose we cannot rightly make a selection. We have only local knowledge, we cannot conscientiously sit here and choose a Lord in England or elsewhere whom we do not know. Another difficulty in our way is the conflicting interests which will arise as Lagos cannot represent the whole of Nigeria.

Mr. Akintan in summing up said he wished to call particular attention to the terms of the motion, viz: That in the opinion of this House the people of Nigeria should have some voice in the selection of its Governor.

Mark the word *some* not *all*.

If say four names are nominated, the people of Nigeria should have some voice to select one.

On the motion being put one voted "Aye," and four Noes. The meeting was brought to a close after the singing of the National Anthem.

MR. DADA ADESHIGBIN.

The passing of an Old Friend.

It is with very deep regret that we have to record the death of Mr. Dada Adeshigbin, at the age of 60, which took place on Sunday, February 8th, 1925.

For many years Mr. Dada Adeshigbin held an exclusive agency for the sale of Singer Sewing Machines at Lagos and in a section of Nigeria reached from that point, this agency being arranged in the early days when trade conditions were not so well developed on the West Coast of Africa as at the present time. Owing to changing conditions the agency was terminated on August

1924, but during its existence Mr. Dada Adeshighin was very successful, and sold many thousands of Singer sewing machines in the territory allotted to him.

Our dealings with him were always of the most pleasant nature, and we understand that he was an outstanding figure in the community of Lagos, his name being a household word in Yorubaland for kindness and generosity.

Mr. Oke Adeshighin succeeds to the business, and we have no doubt that he will use every endeavour to continue the good work of selling Singer sewing machines to the natives of West Africa, as the firm still do a large business in the way despite the fact that they no longer enjoy the benefit of the sole agency.

—The Red S Review, U.S.A.

FAULT IN THE ADDRESS OF WELCOME FROM THE COMMUNITY OF LAGOS.

The Editor,
"EKO AKETE"
LAGOS.

On issuing the address of welcome presented to H.R.H. the Prince of Wales on behalf of all inhabitants of Lagos, you contributor, *Afari-Ajanaku*, among many things upon which every true native of the soil must agree with him has raised two issues, one of which, with all deference, seems to me false, and the other deserving of closer consideration. The first is about the alleged non-representative character of the ill-worded and self-stultifying address. I hesitate to accept the tall doctrine that only a mass meeting can approve a public address, but I do believe the Official Reception Committee quite representative, and, by its very character, not responsible to any mass meeting. That it was disproportionately representative all will allow, but beyond that it will not be correct to go. The Committee consisted of Officials, the Bishops, Representatives of Banking, Shipping, Commerce, and the African Community, and it is at this last, I think, criticism may justly be levelled. For if we divide the Community into pro-Government, pro-Native, and Independent the pro-Governments were undeniably over-represented. My second point, Sir, is about the self-depreciation glaringly expressed in the important address of so historic a nature. I remember, and I am open to correction, the name of Hon. Dr. Jones, the Third Lagos Member appeared in the Sub-Committee appointed to prepare the address. I am curious to know, Sir, what part he played at both the framing and the passing of that address. Mob law, Sir, does not obtain here, with all our faction-mongering. The executive of every society body, or institution, is generally considered competent to execute business of that kind, and even where, as it may sometimes happen, the draft is submitted to the masses it is almost impossible to get a single "I" crossed as a result. The Committee therefore should be competent to get up the best possible address, and if it failed, the question is not who framed it, but how much individual members have considered to make the address correctly expressive of native sentiments, to be worthy of general approbation. Randle or no Randle, Sir, my humble opinion is, we should, if fair play, seek first to know how much of the people's feeling embodied in the original Committee's address did the Sub-Committee endeavour to put into the draft whose before the

sub-Committee, and how far did the joint criticism of the trio (Shyngle, Moore, and Jones) fail to alter a single word, phrase or sentiment at the main or parent Committee. And if (a mere supposition) it was never submitted to that Committee, was the Chairman's attention seriously called to the wrong procedure and the need for general consideration of the draft? Since our own elected representatives were on the Committee, I fear, any blame attached to any action of that Committee is shared in proportionate degree by them, and, moreover, I must accuse them of having failed to summon the original people's Committee if only to report what they have seen and to advise the best measure to be taken to fulfil our duty as loyal citizens without insulting our intelligence, and without degrading our country.

I apologise for taking to much of your space, and beg to remain,

Yours, etc.
KIKERE-JLU.

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EKO AKETE

EKO, SATURDAY, MAY 23, 1925.

A KI I DU ORI-OLORI KI AWODI
GBE T' ENI LQ.

Ọla ni yio di ọdun merindiladọta ti Victoria Ibadi-aran Ọba-obinrin ni London ilu Ọba fojukan imọle aiye to si kigbe pe "Mo wa! Mo wa!" ọsọ January odunni ewe, lo di ọdun kerinlelogun ti Ọba-obinrin na ti wo Aja: sugbon titi d'oni, a ko ye seranti ojo-ibi re lo ọdun eyiti a npe ni Victoria tabi *Empire Day*; sugbon gegẹbi o ti bo si ọla Sunday Ijoba ye gbogbo ere ati ariya ti a o se nipa re si otunla, gegẹbi a ti ri ka ninu Waya-ojolumo to njade (*Reuter's Telegrams*): tani ko si mo pe Monday otunla je ojo awon ewe wa, ti gbogbo sukuru yio pe biba si ita Tinubu fun titi lo si odan lati lo se ajoyo na ati lati lo "kanse" fun Ọba: (*to salute the Flag*)

"Ngbo, iwọ obi, ayan wo ni o ko ni se tan lati "we omo re jade" lo si odan lotunla? Tani kosi ngbadun awon sasa-were wonyi, nigbati nwon ba nto lo wenkenken bi eni sin ileke pelu asia won ti yio ma fe fele, ti bata awon miran ninu won yio si ma ro wenwen bi igbati a te fetete mole: kosi ori obi ti ki wu lati ri pe omo on pelu awon ogo-were wonyi. Ki Edumare ma sai da ti olukuluku si, ki O si fi oju anu Be wo awon ti a koiti kojusi se lore lona bayi. Amin

A tile gbona, a gbona, a gbona lowo Filani, kilo mu iranti ododun yi wa, E jare? O ha je pe *Queen Victoria* ni Ọba Gesi kansoso ti o ti je lati igba lailai? Beko: awon ogoro Ọba lo ti je pupo siwaju re, ni ilu oyinbo sugbon gegẹbi Oloto ti ni t'on oto, bena ni asiko ti Victoria je Ọba je oto, fun alafia, ilosiwaju-dwo ati Eko, (*Education*) ati Oro-Olorun lona ti awon Onigbagbo ati lona ti awon Musulimi. Akoko re si ni Asia Gesi ani Asia Iepkan Jaki (*Union Jack*)

fe fele ni iwaju Iga Idunganran: enikeni ti o ba si de ibe, yio ri kukute opo asia na nikorita Iga na. Gegẹbi otunla ti je ariya fun iranti ojo-ibi Ọba *Queen* yi, a ki yio gbo poroporo-odo be si ni a ki yio gbo giri olo-lilo ni gbogbo ibi-ise Ọba ninu awon ilu to mbe labe Abo Asia Gesi: Opolopo si ni awon enia wa nibi tabi nibomiran ti nwon yio mu faji (*Picnic*) lo si gbegbele Eko, bi Agege tabi Abeokuta.

Gbogbo eyi "to suna" o si dara: o fi ife ati ijosin ti awa omo *Africa* ni si Ijoba Gesi han: irufe ijosin ti Oyinbo npe ni *Loyalty*. Sugbon a ko ha ndu ori-olori ju lona bayi ndan? a ko ha si ni aye sile fun Awodi ki o ma gbe tiwa lo bi? Eredi re? O di emelo ni awa papa bi eni pakure nse iranti ayajo igbati Akitoye Ọba wo aja ni igboro ileyi? Ọba to jepe lasiko re ni Oyinbo Gesi wo Eko fun pipari ija tegbon-taburo, eyini ni Akitoye Ọba ati Kosoko Oloja Ereko: asiko re si ni a fi opin si owo-eru ninu eyiti awon Payan (*Portuguese*) ti nko egbagbeje awon baba ati iya wa lo ta si oko-ireke ni ilu Amerika ati ni ibomiran, pelu ewon gidigbagidigba nidi won, nigbati nwon ba nda won sinu oko bi eni da eran, ti awon enia wa wonyi si nsaba ma fi orin-aro yi senu pe:

Ero Aiye, E wa wo Ero Orun o!!!

O di emelo se ni a nse iranti ayajo igbati Dosumu Ọba wo aja? Ọba to jepe lasiko re ni ilu Eko di ti Gesi; ti a si ri origiri okankokojan ibukun ati anfani ati itura gba: biotilejepe a ko sai ni ikunsinu die fun iwa miran ti nwon le ni lowo bi ekute je ni fe ni: sugbon talo ma ni Ijoba awon Faranse tabi Ijoba awon Jamani sian ju Ijoba Gesi lo? Ko si oluware rara: loju sangba merinlelogun, ati okan fun Kaiser, asa won ni ilu Kamerun siwaju ogun, ko lo san ni, tabi iwa koduro gbejo: ti a sope o wopo labe Faranse.

E je ki a nawogun Abeokuta: o di emelo ni enyin ara wa ti o je Egba se iranti ayajo iku Olore nym arọ, eyini ni Ogbeni G. W. Johnson, eniti o kọkọ so Ijoba mererin ti Egba pe: Ake, Owu, Agura ati Okona.

o si na gbogbo ini (possessions) re tan
 ni ilosiwaju ilu re yi; ninu ose yi ni
 Dokita Alagba kan fi iwe-tite ti G. W.
 Johnson ko han tawa ti bokini Dokita miran
 na si jumo ka po, iwe na so ti kobakungbe
 ti G. W. Johnson ko gegbe Sekiteri
 Ijoba Egba lakoko yi, si Oba Goloba, lati fi
 na arekenda ti Ijoba Goloba n hu
 ngbana lati fi yo awon Egba lenu han; odun
 na je mejidilogota. (1867—1925=58
 years.)

O di emelo ni enyin enia wa ni Ijobu-ode, se
 eni iranti iku Dr. Joseph Odumosu eniti
 se ayan nigba aye re fun ilaju ilu Ijobu-
 Ode, eniti o ba ti nka Iwe-Egbogiti o se yio
 ni si eyi. Ani, o di emelo ti enyin ara
 Ibadan se iranti ayajo iku Balogun
 Oloke Oloke, tabi Ajayi Ogbori-Efon
 Oluokanga Ajipon: o-b' omi suru we da;
 awu Akoni ti nwon da riri ni akoko tiwon
 ni igboro Ibadan lati gba ilu na silu lowo
 agun ati irokoke ogun, ni ile Yoruba
 gba lailai? O tun di emelo ni enyin
 eni iranti Ogedengbe Gbogun-Gboro?
 Enyin Oyo ha ti fi igba kan se iranti
 ni waja Abiodun Alafin, Oba ti igbesi-aye
 ni Oyo dara tobe ti a fi nko lorin bayi:—

L'aye Abiodun la roju sise,

L'aye Adebo la d'adi-kale,

L'aye Arugangan lopolu gbode,

Oba pehinda, wa mu opolo lo,

Abiodun ko je pada wa joba!

Enyin Ondo ko le ma gbagbe igbesi-
 aye Oba Ajilo-bi-oje ti gbogbo nkan
 ni to si ba ni igboro Ode-Ondo. Bi a ba
 ni bi enu-bi-enu ato aso hihun.

Akoko to nisisiyi lati jigiri si irufe sise
 iranti nlanla yi. Bi o ti wa ni lili, be lo
 wa ni gbanja, ai awon Oyinbo ti ni awon
 nre ati alakikanju tiwon, be na si ni awa
 papa ni tiwa jakejado le Yoruba.

Ajulo ko pin sodo enikan.

K' Oba k' o pe!!!

BI O DE IHIN, IGO; OHUN, IGO!

[Lati gup ATARI-AJANAKU.]

Si Oni 'we-irohin "EKO AKETE."

Mo bere f'oji,

Ologbe "Sutoni" (Rev. M. L. Stone) o
 o se Iwasu kan nipa Oti, li akoko kan, ni Soji re
 ni ile yi; ninu oro ti o so ni ojo na ni wipe, ki
 Oyinbo to de, enikan ni ilu ko mo ohun ti o nje
 Wisiki (Whisky,) tabi Gini (Gin,) tabi Oti ti o
 nje "Konkobiliti," eyini ni Champagne; o ni,
 sugbon l'oni nko? Bi o de ihin, Igo; ohun, Igo;
 iwaju, Igo; ehin, Igo; ko nse Igo-epo, bikoje
 Igo-oti!

Gegbe bi a ti nri Igo nihin, lohun, nigbana titi di
 oni-oloni, beni a le wipe, ti o ba de iwu Iwe-irohin
 yi, oruko Makoli (Herbert Macaulay) ni a o ba
 nibe, f'ohun, Makoli, f'omode, Makoli, f'agba,
 Makoli; eniti ibera, tabi Ifoya, tabi arankan, tabi
 alaise ko tile je ki o daruko re np'owe mo o f'ara.
 Kini gbogbo eyi toka si, bikoje wipe eni na ni
 Makoli, tabi on nikan sojo ni o wa ni ilu, ti o se
 wipe igbe ati ibosi re ni a ngbo nigbakugba li enu
 ore ati ota; sugbon, a dupe wipe okiki ko nra
 oju!

Anu se wa wipe enia bi oja li o po ni ile yi; ani,
 oja ti nwon nititori re ja, ti o nbera wipe tani eniti
 o nja ni ehinkule on?

A ti ka to Iwe-irohin meji tabi meta ti o fere le
 daba wipe ki a di okuta mo Makoli ati Jackson li
 aiya, ki a si ri won sinu Okun-pupa, nititori nwon
 gb'aju-gb'aiya so kobakungbe oro si Gomina f'ara,
 eniti nse "Asoju-oba" King.

Ipo nlanla ni "Asoju-oba"; sugbon bi o ti je
 ipo ola ati ipo iyi to ni, Gomina nikan ko ni Asoju-
 oja li Eko. Asoju-oba ti o wa ni ile yi le ni
 egbaji enia (400 people) lati Gomina titi de Olopa
 ti o nso ode, ati Akowe-oba f'Oyinbo, l'Enia Dadu,
 Asoju-oba ni gbogbo won li akoko ise, tabi niwon
 igbati awon ba wa li enu ise won. Ko si enikan
 sojo ti o le nikan gbe ogun Asoju-oba l'eri, nititori
 enikan sojo ko nje awa de.

Onidajo Kotu, Asoju-oba ni, niwon igbati o ba
 wa lori Ite-idajo re, bi ko se be, yio da ejo wipe
 ki nwon ye igi mo enikan l'ese, ki on pelu oluware
 na ma jijo fi oju kan Olodumare! Iba ma se
 wipe oju Oba ni Olopa nse, yio duro si oju oja
 Moto, wipe eniti o fi owo ara re ra Moto ko gbodo
 ko iye enia ti o le sinu re, ki Oni-moto ma ba fi
 Moto re te Olopa na pa. Olopa kan ko mu enia
 li oruko baba re ti, bikoje li oruko Oba; oja Oba
 si ha ko ni awon Wolowole nje, nigbati nwon mo
 wipe Yansyanmu wa ni ile Onidajo Kotu, ati ni
 ile awon Wolowole papa, sibesibe, ti nwon ni'oje

bọ ikoko omi-o'omi, ti awon si nro ejo Tauwiji kakiri ile-onile ?

Iransẹ, Iko tabi Asoju-oba ni gbogbo won nso-şugbon olori gbogbo iranşẹ, Iko tabi awon Asoju wonyi ni Gomina. Nitolina, o ye ki a bu oia tun u lopolopo ; şugbon lati wa oia fun enia, ko to wipe ki oluware papa fi ara re si ipo oia.

Oba (King) ko ran Asoju-k'Asoju wa si ile yi lati wa se eke-ebu, Oba ko ran Asoju kan wa si ile yi lati wa fi iya je enikeni l'ainidi, ani, Oba ko ran Asoju kan wa si ile yi lati wa da ori ilu k'odo.

Ki Egbe ma fo, ki Egbe ma fo, a fi omo kekere je Giwa, nitorina, o nbu iya agbalagba, howu ! Nitoto, ni akoko tire, olori Asoju-oba ni Gomina, Oloja Hugh Clifford nre ni ile yi, ti ko ba si si kokoro ti o ba chin aja je, boya Gomina Clifford ni a ba ma sure fun ju, ninu gbogbo awon Gomina ti o ti nwa si ile yi gege bi iranşẹ, Iko tabi Asoju-oba.

Might is right, Alagbara li o ni aye. Oyinbo ni ibon pelu etu-agba fun ogun, Oko-ogun ati oniruru ohun ija, şugbon awa ko ni. Iba se wipe a si ohun ija wonyi gege bi ti Oyinbo tabi ju be lo, kini Oyinbo iba gbe oju le, ti iba fi ilu re site, lehin ti Olorun likalare ti fi alagbalugbu Omi-okun pala si arin ilu Enia Dudu ati ti Enia Funfun, lati wa je gaba lori wa. Şugbon pelu alaini ohun ija rara bayi, sibesibe, a dupe pupo wipe Ijoba Oyinbo Gesi ni Olorun l'ari re si wa ni apa ihahin, ani, Ijoba ti o tu ni l'ara ju ti Ijoba Enia Funfun miran lo. A tun dupe wipe enia tabi etu Olorun po ninu Oyinbo Gesi, pelu bi Ekute bunije-feni ti po to ni larin won.

Nje, gege bi olori Asoju-oba, ni ilu eniti ibon pelu etu wa, ipo Omiran (Giant) ni Gomina wa ni ile yi, awa ara ilu ti ko si ni agba pelu etu, bikoşe Epo, Ekuro ati Koko, ipo Kukute (Dwarf) ni a wa fi egbe Gomina ; sibesibe, eru ko ba wa tara, nitori ofin Gesi yoda wipe, bi o ti wu ki Omiran kan ni agbara to, ko gbodo fi iya je Kukute l'ainidi, Nitoto, Kukute ko ni ada, Kukute ko ni ope, şugbon Kukute ni ogbon naba tire, Kukute ni lakaye ; ofin Gesi si yoda wipe, ti Kukute ba ti, tabi ro wipe Omiran kan fe fi iya je on l'ainidi, o le lo ibosi Omiran wa ninu Iwe-irohin ; ti Omiran ba bu u, oo na le bu Omiran pada, ti Omiran ba so oko, Kukute le so ogolatu ninu Iwe-irohin ; ti Kukute ba gbe ebo koja ori ati ofin sa fi o ni wahala ninu.

Nje Omiran ti o mo wipe irufe ofin bayi sbe, ko ha ni lati şora gidigidi lati ma fi iya je Kukute, tabi ki o ba Kukute se enu ebu, Oloja Gomina Clifford fi iya je Kukute foju tiwa, o si ba Kukute se enu ebu.

Ni odun karun, Oloja Gomina Clifford bo ewu ipo oia re si apakan, o si gbe ago ekeke ebu wo ninu Council Address, oro ti o te ni 1920, o bu Egbe National Congress ti won nre fi Eko, ni Sero, ni ilu Aganyin ati ilu Gamba lalafala ; o bu

Eleko yanmayanma, o bu gbogbo Janma Muslima ti o nba Ologbe Lemomu Buraimo se kolomo nighana, o si wipe omugo ati ologbe enia ni gbogbo won—the most seditious and ignorant of the malcontents Muhammadans.

Gbogbo ilu wo fe, wipe, a ko ma ti iru Gomina ekeke ebu bayi ti ; sibesibe, awon mu awon Gomina gba isimi lo si ilu re. Nighati o de, ilu fi Iwe-iyesi pade re, won fi i kabo, won bere ile, won bere ona re, won si so gbolohun oio waga tabi meta nipase atunse ti ilu nfe lowo Ijoba, Eyiti Gomina iba fi dupe lowo ilu ti o ye si si baye, ebu ni o tun ko ti won, wipe, awon ko mo olase ti won nso ! Ilu tun mu suru ! !

Nighati o tun se, ilu fi Iwe-eyesi ranse ni Gomina nipase oro Eleko, egberin enia Fona metadi-logun ti o fi owo si Iwe na (17,000 signatories.) Nighati Iwe-eyesi fi de owo Gomina, lati odo Loya Shyngwe, l'afai ti ri oruko enia ti o fi owo si i, isokoso wo si o ku ti Gomina ko so tan si ilu lara, ebu wo ni o ku ti ko bu wa ninu kobakungbe esi ti o fi yan, ti o si te janre re ni ede Oyinbo ati ti Yoruba. Iyi ni ki awon Oloja ma pin kakiri ilu.

Howu ! Kilo kuku se ? Ekini ko go, ekeke k'ebe, ekeke a-je-je-tan ! Nibe ni awon ena pataki dije ni ilu gbe dide, ti won lo ba Oniwe-irohin Lagos Weekly Record wipe, Jakisini (Jackson,) o dake ni ; o ki yio ha fi asise ati asise Gomina ekeke ebu yi han a die, ki o le mo wipe idi ni a nso ifa mo, opele ni o ugbe orun. Asoju-oba (King) ko ran Gomina-ki-Gomina kan wa si ile yi lati wa se eke ebu, Gomina ti o ba si se nikan ti enikeni ko se ri, eti re yio gbo nkan ti eti enikeni ko gbo ri !

Ibe ni Jakisini fi Iwe sode, ni gbogbo wa ni nsure ra Iwe-irohin na bi Buređi gbibgbona felifele. Bi awon Oniwe-irohin miran ni ile yi ile abinu, ti won si njowu wipe ilu nyan Record, Iwe-irohin Jakisini na bi eni yan Buređi gbibgbona felifele, a ko le ba won wi tobe, nitori bi ko fi si eniti o nsure ra ibaje ati okugbe-aja ti esinşin akain lora ati ni Ita Faji, beni ilu ko nsure ra Iwe-irohin won ; şugbon, ewo ni ki "EKO AKETE" ma ba won wi iwikuwi bayi, nighati o se wipe oşese ni Olorun npese enia ti o nsure ra Iwe tire papa bi Buređi gbibgbona felifele pelu. K'a ga a, k'a go, ede ni ko y'ede.

Lekin ti Iwe-irohin Record ti Jakisini yi ti pade ni odun keji ohun, January 20th, 1923, şhon ni si i, omi ko to o kan ko tun si larin ilu pelu Gomina mo, ju ti oro Eleko lo, nighati Gomina, Oloja Hugh Clifford si fun wa ni asafai lati yan eni meta si Igbimo ti ilu (Legislative Council.) Iwe-irohin Record kanna yi dupe, o si yin Gomina pupo, eyiti o şikan wipe Iwe-irohin na nre ipe re l'asigbe tabi se ojusaju enikeni.

Nighati Iwe-irohin Record yi jade pelu iyin an ope fun Gomina kan, awon alaironu ati awon arifenimowi ti o ko ara won jo bapesi bu Oniwe-

Record wipe, oju ko ti i, o tun nyan Gomina nwan nwi 'jo, o si tun so oru tun, oru nwan tun ni igi ima soku ni elegbara; Gomina tun so oko, Record so ogulutu, sibesibe, owo ko dake.

Nj, boya okan Gomina yio ro, yio ro, si oro Eleko ki o to lo ni a zebi, afi igbati o nko si Olojo ni ndipata laisanu Eleko. A bebe titi ninu iwe nwan wa, a fi oro we oro, awon Onifila funfun ni yio tin, sugbon gboغو re pabo ni!

Gomina to ba "Ade" lori Eleko o ba wa, to fi igbara si Ade na junu kuro lori re, lai jale, lai jale, lai gba bodi ota si Ijoba, ani oloja Hugh Clifford eleke ebu to nbu ara Eko sakasaka, ni o lori re re larin wa, ti o si npada lo si Ilu re, ni nwan si ki a fi adura sin? Nibo. Eto miran le nwan aseju ara Eko poju, lo je ki oloja Hugh Clifford na bu won be, *all right*; kini Ademola II kare Abokuta se fun u ni loloyi, ki o to bu u ni *Council Address* re ti odun yi, pe lehin igbati doge Gbadebo Alake ati Adegboyega Edun, ati Prince Ademola de lati iwu oyinbo, Ademola bo sin wahala, o fi ara s'oko fun opolopo odun, *obitima*, "he emerged from obscurity" o ra pa la ele lati ibi ipamo. Bi ko ba nse ebu ni lati so rade oro bayi si odidi o ba Alake lara, nigbati ko ni ija tabi gbolohun aso larin on pelu Gomina, ki awon ati nipa ore oloja Hugh Clifford l'Eko jowo si ko a gbo, ki nwan si je ki a mo itumo ise aramu ni nwan ni Gomina ran Oloye Obanikoro si ara re, *what had passed, had passed cannot be recalled*. Bi nigbati Gomina ko asa re to ni, bi Obanikoro lo fi ro 'po ara re ni o, bi Obanikoro ni yio si ma se ise Gomina ni ipo oloja Hugh Clifford, na Ijoba yio fi fun Ilu ni Gomina miran ni o, ki o to di ogun pe Gomina ko ri enikenri ran nise si Ilu, nwan Obanikoro. Nje ti o ba je pe otito ni Gomina Clifford ran Obanikoro ni ise be, ati pe otito ise na ni pe ore Eleko ko ni atunse mo, gge bi a ti ri i ka ninu iwe trohin *Speciator* ti oloja Savage ose to koja, e ko wa ri nigbana pe oloja Hugh Clifford ko ko lati da ija igboro silẹ ni, nitori kosi adugbo k'adugbo kan l'Eko ti Oloye Obanikoro le lu agogo pe "Kere o, Gomina ni ki emi Obanikoro so fun gboغو Ilu pe ore Eleko ko ni atunse mo" ti nwan ko ni ho bo o, ti nwan ko ni so ore buruku fun u; nigbati o ba si ni ija nko, talo ha da ija na silẹ bikose oloja Hugh Clifford? Ore re o, aladugbo.

Sugbon a so fun wa pe Gomina Clifford se ore nwan Eleko ki o to lo; nitorina, l'ose to nbi igbara Baba, ao ye ore na wo, ao si gbe e si nwan pelu aidara ti o se, lati mo eyiti yio te iwon nwan ninu awon mejeji.

Emi ni ti nyan nitoto,
ATARI AJANAKU.

[1. A woyeje Gomina] Clifford ko ede lo ede ti o lo ninu lwe re ti Atari Ajanaku tokasi nipa Ademola keji nigbati enu nkun fun riripo Gbadebo Alake, bi ko ba je pe "Akuko lo fi ogbe ori re fun kolokolo ye wo;" eyini ni pe ekan dandan ninu awa enia dudu lo koko fi Foto Ademola Omo-oba na so wo si *Editor West Africa* fun titi ninu iwe Irohin re, pelu ore alufaya ti oluware ko ni Akole si egbe Foto na, eyiti a ri ka pelu aworan ti a nwi yi nigbana; die ninu ore ifini-sesin ti oluware fi si egbe Aworan na, ti a seranti ni eyi ni ede Gpsi ti a fi ko ("Is *Shiki Prince Ademola the future Alake of Abokuta? The Prince has gone away for years* or words to that effect). Itun ore ni pe "Ademola leyi bi, ti yio je Alake Abokuta, Omo-oba ti o ti lo ni 'la fun opolopo odun?

Dajudaju Gomina Clifford ko lo fi irufe nkan bayi so wo fun titi si *Editor* na, bikose enia dudu.

2. A ko jiyani pe Ogbeni Jakisimi ki nise re lai segebe ati lai se ojusaju, gge bi Atari-Ajanaku ti so; sugbon se ninu pe Ogbeni Jakisimi ki nise re lai segebe ati lai se ojusaju ni ko tun je ki lwe Irohin re so se *Lagos Weekly Record* jade lo so se mo, lati Satide kere ni okan ti jade gbehin? lwe Irohin ti a pe ni ti so se ko ha se ndi ti ekan losu bi? Siq. Atẹ Ilẹkẹ nd'atẹ Orunla, Faiye Oba! ?

3. A ko gbe Gomina Clifford fun iwa ti Atari-Ajanaku sope o ni lwo, sugbon ti a ba wa idi abajo ti Gomina na fi ni irufe iwa be lowo finiki, awa Enia Duda la o ba nibe, tabi abuso leyi o, Ara-bi?

ED. EKO AKETE.]

THE EDITOR'S OBSERVATORY.

Many Happy Returns.

Mrs. Abimbola Gibson Lady-principal, Caxton House School, quietly celebrated her forty-sixth birthday on Wednesday the 20th instant; our congratulations to the genial lady, with every wish for many happy returns of the day.

Brave, the Governor's "Fren".

Very striking passages which we notice in the reply to the Valedictory Address presented to His Excellency Sir Hugh Clifford by the members of the Nigerian Civil Service Union Lagos, under the leadership of President H. S. Abiodun Thomas, on the eve of His Excellency's final departure from this place, call for widest publicity as they cannot but serve as an emulation to many an Africa's son, either in the Public Service or outside of it, to follow humbly, if earnestly in the noble footsteps of our friend and countryman, Mr. S. I. Samuel, M.B.E. of whom no less a personage than the accredited Representative of His Majesty the King, Sir

Hugh Clifford, G.C.M.S. gave a public testimony in this
 20180 —

X X X X X X X "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, and it gave me a very great pleasure to bring his name personally to the notice of His Majesty the King and to see him honoured with the decoration that, he is wearing at this meeting this morning."

Our Book Table.

We acknowledge with thanks a copy of *Annual Report on the Printing Department for the year 1924*, also another copy of *Annual Report by the Police Magistrate, for the year 1924*, from the Government Printer both reports are replete with the necessary informations to : which one can look in both Departments.

End of the Kapo Case.

We regret to report that on Wednesday last, in the Supreme Court of Nigeria, His Honour Sir Ralph Combe, C.J. confirmed the sentence imposed by the learned Magistrate in the Court below, on the accused Dr. Seai Kapo and Albert Taiwo, in *Re: vs. Seai Kapo and Albert Taiwo* viz —

Kapo, to forfeit £50 or six months.

Taiwo, to forfeit £25 or three months.

Stop Press.

At a meeting of the White-cap Chiefs held yesterday in the forenoon at the Resident's Office, owing to the unsatisfactory reasons, advanced for their non-appearance in seeing the Governor off, as previously advised, which such action the Government considers, rank discourtesy in all the Chiefs, but one, they were formally "suspended" pending any apology they may have to offer.

EYI A WI RE E!!!

A gbọ pe nigbati ọrọ-àlàyè ti awọn Oloye wa, Onifala-funfun sọ niwaju Balẹ Ilu Major Birrel Gray ni ipade wọn larọ ana, nipa alailẹ sin Gomina Agba ni koi pe yi, gẹgẹbi a ti sọ lẹsẹ to kọja, ko mọyanlori, Ijọba ẹi "da wọn duro" na, titi nwon yio fi tumba laifi ti Ijọba ni nwon se si on: a sọ fun ni pe Oloye ọkansa ọ ti a daruko ẹ pe Ijọba ni o wa, kosi ninu awọn Oloye ti a "daduro" bayi. Ilu, Ewo ni ẹise, o?

[Copying]

"EKO AKETE" LAW REPORT

[Lati ọwọ ATOLUGBOKUN.]

Ni ijo Friday ijo kerinlelogun ọsù April, 23 niwaju Ogbeni Adajo Murphy ni ile ejo Ebute Meta.

MOHAMMED SADIKU SARUMI

versus

RAH ODEDE

The plaintiff's claim is £10. being rent for ten of August, 1923 to 31/3/25 at 10/- per month due on premises situate at Yaba Road, Ebute Meta.

Ni ijo Friday yi ni Adajo da ejo yi, o ni ejo Sadiku Sarumi pe yi, ejo Aramu ni, nitorina ko ẹi Raji Odede ni poun kan ẹile kan owo irin ejo Sadiku Sarumi yi pe Raji Odede lejo wipe wu haya Mọsẹlasi lẹwọ on lati bi ọsù mọkanlelogun eyiti wọn ko san owo ẹ fun on nigbati Adajo bi idi ọrọ na wa, bo ti pari ẹ si ni e gbọ yi o.

Ni Thursday ijo kerinla ọsù yi—Niwaju Ad Berkeley ni ile ejo titun ti Ijọba ẹẹẹ ẹkọ.

Suit No. 720.

MAGARET S. JONES

versus

S. A. Coker.

Lọya Ayo Williams ni Magaret S. Jones ẹ fun ejo ẹ. Lọya Adekunle Wright ni Alfa S. Coker gba.

The plaintiff's claim is £4. 10. 0. being balance of cost of funeral dresses of one Deaconess Turner deceased supplied by the plaintiff at the defendant's request during March, 1922.

Lọya Ayo Williams ni S. A. Coker lo bi awon raja nitorina ni awon se pe lejo.

Lọya Wright ni oja ti awon ra yiiki se Alfan wu ni lati pe lejo bi ko se awon iriju ijo (The Wardens) ka ma fa ọrọ yi gun Lọya Wright ni bi won ba da ejo yi, Adajo le da wipe Alfa ni lati gba idajọ pe o jebi gẹgẹ bi olori fun ijo ile isin Zion ki wipe won le mu Alfa lati san owo yi fun ara ni (Judgment against Rev. S. A. Coker a representative of the Zion Congregational Church for £4. 10. 0. with 6/- cost.

(Koi ti pari.)

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

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Services begin to-morrow.

10 a.m. (Yoruba Sermon)

6.30 p.m. (English Sermon)

Ogun Iko, Ogun Orin, Adakule, Inukin, ti obinrin ko ba ri nkan re; aitate Ogun, Apeta, Igbe Eje ati ti Soro, Aiperi, miran, Ori ja-jo-gun, Madarikan, ile-ile, Adu-Ahṣṣ, Egbo.

Ṣe kesi E. A. OGUNDE, 49, Offin Road, Eko.

KERE O!

Iya-afin Mrs. Beckley nṣu Akara (Cake) ta nile re, ni 53, Opopo ni o, gbeyawo ni o, re yan tire nibe; fun fun omṣṣ ni o, re yan tire nibe; fun fun omṣṣ ni o, re yan tire nibe. Oṣoku-ṣoku ni owo re.

ḂNIKEJI,

Aṣṣ oke to yanju mbe loḁḁ Iya Afin Ṣamota Iko Olorun fun tita. oṣoku oṣoku ni owo won, lo bere ni 3, St. John Street, Eko, leti ile Johnson Agbejoro.

Electric Novelties.

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Mr. M. Sadiku has assorted kinds of Electric Materials, 2 & 3 lights, Brackets, Shades etc., too numerous to mention.

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It has also stock louder bells complete with wire and Salamonical ready for connections. Please call at 81 Qbun Eko Street, Lagos and make your selection.

What is sweeter than Saccharine?

1 bottle of 600 Tablets @ 1/3 per bottle
" " " 500 " " 1/- " "
Good Bargains.

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Ḃnu Qwa

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Preachers for To-morrow.**AWON ONIWASU OLA.****ROMAN CATHOLIC (HOLY CROSS)**

Masses will be sung by Priests appointed.

Awon Paddi ti a yan yio se Isin ni ghogbo 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, Rev. H. A. Lewis

6.30 p.m. do. The Vicar

9 a.m. St. Paul's (Breadfruit) The Archdeacon

6.30 p.m. do. do.

9 a.m. St. John's (Aroloya) Rev. H. V. E. Johnson

6.30 p.m. do. do.

9 a.m. & 6.30 p.m. St. Peter's (Alapako)

Rev. S. V. Latunde

9 a.m. & 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.

WESLEYAN

10.30 a.m. Tinubu Rev. E. E. Williams

7 p.m. do. Rev. L. R. Potts-Johnson

10.30 a.m. Ereko Bro. S. O. Stowe

7 p.m. do. Rev. S. A. Pearce

10.30 a.m. Olowogbowo Rev. A. N. Cole

7 p.m. do. Rev. D. A. Bababunmi

10.30 a.m. Obun Eko Rev. S. A. Pearce

7 p.m. do. Bro. E.A. Davies

Williams' Memorial (Wesleyan) Ebute Meta

10.30 a.m. Rev. D. A. Bababunmi

7 p.m. Bro. J. A. Angus

AFRICAN

9 a.m. Jehovah Shalom Bro. J. T. A. White

7 p.m. do. Rev. J. F. Ogunko

9 a.m. Christ Church (Ebute Meta)

Bro. T. D. Shaw

6 p.m. do. Bro. Ayo Ajala

9 a.m. Bethel Rev. J. Sotayo Williams

6.30 p.m. do. do.

9 a.m. Zion

6.30 p.m. do.

9 a.m. Salem Church (Ebute Meta)

Bro. Ade Ojugbile

5.30 p.m. do. Rev. J. A. Wright

9 a.m. Bethlehem Church (Ebute Meta)

Bro. W. A. Adesola

do. Bro. E. O. Peters

10. a.m. African Methodist Bro. E. A. Williams

7 p.m. do. Bro. S. O. Falolu

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. Ataromi

6 p.m. do.

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

AHMADIA (ISLAM.)

6 a.m. Fajir Service Y. P. O. Sodeinde

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

(Central Mosque, Aroloya Street.)

ZION CONGREGATIONAL

9 a.m. Kakawa St. Locum Tenens

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

Wm. C. T. Terrell

UNITARIAN

10.30 a.m. The Minister. (Arapa Hall)

6.30 p.m. do. 21, Williams Street

AFRICAN FAITHIST KOSMON

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

IGBE L'OWO WA**EKO.**

Bi dwo Ekuro, Epo ati Cocoa ti kusi

ose yi leyi:—

EKURO

£15 5 0 fun ton kan

EPO.

£25 fun ton kan

COCOA.

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KANO.**GROUND NUT.**

£14 fun ton kan.

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He-Oja Sheffield ni Ita Kakawa ati Ile-Oja
"Lambert" ni Ita Agarawu, ni oniruru awon ohun
gbo lita ni owo opoku-opoku.

Si a soro Irin Ise korisirisi lati adota odun
ni ilu di oni.

ATARI AJANAKU ni OGBENI na je ninu
awon adowa Irin Ise ni ilu Nigeria.

OKO tita wa ni owo po o.

Ero ya wa ra

ADEBOYE SOLANKE Onisowo
"Gbagbagede" nta Panu-kikole ati kikan-
ke lo korisirisi, Kekoro (Isika) l'Okun
l'Apoti korisirisi, Atupa fifalowo, Simenti,
Ipa korisirisi ati Epo-oda, Fikifiki, Okun ero,
Qsan, ati Pakun ti Awo-gja korisirisi,
awo ti awon Aganyin fi nko Eja-sawa
sawon ati Eja Abomafu, ni Sobu re
No. 4, Idunmagbo Street, (l'ebute
Iworo) ati ni No. 19, Moloney Bridge
Street, (l'Anikantamq) l'Eko.

Ona Iworo (Golu) ati Fadaka-tutu ati
Iworo Agbede Iworo ati Fadaka.

Awon Oja re fanimora. E lo ra tiyin nibe

Coffins to suit your Taste.

Coffins with Pillows, Shroud, Brass
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We also stock special Louder Gramophone
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Yoruba and English records of the latest
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Pilsener Beer

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Light & Sparkling

Per Case

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Send for a trial case to-day and convince yourself of the first quality of this Beer.

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Egbogi yi dara pupo fun Abeyun, iya, Ebo Aran, Oyun ti o ba le ba je ati ori girisi arun mi ki je ki obarin bimo.

PRICE 10/- PER BOTTLE

"SHAKE THE BOTTLE."

A nta Egbogi yi ni Sabu Egbogi Ogben White, 41, Offin Road, Lagos.

WO'BI ẸNIKEJI,

Oniruru Posi h o wa fun tita; loḍo Pa I. Samuel owo won bere lati Poun mej abo titi de Poun mejila sile mejila. E ri won ra ni 40, Campbell Street, Ile-isin Sogbi Ebenezer; ati ni No. 7 Igboḡere Road, nitosi King's College.

White's Convulsion-Killer.

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DIRECTIONS:—For adults one Tablespoon every halfhour until the fit is gone. As a preventive, one Tablespoonful every morning before food. For Children, one dessertspoonful in the same manner.

"SHAKE THE BOTTLE."

EGBOGI AIPERI.

(Fun Onḡde ati Agbalagba.)

Akajuwe:—Fun Agbalagba, Sibi ti a fi nje mej-meji ni ababo Wakati, titi aiperi na yio oluwa re sile. Fun onḡde sibi kokan bakanna.

Ki Aiperi na ba geni:—Fun Agbalagba, ki a fi sibi mej-meji tele mu loto. Fun onḡde kokan. Ki a mi igo na daradara ki a to mu sibi gi na.

PRICE FIVE SHILLINGS (5S) PER BOTTLE.

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