

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. 166 SATURDAY, SEPTEMBER 19, 1925. 40

Declared Circulation 1,700 Copies Weekly.

White's Golden Female Tonic **(NATIVE)**

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

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

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

A jẹ Ajirera ninu ọ̀wò Iṣẹṣẹ, oriṣirisi Iṣẹṣẹ wọnyi wa ni tita :—

Iṣẹṣẹ Oyinbo, Iṣẹṣẹ Rubber, Iṣẹṣẹ Olomi Wajl, Iṣẹṣẹ Onikẹkẹ, Iṣẹṣẹ Elejo, Iṣẹṣẹ Ayinrin, Iṣẹṣẹ Oniwòrd ati Fadaka, Iṣẹṣẹ Kerewu, Iṣẹṣẹ Jòjò, Iṣẹṣẹ Ọlokuta, Iṣẹṣẹ Oloruka, Iṣẹṣẹ Eleranko, Iṣẹṣẹ Didan Yinrinrin, Iṣẹṣẹ Meremere, Iṣẹṣẹ Mojokun, Iṣẹṣẹ Adumádan.

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

Ikoko Taba Onigi, Jigi, Aṣọ Aran, Ẹrọ Agbado, Iṣẹ, Ọti Elewuro (Beer) ati Eleso Ajàrà (Wine), Awon Onje Ipanu, Aṣọ Iṣ'ọp, Ẹrọ Ere Ọmọde, Ohun Ọṣọ, Abẹlẹ (Candles) ati egbagbeje oja miran.

A nta Maṣini Vesta, a si ni Cement atata ti Portland ati Irin pipon abe oni Diamond. Idi ọ̀wò wa wa ni Rotterdam, a si ni Ile Owo ni:— Calabar, Gablonz (Czecho-Slovakia) Gold Coast, Accra, Lome Hamburg, London, Venice (Italy).

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1ST OCTOBER

Editor & Proprietor:—

ADEOYE DENIGA,

Offices: 22 & 24, Williams Street,

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Lagos, Nigeria.

ASAN-SILÉ NI OWO GBIGBA RẸ.

Eko.	Ilu miran ni Nigeria.	Ilu Okere.
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Oṣu mefa 6/-	6/6d.	7/-
Oṣu mefa 3/-	3/6d.	4/-

Ẹ fi owo ati Letter ranse si Editor.

ONINI BABA EWU.

Ogbeni D. L. Oshodi ti 36, Idoluwo Street, Lagos ni oriṣiriṣi *Ivory Coat & Trousers Button* (Onini) fun tita kosi aṣo ti ko ni button to yẹ. O si ni wabi-wọsi ero-ija Tailor (*Tailors Trimmings*) ni tita bakanna; o si nfa'ṣo ṣe button (*Press Coat Buttons*) ki awon af'ṣo-dara (*Expert Tailors*) maṣe jafara lati ba ra tiwon; oṣoku-oṣoku ni oja meremere wonyi.

GBOHUN-GBOHUN.

KATA KATA MA MA F' EṢIN TẸ MI!

Ni loṣoyi ni a ṣeṣe gbọ pe o fẹ si Ogbeni Karimu Koton ti Dosumu Street, lati bi iwon oṣu meji tokoja; nigbati a si ri lojo diẹ ṣehin, a mọ pe aisan na ti gbowo diẹ, gubon a dupẹ pe Baba ti ṣe ni fifuye; Karimu Abeṣin-bi-oke, ku sera, Allah ma jẹ ka gbọ.

A O S'EYO KA TO SE KISA O, YESUFU
SIN IYA RẸ BI IYAWO!

Orin oke yi la busi ninu oṣe yi nigbati a ri inawo tiantian ti Alagba wa Ogbeni Yesufu Ijale ti *Princes Street* (Isale-gangan) ṣe lati igbati iya re ti terigbaṣo, papa, ni oṣo *Sunday* tokoja; wo mi na, Awe, b' o ri bi Tabili ti lo falalala bi igbati obinrin nṣe waka pe Anṣi falalala, ori a ṣi fẹ, awon oṣu-oloku na si fi onje bi nkan ti o ṣe lori akara ati mirindin lorisiṣi titi lo fi d'ori eyo, pelu okan ko jokan oṣe to nso "koto", su enikeni, bi o ba si gbọ "pō pō" odidi oti lo nro un, nigbati awon Jagun ba nṣe sipare.

A ki Ogbeni O. Adebayo Omololu, S. Oloyede pelu ku inawo oṣo, ṣhin Iya ti dara na.

Al ham du lilahi.

LỌWỌ IKU ORO GBGBO, OLUWA RERE
GBA WA!

Ni kutukutu aro *Tuesday* (Atalata) oṣe yi, ni ilo iṣe Mọto Ogbeni C. B. Macrae ni Alli Street, *petrol* gbina nigbati enikan nro sinu Mọto Ak'ero kan No. L236 *Sta. e Carriage* ti a so pe o jẹ ti Ogbeni Saro kan ti a npe ni Johnson; Ogbeni yi ni a pe o gbe Atupa Oyinbo lati wo bi epo na kun tabi ko kun. Bula ti *petrol* gbina mọ Johnson loju, gbogbo ara re kun fun ina yeyeye bi igbati enia iba bu Epo. Oyinbo sara ekute ki a si ṣana si lara ki ekute na si ma sa jaforo kiri. Atara ko-si, a ti gbe Ogbeni yi lo soṣo Dokita Macaulay, eniti o si ṣe itoju re daradara, ki a to tun gbe lo si ile Alarun; nigbehin-gbehin ni Ogbeni na dakẹ niṣo kanna.

"HEALTH WEEK."

Lagos,

Nigeria,

15th Sept. 1925.

DEAR SIR,

I am directed by the above-named Committee to inform you that "Health Week" this year has been arranged to take place from 4th October to 10th October inclusive.

Programme for the Week will be forwarded you in due course but we shall be glad if you make use of the preliminary notification as contained in this letter.

Yours faithfully,

J. TYCHUS WILLIAMS,

Joint Hon. Secretary.

'EKO AKETE" LAW REPORT.

[Latii owo ATOLUGBOKUN.]

Niwaju Ogbeni M. C. Greene Adajo Kotu Olopa ni ojo *Wednesday* ijo kerindilogun oju *September 1925*.

Charge No. 1665. Olopa mu Sabitiyu ati Ladipo fun esun wipe won ba ara won ja. Ogbeni Kester ni omu ile'we ni awon mejiji. Adajo se kilokilo fun won.

Charge No. 1663. Olopa mu Jaunes fun esun wipe o lo Obirin kan ti oruko re nje Adeleye. James ni on ko jebi. Adeleye bo sinu awoti o bara—Mo nta nkan jije yi ile iwe (*Grammar School*) ni ita Odunlami, odaran yi nta *Lee Poki-poki (Ice cream)* aburo mi obinrin pe, o ni on fe ra *Ice cream*, mo si so fun aburo mi na ko ma bara, beni Odaran yi ni emi "Apewo" (*Prostitute*) aya Oyinbo, o si bere si lo mi.

Ibere Adajo—Ki lo se ti o ni ki aburo re obinrin ko ma ba ra *Ice cream*?

Nitorinje nigbakugba ti o ba pe lati ba ra ebu lo ma nbu wa. Emi ko mo nitoti kini o se nbu wa.

Adajo ni awon mejiji lo ni lowo, awon si jebi nitotina ki won ni fe owo siwe.

Charge No. 1634. Jacob Sobo. O ji Skirt kan ati oruka Golu ti Ogbeni ti oruko re nje William Alagbafu ti o ngbe 41, Oke Suna *Street Lagos*. Ngbatu. Adajo wadi eran Odaran yi tan Adajo ri pe o jebi. Adajo bere ibiti odaran yi gbe nsiye o ni oko leta ti Oyinbo on ba lo sile ni yi oruko re nje Mathews A. D. O.

Agbejoro O ba Kester ni ijo kokanla oju *August* ti koja yi ni won ju sewon oju kan fun esun ole *Bicycle*, ijo kewa oju yi lo jade.

Adajo ni ko lo si ewon oju metla pelu ipe aegan.

Charge No. 1608. Olopa mu Oyinbo kan ti oruko re nje W. F. Phillips fun esun wipe o fi *Motor Bicycle* tire kolu *bicycle* olopa ni Alii *Street*. Oyinbo yi ni on jebi. Adajo ni ko san sile marun.

Irohin ta si mi leti wipe Ogbeni kan ti oruko re nje Isola Tijani ti No. 3, Adigun *Street* ni Eko clopanu mu lo si Sabu won ni ijo kerinla oju yi, niwaju Kemisiro wipe o nbu Omofa Ibiokunle Akitoye sugboja lehin ti Oyinbo wadi oro lenu re tan, o ti wipe ko si ero ninu re. Isola o ku ori re.

Niwaju Adajo Kotu ni Eburu Meta. Ni ojo *Wednesday* ojo kerindilogun oju *September 1925*.

CRIMINAL SUMMONS.

Charge No. 1911—14.

ASHIRU BASANYA—Complainant

versus

1. ADAMO AKEJU (Chief Obanikoro)

2. OGUNDARE

3. GRADAMOSI ATOLUGBOKUN

4. AFINQ RAMOJU

Olopa mu awon Odaran merin yi fun re wonyi.—

(a) An assault committed on one (the Basanya of No. 9, Ajose Court, Lagos) at Ogun Eko Street on Friday the 11th day of September 1925, at about 4.30 p.m. contrary to Sect. 355, of the Criminal Code.

(b) For provoking and assaulting (the Basanya of No. 9, Ajose Court, Lagos, contrary to Section 355, of the Criminal Code) cause a breach of the peace at Akinola Ajose Adeogun O.S., Lagos Court, Lagos, contrary to Section 355, of the Criminal Code.

Awon Odaran merin yi gba Loya Ayo Williams Alahija ati E. W. Davies.

Ashiru Basanya gba Loya Ayo Williams Jonathan Zizer.

Kotu fi ejo yi si *Thursday* ijo kewa oju yi ipe won ye si *Tuesday* ijo ke dogun oju yi kama ni *Tuesday* yi ni Ayo Williams to je esaju fun re Zizer fi Obanikoro silu fun, ni Zizer fi Obanikoro wo gidi: bo, ni mo gbo re Zizer lati Gidigho Gidigho, Obanikoro ni Heyn, ni mo mejiji yi woya ni oju na. Loya Ayo Williams si si bi agbo fun won—ija yi ko pari ni oju na. Loya Williams papa ti ti Wababi Ojoraso, ni papa wa gyge bi eferi—ni oju *Wednesday* kerindilogun oju yi ni Adajo wa pari oru ni on ri pe Odaran kuni, keji ati lenu yi fun esun ti won fi awon sun fun—ki Ogunso san potun marun, Ogunso are potun neta, ni Ashiru Ramonu potun mejiji—Geadamosi Alagbafu (Oloko mi) ko ma fe.

"Found Guilty of Assault 1, 2 & 4. Loya Ayo Williams given benefit of the doubt & discharged."

Zizer wa dabin —

"Alada fe lo

Ada fe fo,

Alada fe sepa

Ada fe sepa,

Alada fe so

Ada fe so."

Eyi yi je kilokilo fun eniti o ba gbe ogun ote ori. Omo Obi ati Zizer ti fi awowo wo awon deyi na. Awon to ku lo ku.

Charge No. 1915 Yesufu Giwa versus Ogundare same 2nd Accused in the former action. Ejo keji ti Ogunodire Adajo fi si ijo Tuesday 22nd September 1925, ni Ebute Meta. A o tun rohin bi won ba ti da si.

SUPREME COURT NOTICE.

ASSIZES—EASTERN DIVISION.

The following dates are fixed for holding Assizes in the Eastern Division.

- Calabar Monday 5th October 1925.
 - Aba Wednesday 18th November 1925.
 - Fort Harcourt Monday 23rd November 1925.
 - Degema Monday 30th November 1925.
 - Opobo with Bonny Monday 7th December 1925.
- These dates are provisional only and may be week later.

Wari Monday 9th November 1925.
Other dates for Nigr Assizes depend on time and place of full Court.

Dated at Lagos this 10th day of September 1925.

By Order
(Sgd) T. B. BUKO

Acting Chief Registrar.

Enyin Loya wa e gbaradi asiko ise de fun nyin lotun losi. Eniti o ni Mofo ko bu epo si. Ijafara lewu.

Emi ni ti nyin nitoto,
ATOLUGBOKUN.

PUBLIC NOTICE.

LIQUOR LICENCES.

Notice is hereby given that all applications for LIQUOR LICENCES must be made to the Police Magistrate, Court House, St. Anna on the prescribed Forms, not later than the 15th October, 1925 as provided under Section 28 of the Liquor Ordinance, Chapter 131.

I. C. WATTON,
Secretary, Licensing Board.

Municipal Offices,
Lagos,
10th September, 1925.

IROHIN MAKURDI.

AYO KO SI JU OMO LO.
[Lati owo KEKERE ILORIN.]

Ko si bo ti ri ni ose ijo kejilelogun osu August 1925, igi palẹ ni ojo na, ni ile Ogbeni Jacob Ilori (The famous Overseer) ni ago waya (Construction Camp) to nko omo re jade, o fi le pon'ni, ti nwon fona ro'ka ni ijo ose yi, ti gbogbo nkan senure ti burukutu ose yala, eku inawo o l e o jere omo na; yio si di irun di igba fun nyin, ori Oni Ise yio gbe omo na. Ubanjiji Za'ta Duba Maka Din—Amin.

Inu wa dun pnpọ lati gbo pe Iyawo ore wa Mr. J. B. Walker (Senior Clerk, of Chief Construction Traffic Superintendent's Office) fun omo konrin titun ja-nto-ja-nto ti Iyawo re bi fun pelu alafia ni ojo ose August 30/8/25. Ki Olorun ko da omo na si—Amin.

KEKERE ILORIN.

KING'S COLLEGE FOUNDER'S DAY CELEBRATIONS.

- September 17 Cricket Match Past & Present
- " 18 Football " " "
- " 19 Cricket Match (concluded).

All Old Boys and friends of the School are invited to be present. Tea will be served on Saturday afternoon when also a group photograph of the Past and Present Pupils will be taken.

OLD KING'S COLLEGIAN'S SOCIETY.

A General Meeting of the Society will be held on Monday the 21st instant at King's College (by kind permission of the Principal) at 5.30 p.m. All Old Boys are earnestly invited to be present.

Enia Soro Medicine and General Stores.

SHAPON—ITOKU ROAD, ABEOKUTA.

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

Ogun Iko, Ogun Orin, Adakule, Inukun, ti obinrin ko ba rinkan re; aitete loyun, Apeta, Igbe Eje ati ti Šoro, Aiperi, aisan miran, Ori ja-jo-gun, Madarikan, Ebi li-le, Adu-Ahon, Egbo.

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

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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J. C. VAUGHAN

Ti ile-oja Sheffield ni ita Kakawa ati ile-oja *Excelsior* ni ita Agarawu ni orişirişi ati coninro ohun kikọ 'le fun tita ni owo-epoku-oyyoku.

Ilekun awon ile-owo mejeji wonyi ti ale, la awon Omole ati awon Gbenagbensa: bi o se awo ni o, ero-ija dida'wo ko ni je o ni'ya lati ni nibe:

Alagbede Wura tabi ti Fadaka ni o ni o, 8/10/1908
Poşe fun o lati re yan irin-ise tirẹ nibe ta kanta

Owo Ogbeni J. C. Vaughan ti di Owo Atan Ajanaku lojo to ti pe: bi Ogede si ni Owo re nibe kakiri ibikibi. Agbe ni o kai! bi o ri orişirişi Owo ti o ri ra nibe ha yio se o.

Sure tete iwo Omole, iwo Gbenagbensa, iwo Aranbata, iwo Asenje iwo Ageginigbo (Sawo) Alagbede Wura, iwo Alagbede Fadaka, iwo Agbe re ba ori're tirẹ pade nibe.

Owo-lowo ni ghogbo oja meremere ibe.

The "B'ytiri" Mart.

B. O. JOSEPH,

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

22, Church Street, Lagos, Nigeria.
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Undertakes the sale of all kinds of goods also landed properties either by private contract or public auction in any part of Nigeria.

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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Prompt rendering of accounts and quick payments.
Moderate Charges.

Sales on MONDAYS and THURSDAYS, Commencing
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Telegrams

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Lagos, Nigeria.

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Fashionable Tailor.

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Come for trial. Fitting Guaranteed
Charges very moderate.

GUARANTEED



FOR EVER



RALEIGH

THE ALL-STEEL BICYCLE

MILLER BROS. (L'pool) LTD.,
LAGOS.

EKO AKETE

EKO, SATURDAY, SEPTEMBER 19, 1925.

ERO T'O NRE 'LUGUN
K'O SA MA RIN S'APA IBI,
ŞE IGA ARQ LO NLQ.

Orin bi irufe eyi ni Akorin kan lè ni igba lailai lati fi bu enikan ni akoko igbati pupo ninu awon isori-isori Akorin nile yi fi ni orin ti ko wo se ote nigba lailai. ko si si eniti awon kan ma korin bayi si ti ko ni di ope-alaiye, larin irufe Akorin be ati awon enia eniti a korin be tu; o si je ohun ti o seni lanu gidigidi lati ri pe kaka ki irufe iwa bayi dinku nisisiyi npele lo npele si; ni odun pupo s'ehin beni awon kan tun da irufe orin bi eyi sile:—

"Gbe mi si 'bebe,"

Bi ibebe sare-oku ni o, a ko mo !

Nitoto orin na le ma je orin ebu, sugbon sibesibe a tanma pe ko ni si eniti o ma jyan pe orin isokuso ni, orin ti o nso ete eni di eri ni, orin ti o si nso eti eni di egbin ni pelu, ko si pe tili ki awon Alase Ilu to ki awon Akorin na wo; ewe enyin e tun wo ogunlogu ti nwon tu si ite bi esu (*locusts*) ni Satide ale ojo kokandinlogbon oju Augusti ti o koja, ti nwon nko orisirisi orin ebu gbogbo kakiri ilu nigbati nwon ngbe lanke Waya Arumoji ti nwon ni o de lati odo Oga awon Gomina pe Oga awon Gomina na ko ri si li-lowo-si ti Ogbeni F. M. Baddeley lowo si sifi Prince Ibikunle Akitoye sile Oye dipo Prince Esugbaya; irufe orin ebu bayi soro ki o to tun nkan se, bi beni bi beko, e ko ha ri asin-wa asin-bo omu ti orinkorin kikoko be bi ni Kotu Ebute Meta lese yi, nigbati a so pe Adajo ibe da Chief Qbanikoro ati awon meji meta wonyi Ogbeni Ogundare ati Gbadamosi Atolugbokun pelu Ogbeni Afinjo Ramonu l'ebi pe nwon lu Ashiru Basanya ni ilukulu (*assault and battery*) tobe ti a fi so pe Adajo na bu pon marun fun Oloye ni sisan s'apo Oba, gegebi Ato-

lugin bokun okowe wa ti rohin ojo ni awon ejo miran si apakan "Eko Akete" oni. Nigbati a wadi oran na siwarin enikan so pe nigbati awon kan nkorin enikan ko joko si Chief Qbanikoro ni a si nwon gbe okan ninu awon enia na wo eji re ti nwon si lu ni ilukulu, elomiran so pe nigbati awon enia na ko si fila bi "Ojo" ti nkoja lo mu ki o je ki awon Jamus gbe okorin na wole ti nwon si pa bi o alje; ki a so pe odidi Oloye bi Chief Qbanikoro so pe nitori enikan ko si fila ki "Ojo" ki eni be si ma so Saki! Saki!! Dawudu laise Hausa lo ni ki Oloye na se oha ni Kotu bu owo sisan fun je oro ti o ya lenu lati gbagbo; ohun ti a gbagbo pupo ni pe o le se irufe orin ko-ba-kun-gu awon kan ko bu lo mu ki esu yan lase na; a ko so eyi lati fi da eniken ni lare ati ti Kotu da l'ebi; gegebi agbalagba, Oba ibi fi eji sinu tutu funfun jade ki o fi o otolo to o, ki o si mo irufe oruko, le o qua oluware pelu awon eleti ti o da lehinna ki o fi ofin ko-ngo fun u, bi o da Dajudaju Oloye na sa mo pe ipo eleti on wa loju pupo enia ni ile yi, a ki so eyin'die ru ki a pan-tete.

Şugbon Agbe ha ko l'o dija sile!

Omori odo ki nlu iya re lasan.

Irufe orinkorin yi ni a so pe o ma Logun l'Eko (Prince Ibikunle Akitoye) je ki enikan lu "Kere o" ni Satide to be pe ki awon asote-maru gbogbo ni ile ni opin si orin ebu gbogbo ni kikoko si eniti ati kilok lo miran; ko si ninu awon enia ebu ni igba atijo ni igboro Eko ti keni l'igba, awon elomiran ti foju ojiji, enu opole si ti wo bi apa aja, a ti mu awon elomiran l'ohun tobe ti nwon dabi pahé (pawé) ti nwon ba ni nwon nsoro, awon enia ni wo were; aimore si ti di eniti a ti gbogbo li osan gangan, sibesibe irufe orin ni pupo enia ro pe o ye ni kikoko fun alufi ni Siu! Eja wewe!! itan awon olon ni fihan pe ara ki ro igi egba; nigba lailai ni igboro, ote ilu ni orin be nbi; ni sa awon ewe, aisinmi lo nko wo lu; bi igbati awon ba l'okun, ara ko r'okun ara ko r'okun

A be awon ada-ibu-ru lona yi ki won ma gai si ye deun fi gwo orin be riye.

A si tun be awon oniagidiyagan eria ki nwon maai ma fi igbasogbe ranti orin ikilo iyebuye ti Damole ko ni igba kan anleyi. E gbo orin na:—

Talo ma ri Gesti,

Ka gbo'on yin ni gbangba,

Oba Oluwa-aiye a mu won;

Oba t'orun a yoda sehin tun,

Ile aye ni o ti w'egun d'orun.

Ti a ba si tun ri onikeni ti ko bikita gholohun g'oro ikilo wa yi, e jowo, re si. Iwa ni yio kilu fonwa, e ma janyata mo !!

ORU OBA WA L'OJU ADAJO AGBA.

IPO AWON OLOYE ATI ILE-OYE EKO.

[Lati gomo Kakeke Ibe.]

Si Oniwe-Irohin Eko Akete.

Ilu, Iba o !

A o ti ni ero lati tun s'oro mi ju ati so bi oro Oba wa ti ri niganti akoko ba to, sugbon ohun ti a ni, ti a si ngbo, mu wa maro lati tun ke pe lu pelan si pe: E kaye sara! Ko dede. Eru nla mba wa fun bi oro si ti tun ni. Ihin f'ogbo eyi ti a ti ri sehin, ni patasi, Ihin lalajo to ye ni yekereke ti Adajo-agba, Oloja Webster, da ni Monday ti epe ohun.

Laju Adajo, Oba wa ko ni ejo kuu petu Adete-Gemina, beul ko si si nkanitan to kan Saki-tri-agba. Niinu ejo akope, ki nwon to mu Oba kuro ni Iga. Adajo l'ajo kuan pe ejo Iga ki ge ejo Kofa, nitori ohun-ko-hun ti Ijoba ba se s'egesi Asela, s'egesi abaje-ihu, emi ko te ni i. Be na si ni oro ri s'egesi a o ti se apejuwe. Omo aro, f'ode Eko, mo wipe Oudajo—a o so ti D.O., tabi A.D.O.—ko si lab'aje Gomina lori ejo-ke-jo to ba da. Be ni ni a ko le pe Oudajo k'epi wipe ko da s'epa. Sugbon bi Oudajo ba g'ab'ede, tabi to je haramu dajo, ti a ridi re ti a si le fi han nigbanqha, Oudajo ma le lara gba. Sugbon kaye yi, se *Police Magazine* tabi Adajo kekere lasan ni o, se Adajo Gaaran ni o, ejo ti nwon ba da, nwon da a ni patarata, a o g'oe ejo bi s'ode, nibiti a le ye idajo yin ti. Sugbon wipe epe Gomina ni ni, Gomina a ranje wipe eniti Adajo ga s'ewon ki o jade—gja

ni. Bakanna ni ohunkuntun ti Ijoba ba ge niya Ipele kuu ohin duro tabi Gomina ghe j'ape lori idajo ni bi wole ki Adajo. Kana odaran k'o so to'o mu fun u. Anu yin je iyona Oba ni ti Gomina ti s'pe Ajoje re ni ilu le fi tun u. Sugbon pe ki Gomina fun ra re ni om nbo Ajoje Oba fi re, nitorina ejo palagala ti nwon da yin on ro ti Ewo. Jo s'pe. Oun ni o ju nnu s'pe Ijoba. Ati Gomina, ati Adajo, ko si emi to tobi ju om bi Oun ti a fi lele ni Gomina tele, boya Oba wa papa si gba pe Gomina ko lo o'lan meji ko si tra oha. Ni le ejo kati a wa nba a ro. Edeji, w'ye, a'pe Gomina I'epi Ioruko sara re g'eg'e bi O'gban Baddeloy. A ko pe e' g'eg'eg' Gomina. Adajo r n wa l'eti wipe k'u ilu ni a ma roje na ni oyo to mbo niwaji Iohun. Ni gba yin, Gomina tun yin ti de si lu, Gomina to n'ele miniyi ti a ni pe I'epi yio wa nnu ipo t'ere nna s'pe Oba s'egesi Saki-tri-agba. Bi a ba jare lori re—E kaye o; Baddeloy lu pe I'epi o, ki s'pe Ijoba mo o—agbara wo ni o le wa agbayun lati p'ape Ioruko Ijoba? Kati a re Kolu yio ge nigbanti ko le ni Ijoba lori eru oro ti a lori re wai yan-yan?

Eni d'are, ile yio da a. Eni g'eke Olorun yio ko eru ebe bo o lori. O'ho ni a ni han Ilu, nitori kan p'uro s'oran, sugbon ti Olorun ni yio lori, nitorina ot'ho ni o ja.

Ede Adajo-agba niyi. Ti Ijoba ko ba le p'ape ni lu g'eg'eg' ohi ti tun u, I'agbara ati nija ng'oran ti Oba nla si fi tun u, epe Ijoba ko le ranle, s'pe re ko si le janyu. Iana yi ni nwon n'ele ni Ilu O'gban papa, on nikan to si le je ki Ijoba I'eta, ng'ora ati y'i patiki to je ot'ho nnu oro ni eyi I'jaba ni abaje-ihu. Niinu ipo re bi a ti w'yi to se Oba ti wa bi o ti se e. Ohi ni lo o si tele. Ohun ti o se yin, o ti se ni yin, ko ni iyiparda mo. Ejo-pipe ko le tun a se, ko si le bi ti wo, nibiti to wa ki a ro o. Aho oro Adajo niyi, ti be enyin Ilu ki e wo. Ki lo kati a ni lati ma tan ara wa je le lori. *Akete-Ilu ko I'eta pe Ijoba se ero; I'eta Ija Edeko. Sugbon Kekere-Ilu le na Ijoba; ko le ba Ijoba ko le fo Ijoba.* Ohi ti a wipe, nwon fi mu Oba wa, odun-ni ni nwon se e ni ig'imo Ag'oina ni. Oba Gana, ni Ila Ilorin ni nwon ko ge o'ha na fun. Nwon wa yo oruko re kuro nwon ni "Ojoye" tabi "ot'ware" si ipo re, nwon ni pep'ep'e nitoripe nwon fi Enit na si ipo re pada ni ko si ye ki oruko re duro nnu iwe o'ha, e o ri nkan. Nwon o mu ohi pa kuro. Nwon tun u se ni. Nwon so pe bi ot'ware tabi Ojoye na ba niye ni Ilu bi Eka, A'p'adag'ni, I'aw'odo, Epe tabi Ila sakan Eka, a o mu Ojoye tabi ot'ware kuro I'Eta. A'be'ot'na, I'pou ati Ondo; bakanna ni Gomina ti to o si iwe to fi mu Oba wa ni. L'ona keji, ohi yi so pe niti lona fi ara-ihu nija, s'g'ad'le nwon, tabi nija ipo ti ot'ware wa, ti o ba je emi-oro to I'agbara lori awon ara-ihu tabi ti emi re le ranle.

Eyi yi ni pe ti ko ba nse Olori-alase-ilu gegebi Alake, tabi Alafin, tabi awon Oba dudu to ni Igbimo Enia Dudu to nse Alabojuto ilu (Native Administration) sugbon to ni ipo Ola. Eleko Oba la pe e. Lati pe e lenia sakala fun awijare ko le muru. E gba oro na yewo. O wa ku ikan o. Kini ipo awon Oloye wa ti ri. Kini o ti ma da. Bi a ti joko sidi arede yi nje a ko nwa koto bo awon Oloye olotito wenyi mole? E ma ranti ane. Bayi l'awi nijelo ni nwon pe wa ni olofe. Bi awa ni olofe, bi awon ni oni-daru-clapo, felufolu, asori-aiye-kodo, gboibo re lo han ni nisiyi. Kekere-llu so otito nitoripe bi a ba nsoro lori ife-ilu (patriotism), ki nse igi ilu, ki nse ope-ilu, ki nse ile, ki nse ile, ani ki nse omi ni a nsoro fe, bikoşe awon enia ti Olorun da wa mo. Ife enia ti nse ara ilu wa la npe ni ife-ilu. Sugbon wo mi na. O ti se le fe enia k'o si je pe iwọ yio ri agbako to mbo wa ba ti o ko ni yara so fun u ki o ye ra? Bi ife ti awa ti lo re be. Nijesi nwon nso pe awa lo ni ilu wa. Sugbon loni o han pe lota a ni ilu sugbon agbara re nko? Hen? wo wa lo wa? Nisenyin a nge ko si ohun ti owo ko le rin. Ajulo o pin si ibi kan? Nje nkan lo wa nidi re yen. Loni l'ode Eko. Eni ko ile re silẹ to fi haiya ko le da le eni-haiya-ile jade. Gasikia! Ka tile ni oluware bu aya tabi omo onile, ko le da ti i sita tabi ko ko eru re sita. O ni lati lo gbe e le Kotu lowo ni. Iyen ni pe awon kan ko le yo Oba wa ni Iga. Ijoba nikan lo le da yen se, Eni to wa sese nso ni iwoyi pe oku a sun ti awon wi awon ko so ti Ijoba, eke ni oluware. Awa ko si nidi eke. Bi o ba je pe otito ni oluware so, nje ki lo se ti nwon fi afunnu pe nigbati enikan ba wa, nje kan ko le je Oba wa. On ni yi! Opolo ma nse fuja lasan lai Fese nle.

E fi ejo yeye silẹ ki e wa nkan se si ti awon Oloye. Awa ko fe iya ajedannu. Bi a ba nru, a mo ohun ti a fara se. To to o!

KEKERE ILU.

AKIYESI.

A be ilu ki nwon fi inu tutu wo oro wa. Ohun to je pataki ni pe eniti ko ba ba Ijoba re ko le ri diden inu Ijoba. Ti gbigba obo ko. Obinrin ti ko ba teriba l'oko re ko le ri ita oko re je. Bakanna ni ni ilu. A ko si fun ra'wa. A be akoso ati ase Ijoba ni a wa. A ko le ta kangbon si Ijoba ki a ri iyonu nwon. Ejo riro ati ija ajaku-akata ko le se Eleko ni ire bi a tile mu u bo, nitori ife ko le si larin iru ona be. Papa, Okete ti fi ija sehin ki o jo de ojumuna ka kawo leri. A ti fi ejo pipe silẹ lati odun karun. O si ti rekoja nisenyin. Irepo pelu Ijoba lo le tete mu Eleko bo, o si le, bi Oluwa ba fe, mu pada sori oye. Sugbon ija ko le se e lailai. Bi a ba si mba fi ija ati botileri-ko-ri lo pe a le fo awon ile oye Eko. K'Oluwa ma sai sanu wa. Awa ni irepo pelu Ijoba awon Oloye

l o fi aye fun Ijoba lati se ose ti nwon se Eko. A ba ti gba pe a ko l'agbara ni, a ba ti ri iwoyi nse. A nnawo, a nnara, ori kini a ma a le? Kan dandan l'owo nwon nwo, ki nse apo ita, ki si nse ti Eleko, ki si nse fun iranlowo ilu. O itanje ati abosi ni. A mbe ilu pe e ga fi iyawo wo oro na daradara. Omo ti ko ka Baba re si leri ri oju're Baba na, a o si le fi ija segun alagbara Awon ara Oyo nba Ijoba lo nwon si ngba awon Oyo won. Oqbon ni nwon fi nyi ra won. Eke ko gbonran si awon ore ati alabaje re lera. A mba Ijoba se kokowa, to si fojajumo seta awon elegbere re to wa ni irepo pelu Ijoba, ki nse fe mo, o soro fun u lati segun Ijoba lori igbimole. Sugbon sa o; Omo Kiriyo gbon o. Nwon ni ori ara nwon fi pamọ; nwon si ngba ni, nwon ni nsaba na.

THE EDITOR'S OBSERVATORY.

Well-done, our Paternal Government.

To show how His Majesty's Government in this part of the King's Dominions are ever solicitous of the progress of the African with particular reference to his being helped to rise above mere clerkdom—the seeming be-all and end-all of a good number of us at the present time, the following golden lines extracted from the Annual Report of the Marine Department for 1924, a copy of which the Honorable the Director Marine was good enough to forward us, may well bear this out. Says the Hon. Member:—

“REPLACEMENT OF EUROPEAN BY AFRICAN.”

The replacement of Europeans by an African does not move very rapidly. It is quite evident that in the Marine Department this can only be done to any great extent by starting a new system of training of youths, ourselves waiting until they mature. What percentage of youths trained will turn out satisfactory yet remains to be seen. The African as a rule who has sufficient education to pass the fifth standard desires work in an office, with short hours and a sheltered life. The sea, or the Dockyard workshops, have little or no attraction for him. Hence the only class who have been anxious or willing to embrace a marine career are the wholly or partially illiterate, entirely not the best class out of which to make Master and Engineers of sea-going vessels. No doubt the general spread of education will rectify matters in time, and it is hoped that the greater inducements now offered to youths embrace a technical career will induce more of the better educated classes to do so. The future prosperity of the country and its race largely depends on this.

Countrymen think and decide, our salvation is in our own hands.

Adam's Ale and The Lagos Town Council.

The report of the Lagos Town Council which was published in the *Nigeria Gazette* of the 17th September, 1924 forms an interesting reading. For example who could have believed but for the light thrown on the subject that the Council paid as much as £10,500 to the Central Government for Adam's Ale i.e. water whilst the actual revenue which was collected by this very body is £11,939.

Many happy returns.

Our congratulations to Mr. Arinola Okoya, the well-known Produce Dealer, of Onikale Court, Isale Eko, on attaining his 33rd birthday this very day.

Stop Press!

REX versus LEIGH

Judgment of the Court below in Rex versus Joshua Abiodun Leigh, M.A., LTH, for publishing a criminal Libel against His Lordship The Rt. Rev. Frank Melville Jones, Bishop of Lagos, was confirmed, yester morning in the Appeal Court presided over by His Honour A. F. C. Webber, Acting Chief Justice.

By this confirmation, the accused Joshua Abiodun Leigh is to serve in prison for two months.

From all danger and tribulation,

Good Lord deliver us !!!

"EKO AKETE"—Wireless.

"O TO AKOKO LATI JI LOJU ORUN."

[Lati ọwọ Kekere Igbein, Abeokuta.]

Si Oni'we Irobin Eko Akete,

ALAGEA,

Gege bi mo ti ri ka ninu iwe re ti oju kejo osu August (8/8/25) eyiti a ko lati ọwọ Kekere Ifote (Abeokuta) yio je didun inu mi bi enyin ti e nka iwe yi ba le jowo se akिये si ki e si ronu jinle lori ero ti mo fi s'oke iwe yi, papa enyin Omo Ibiile Abeokuta (Egba Omo Lisabi) iyemeji si wa fun mi nipa ero ile Ifote yi ni Abeokuta, nitori ninu Eko Akete ti oju kejo osu August (8/8/25) yi Kekere Ifote so wipe on ko ti le so eniti o nse iru ise bayi, bi eni nla ti on gbo ni o tabi eniti o ti ra ile na ri ni o, o ni on ko ti le so, eyi loje ki nso pe iyemeji si wa fun mi, sugbon gegebi Kekere Ifote ti so wipe on yio je ki a tun ma gbo gegebi ero ile na ba ti nlo si, jowo Kekere Ifote ma jafara ki o je ki atete gbo o, ni-ijo kijo ti Kekere Ifote ba le le so fun wa gbangba eniti o nse iru ise bayi ki oluwa re mo wipe gongo a so ni oju na o, lai ti mo eniti o nse iru ise bayi mo ro wipe o ye o si to wipe ki nso gbolohun ero mejl pere gege bi ero si ara eni leti.

Nisisiyi aye ti di aye Oyinbo, gboho wa ni a fere mo A. B. D. tan, ki enia kan to le re enikeji re je ilun imu re ti oton yio bo si tosi, bi enia tile je ara oko pali-pali aso epo foju ti oju re si dudu ju Coaltar lo, ti ko si mo A yato si B mo dajudaju pe yio soro lati de mole tabi reje, bi "Ojo ko le ja yio ma ni aburo ti o gboju lowo o," nigbati aburo Ojo ba si dide pelu awon janma re ti nwon ba si wa lo ke si awon ogunna gboho ninu ofin, ati nibi ero dajudaju nwon o fi epo pupa kan aso ala oluwa re, gboho enyin Omo Egba ti o wa ni igboro Eko, ati kakiri agbaiye l'oko l'odo o to akoko fun olukuluku nyin lati ji foju orun, e ma se so wipe e ko mo eniti Kekere Ifote nse, tabi cwo l'oti le kan mi, ki ise be rara o "Makan makan ni oye nkan" enikeni ti o ba ka iwe ti Kekere Ifote na ko yio mo daju pe ojulowo Omo Egba ni ise gegebi olukuluku nyin ti je, nitorina, so otito laifoya enikeni aso Olorun fua ire ati igbeleke lu re l'ehin pla.

E je ki akिये ero Kekere Ifote o so wipe Ogbeni Lokeye ni o ra ile na ni owo Ogbeni Akodu Wright, sugbon nigbati nwon de Kotu Adajo da ero wipe ki eniti o ra ile na lo gbe ile re kuro lori ile na, nitori ile ki ise ti Ogbeni Akodu Wright, awon ebi Iya Ogbeni Akodu Wright, ni o ni ile, ero re o, nje mo bere tani eniti o ni eto lati ko ile sori ile na, ? Laise ani-ani idahun ti mo ro wipe enikeni yio fun mi ni pe, awon ebi Iya Ogbeni Akodu Wright ni o ni ase lati se eyi, sugbon, nisisiyi iba se awon ebi yi ni o nse ko ile si ori ile yi tabi elomiran? O to akoko lati ji foju orun.

Mo dupe pupo fun aye ti o fun mi,

Emi ni,

KEKERE IGBEIN.

ABEOKUTA.

AU REVOIR PARTY TO MR. J. H. STANLEY ROBBIN.

On the eve of the 4th instant an Au Revoir Party was given in Honour of Mr. J. H. Stanley Robbin, P.C.R. of the Ancient Order of Foresters Court Fount of Hope No. 7789, Lagos, by his fellow Rangers Messrs E. A. Kelly (British Guiana) W. E. Aaku Sagoe (Cape Coast) M. O. George and Victor da Costa (Lagos) at the home of Bro Kelly at Ibara Railway Station.

The party went off successfully and we are indebted to Mrs. Kelly who gave her indefatigable Service which went far to make the party the great success it was.

Mr. N. Ballanta-Taylor the Great African Musician in Jehovah Shalom Church on Monday September 21, 1925, at 8 p.m., under the auspices of the African Church Choir Union, will comment on the Musical work of the Union as to the development of African Music.

Native airs with accompaniments will be rendered.

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:—

B. O. JOSEPH,
Licensed Auctioneer, etc.

The Byotiri Mart,
22, Church Street,
(Near Carter Bridge)
Ebute Ero,
or 35, Richards Lane,
Lagos.

ENIKEJI.

Aḡo oke to yanju mḡe l'ḡo Iya Afḡn Samḡoia l'ke Ok'ran fun tita, ḡḡpoku ḡḡpoku ni ḡwo won, lo bere ni 3, St. John Street, Ifeko, leti ile Johnson Agbeḡoro.

TO LET OR LEASE.

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

Apply to the EDITOR.

EMPIRE DAY ADDRESS

BY
PROFESSOR O. FLECKA

TO LIVE RATHER THAN TO DIE IS THE
PRESENT CALL.

The grandest and noblest thing in God's world, *according to the Bible*, is the saying in these words: *Die for a just cause*. It is sweet and glorious to die for one's country. Yet it is only once a while we are asked our blood in history spilled to our patriots, and we do not die. In that world struggle Africa—North, East and South—has to be a free man to be a free man, and in the last many of her sons in the last many of them did not return to their homes, but the memory of them cannot be forgotten. They are the heroes of Africa's past, and in the glorious and shining banner of the British Empire, and for the enlightenment.

Such heroism, I say, occurs once a while in the history of the world. Marston, Thermopylae, Crete 673, and Waterloo, are not of daily occurrence. Our daily national should be to live rather than to die, but in the words of the Bible: *Every man should be as ready to die for his country as he is ready to live for it.* For every day work, men should be ready, and we go on in our own track. *If I live and glorify to live for one's country.*

OUR CONTRIBUTION TO THE EMPIRE

The best contribution each pupil can and should give to the Empire is his life, his daily life. We need not die to be a hero. We need not die to go to heaven. Every man properly lived is a contribution to God's country, that is, his Empire. Every wrong act is a disservice to the Empire. Every weakness character holds back the reign of God in the earth, and keeps back the growth of our native land and the Empire of which we are a part.

From this contribution no one is exempt on account of age. "We live in deeds, not years." We can be good whether old or young. It is possible for the youth of this country to contribute to the welfare of his country and Empire more than the man of seventy whose whole life has been spent in idleness and dissipation. The value of life is not so much in what you have achieved as in the manner you have achieved them. Are you studying? Are you working? The world wants to know the quality of those in quantitative analysis of life's output as testing good is importance every day than the quantitative.

THE AIM OF LIFE

I ask you, boys and girls, what is your aim in life? What are you going to? *Go south?* Says Will Gates:

"Some men were born for great things,
Some were born for sin,"

Some, it is not recorded.

Why they were born at all."

I am more than ever convinced as I move about in our streets in the City and notice the ways and manners of some boys and grown ups, that their life is aimless. They live to eat and drink, to-day and the to-morrow. They are to pull and eat, eat, go to prison and return to do the same thing. We are confronted with a great problem of civilization in this our African City.

Children are being produced and not planned for before they are produced. Some parents and children live simply as animals. Their children roam about the streets from early morn till dewy eve, go to no school, nor are they compelled to do so by their parents or the State. They are a drag to civilized society, and hinder the work of self-government as well as the strength of the Empire.

"Let me say to you that *life is a voyage and all are sailors in it*. Each has his boat with sails hoisted, plying for somewhere. Where are you going? Nowhere, anywhere, somewhere? Are you willing to be left to the mercy of the winds and billows, or are you steering with sails set in order to reach some shore aimed at? Begin now, if you have not done so, to have a definite and correct aim in life, your own good, for the good of your country, for the betterment of the Empire, and the glory of God.

OUR BEST ALWAYS.

Some men are easily satisfied with mediocrity. They dwell on the surface and fear to get into the heart of things. Their arithmetic of life has no problems. They all know, intend to flatter them to think they are doing their best. They allow themselves to lose the vision of perfection, and are left unfinished products. Boys and girls, do not be satisfied to be merely good at anything. Aim to be superlatively good, that is to be best. In reading, writing, arithmetic, or any other subject, strive to work for maximum. A very hard conscientious student is a great contributing to the making of character, and is by it contributing to the development of his country and Empire. He becomes an Empire Builder. You are an Empire Builder or an Empire Builder. There is no other.

There are many men who are not graduates of Universities, but who stand shoulder to shoulder with them in achievement. Not one in ten thousand among us may ever go to a College or University. You may not go to any higher school of learning than this; but if you do thoroughly what is outlined here, I should not be surprised if you compare favorably with those in higher schools who have done higher Classes and Mathematics but imperfectly.

Our most distinguished jurist in Sierra Leone and West Africa was Sir Samuel Lewis. In applied political science, the ability of Alfred Shorunbe Sawyer, of our Legislative Council is highly respected. Dr. Abayomi Cole is unequalled in his knowledge of African mystic thought and economic science. Mayor E. H. Cummings of our Legislature is respected for his common sense, administrative ability and mental balance in whatever he does.

The oldest West African paper is under the management of C. May, Consul of Liberia and member of the Legislative Council. Barristers Abraham Hebrah, Dean of the Sierra Leone Bar, J. Fowell Boston, C. Hootob, Daring, and Charles Wright, are known for their forensic skill and ability second to none. P. A. Miller, Clerk of the Legislative Council, is a man of uncaring but thoroughly familiar with the technicalities of his office. Peter Hombis, is a business man of extraordinary resources and commanding influence. The Hon. T. G. Reffell knighted his way from a journey to a prime minister and Knight Commander of the Liberator Order of Africa. Rodericupon, Frederick Douglas forged his way from way by his fiery eloquence for the emancipation of the Negro. Booker wash nigbon came up from the coal fields of slavery to the Principalship of Tuskegee Institute and was the apostle of industrial education. M. H. S. Gordon made Sierra famous in the religious work, and Shakespeare has made Stratford-on-Avon the Westminster Abbey of the literary world. All

these men and many more not mentioned were not University graduates. They were and are great toilers, thorough going in whatever they did, and able to measure arms with their more favourable brethren of the schools.

The world of to-day is not asking in what College or University you study; it is asking instead, *What can you do? Can you deliver the Goods?* It is a word of golden deeds.

Might not the secret of Greek perfection in sculpture be found in the fact that their religion taught them that their gods saw everywhere, so that nothing which was imperfectly done by the chisel was tolerated? The civilized world of to-day opens much to these ancient people for their idea of the beautiful. Their pantheon was full of beautiful figures. The Greek woman resented neither to see the beautiful so as to produce beautiful children. Not only were the Greeks beautiful in looks, they were so in thought. Their literature among the ancients was unsurpassed in accuracy and finish. "They struggled with greatest care" in sculpture, philosophy, and poetry.

"In the elder days of Art,

Builders wrought with greatest care

Each minute and unsees part;

For the God sees everywhere."

I wish you boys and girls—Christian and Moslem—who are worshippers, not of the gods, but of one God, are seeing Him everywhere in your daily school and home talk. There is always some truth in the old religions of the world and some in our African primitive religion which we unknowingly call superstition. I remember once seeing hanging on a Kola tree a brethren grey-green. I asked the owner of the farm, a countryman, what it was. He said it was there to watch over the farm. That grey-green, the stellar deity of the farm was to be God—represented and was believed to bring disaster to the field. As the wind blew, the grey-green whirled round and therefore saw, as they believed, for the real God, every thing. Now here in Freetown, the countryman not seeing his grey-green does much weeping. The so-called worshiper of the only one God often does wrong when he forgets that God sees everywhere. It is always a dangerous thing, for a man to lose his religion. Better a deformed religion than none at all.

Let every pupil in this school believing as he has been taught that God sees everything everywhere, do his work at home and in school as best as he should. Do not cover up bad work, do not cheat. God sees you. Put up good materials every time for life's building.

"Our to-day and yesterday

Are the blocks with which we build."

WHAT ARE WE IN THE EMPIRE.

By no stretch of imagination can we be called Englishmen. To encourage the idea is to commit race suicide. We, and you are not Englishmen. We are Africans and Beninians. It is not humiliating nor disgraceful to be African. By the grace of God we are what we are—Africans and Beninians. The genius of the English civilization makes it possible for Africans, Indians, Americans, Canadians, Ceylonese and others to be under one flag with their national individualities in fact and developed, all working for the development of the Empire and the schools. We are and should be proud to be a part of the greatest Empire. Long live the King.

Sierra Leone Weekly News.

Preachers for To-morrow.

AWON ONIWASU QLA.

CATHOLIC.

Masses will be sung by Priests appointed.
Awon Paddi ti a yan yio se Isin ni gbgbo 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) Lafiaji.)

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.
9 a.m. St. Paul's (Breadfruit) The Curate
6.30 p.m. do. The Archdeacen
9 a.m. St. John's (Aroloya) Rev. J. O. Lucas
6.30 p.m. do. Rev. M. S. Cole
9 a.m. St. Peter's (Alapako) Bro. J. Majek :
Akinloye

6.30 p.m. Bro. C. A. Kasumu
9 a.m. Holy Trinity (Ebute-Ero)

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

WESLEYAN

10.30 a.m. Tinubu Rev. L. R. Potts-Johnson
7 p.m. do. Rev. A. N. Cole
10.30 a.m. Ereko Rev. J. A. Angus
7 p.m. do. Rev. S. A. Pearce
10.30 a.m. Olowogbowo Rev. E. E. Williams
7 p.m. do. Rev. L. R. Pott-Johnson
10.30 a.m. Obun Eko Rev. S. A. Pearce
7 p.m. do. Bro. D. A. Ogunbiyi
Williams' Memorial Wesleyan (Ebute Meta)
10.30 a.m. Rev. D. A. Tekoe
7 p.m. do. do.

AFRICAN

9 a.m. Jehovah Shalom Suptd. D. A. Hughes
6.30 p.m. do. Bro. J. T. A. White
9 a.m. Christ Church (Ebute Meta)

6.30 p.m. do.
9 a.m. Bethel Rev. J. Sotayo Williams
6.30 p.m. do. Rev. A. Abovade Cole
9 a.m. Zion Rev. N. J. D. Somuji
6.30 p.m. do. Rev. N. J. D. Somuji
9 a.m. Salem Church (Ebute Meta)
Bro. J. M. O. Adewunmi
6.30 p.m. do. " Ade Olugbile
9 a.m. Bethlehem Church (Ebute Meta)
Bro. B. A. Benjamin
4 p.m. " J. A. Bangbose

10. a.m. African Methodist Bro. S. A. Yaloku
7 p.m. do. Bro. I. O. Doyin

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. Paddemba
6 p.m. do.

ISHOLARIAN.

7.30 a.m. Ilupesi Pastor S. A. Coleman-Dunne
7 p.m. Suptd. A. Ibaru

EPISCOPAL

9 a.m. & 4 p.m. Patriarch J. G. Carron

AHMADIA

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

ZION CONGREGATIONAL

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

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
J. P. A. Taylor

AFRICAN FAITHIST KOSMON

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

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