

AGOS

EKO AKETE.

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

VOL. III. NO. 142 SATURDAY, APRIL 4, 1925. 4d.

**Has a larger circulation than any other
Weekly Newspaper in all Nigeria.**

White's Golden Female Tonic.

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

Made and sold only by VICTOR WHITE, Esq.

41, Offin Road, Lagos.

N.B. Not obtainable elsewhere.

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

Ọba Iḱẹ, Iḱe Iḱẹ, 9, Itu 'Bode lailai, Eko.

A jẹ Ajirera ninu ọwò Iḱẹ, oriṣiṣi Iḱẹ wọnyi wa ni tita:—

Iḱẹ Oyinbo, Iḱẹ Rubber, Iḱẹ Olomi Wájì, Iḱẹ Oniḱẹḱẹ,
Iḱẹ Elejo, Iḱẹ Ayinrin, Iḱẹ Oniwòrd ati Fadaka, Iḱẹ Kerewu,
Iḱẹ Jḱḱ, Iḱẹ Ọlokuta, Iḱẹ Oloruka, Iḱẹ Eleranko, Iḱẹ Didan
Yinriyarin, Iḱẹ Meremere, Iḱẹ Mọjokun, Iḱẹ Adumádan.

ḱ wa wo Iḱe ọja wa: A ni nkan wọnyi fun tita:—

Ikoko Taba Onigi, Jigi, Aṣo Aran, Eṛo Agbado, Ife, Ọti Elewuro
(Beer) ati Eleso Ajàrà (Wine), Awon Onje Ipanu, Aṣo Is'oso, Eṛo Ere
Qmọde, Ohun Qṣo, Abeḱà (Candles) ati ọgbagbeje ọja miran.

A nta Maṣini Vestò, a si ni Cement atata ti Portland ati Irin pipon
abẹ oni Diamond. Idi ọwò wa wa ni Rotterdam, a si ni Iḱe Owo ni:—
Calabar, Gablonz (Czechò-Slovakia) Gold Coast, Accra, Lome
Hamburg, London, Venice (Italy).

LEVER STORES

FOR

SOUVENIRS

OF THE

PRINCE OF WALES

VISIT.

POPULAR PRICES

3d. 6d. 9d. & 1s.

Editor & Proprietor:—
ADEOYE DENIGA,
Offices: 22 & 24, Williams Street,
 P.O. Box 286,
 Lagos, Nigeria.

GBOHUN-GBOHUN.

OWO KI NFUN OWO L'ORUN.

Ikunsinu pupo wa fun awon enia ti awon ngbe opolopo adugbo ni le yi nipa ariwo ge ati orun-isa ti awon omo Imale gba ni fere ki ile mo ti awon Imale nji je sari. A so pe irufe ariwo pipa bayi ni tulasi ji ogoro awon elomiran ti awon ki nse Imale kale, ti oju nwon a si re pepe, ti awon ki nle tun sun mo, beni ko si eniti ko mo bi igbadun orun sisun ni kutukutu ara nwon agogo meji-abo lo ba merin-abo ti wo to fun pupo enia, papa awon alaisan; elomiran si wa pe ti a oa ji lojji o le di asan si irufe oluware lara. Nitorina a se eyi ni kilokilo fun irufe awon alariwo be, ki nwon dekun re, ki oro mase di oro ti awon Olopa a-ro-ngadi ise oru; ni lailai ni a ma ngbo orin a-ko-dabo pe "Sari to, e dide e jeun" ni fere ki le mo; sugbon ko ma tun je si eniti o ndan iyen wo nisin-sini o.

Aye ijoun, ko jo ti sehin.

Owo ki nfun dwo l'orun.

ILE L'ABO ISINMI OKO.

Pelu inu didun ni a fi gbo pe Alagba wa Ogbeni C. Ibare Akisan, okan ninu awon Akowe pataki ni Ile Ise Sekiteri Oba ni lu mo fi ase silo lo sinmi ni ibere osu yi, a so pe o to iwon odun mosanklogbon ti Ogbeni wa na ti wa ni so Oba nibi.

KAKA GIDA? LAFIA LAU!!!

Ko si pe enikan ni lati je omo agba'ja-benu ki o to mo pe lle nko? Alafia ni! tabi ka si nkan? Ko si nkan, ni ede Hausa ti a ko soke yi. Ohun ti o si mu

ASAN-SILE NI OWO GBIGBA RE.

Eko.	Ilu miran ni Nigeria,	Ilu Okere
Odun kan 12/-	13/-	14/-
Osu mefa 6/-	6/6d.	7/-
Osu meta 3/-	3/6d.	4/-

E fi owo ati Letter ranse si Editor.

wa di aso Hausa agbara na ri oro ti a gbo pe awon Ijoba ni ti awon Oloye wa Onifila Funfun ko ba le si fila won ni pipade Aramo to mo lojo mewa oni, ki oke won gbe igbati ni le oye; eyini ni pe ki karika ile won ki o ta won nidi lojo na. A ko mo bi eyi ti je otiti si, e je ki a si gba pe iro ni awon elese alagangan yi pa mo Ijoba, nitoripe Aworan Oba King pelu Oluwa Oloye ati Mokeli ko jeri si ohun ti a gbo pe Ijoba wa na, ka si ma wo!

ABO O, OMO ALAKESI, OMO BALUFON.

A ba Iya-afin Mrs. Bafunke Anthony ti Victoria Street, yo fun oro "ekute" kan ti o ta Ogbeni A. S. Anthony Bale re ni lojo yi; ki Baba wa ma sai wo "Jagan" na ju wa lo; Ase.

O KARE, IFE FEREWU, A SEYI SAMODUN O!

A ba Ogbeni John Tade Bright ati Iyawo re Miss Green ti No. 6, Bamgbose Street, yo fun odun kan ti omo won John Adolphus Oluyimika da ni oro keji osu yi.

ODUKOYA OMO YAYI, E KU EWU.

A gbo pe bi Oke Wete Ogbeni D. C. Odukoya kan ti o ko opolopo eru Ekuro sina re ti fi Ebute silo ni Ido, to mbowa si ti Miller Bathers ni Elegbata ni Wednesday oro kedogbon osu tokoja beni igbi de; ti o si soju Oko na de batakan; sugbon a dupe pe a ri apo Ekuro die ko, awon enia re si yo Lafia.

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

ŞUGBON NISINSINYI AWA LI AGBE-
RAGA BI ALABUKUNFUN; LOTO
AWON TI O NHUWA BUBURU
NPQ SI I. Malaki 3—15.

[Lati owo AKIRIMANU.]

Si Oni'we irohin "Eko Akete."

Mo juba o,

Dajudaju gbogbo wa lo nfo ju sona fun didede si arin wa ti Arẹmọ-oba Ilu Oyinbo, gege bi awon olu ilu miran ti nreti re; ni ilu Gamba a ko gbo pe rogboiyin kankan wa ni arin ilu won, ni Soro ewe a ko gbo pe ija tabi tembelekun kankan wa arara tobe ti a fi gbo pe Gomina won bu iyi fun Olofa C. May (Mayor of Sierra Leone) Enia Dudu lati pade Arẹmọ-oba, te a ko gbo ede koyede kankan larin awon Aganyin (Gold Coast;) ni igboro Eko tembelekun pelu iwa awa lo wa nbe lo nse firifiri papa ege wo lo nye awon enia wa ti awon nyo lorun-lorun bi ako peipeipe. Se Gomina mo pe omi ni enia nte ki o to te iyanrin ti o fi rope o to o ye lati lo se eye ni ode Oyo, beni ni oju ti awon enia wa wonyi gbogbo ohun ti Gomina ba ti se daradara ni. Gege ti oro ti Arẹmọ-oba yi bere se awon apakan ko jale patapata pe awon ko ni ba Ogbeni Herbert Macaulay pade arara ninu ohun-kohun, beni bi a ba wo idi oro na a o ri pe fuja lisan lisan ni elomiran nse si Macaulay eyi to ni ori ko ni fila, eyi to ni fila ko ni ori; enia ti nwon nti oju ara re yan omo re mo ebo, anu kini enia le ni ireti lati iru odo baba adagba ma danu yi tabi eyi ti, ko tile ni okan arara ninu aye bawo ni yio ti se mo irora iwa buburu, tabi eyi ti Olorun sanu re to fi olan ta lore ti okan na si je elege, bawo ni enia se le ni ireti anu lati iru odo enia bayi, beni ni oju ti awon enia wa "Gomina feran wa pupu" ni nkan pataki ti nwon kun ri ti. Ogbeni Macaulay ti fi oju kan Oba alaiye lina baba Arẹmọ-oba yi, dajudaju o si ti ri. Arẹmọ na papa ni ojo ti Olorun se ola Re ti o si mu ki Oloye Oluwa se konge Oba George karun ni agbala nla yen, nibiti Arẹmọ-oba yi papa gbe wa, ewo ni awon enia wa nja kita pe a ko ni je ki awon Ogbeni Macaulay pelu isangbe re ri aye kan arara.

Ni ojo ti ati gbo pe awon enia wonyi nlo si ilu Oyinbo a koi ti gbo pe okan ninu won se si se alabapade omo Oba anbosibosi Oba papa, iyen fihan wa pe eni ti Olorun na dajko se fi ara we; bi ko ba si didede si arin wa ti omo Oba yi elomiran ki ba ti fi oju re kan ju eyi ti o nri ninu iwe, sugbon a gbo pe Lucy opelege Latunde Johnson omo Oba ti se or re lati ba pade tobe ti nwon fi da ore larin ara won, bi o ti wa Olorun lo nso la re.

Nisinsinyi gbogbo wa ri dajudaju pe "atawo at'ogberi pa won po" ni orin ti Gomina wa lo ni igboro Eko yi nitori ko ka enia kan si arara, bi awon kan ba si ngbero pe awa lo wa ni be iro funfin patapata ni eyi je, nitori ni igba ewe, awa papa ma re ere oşupa pe "Adajo adajo o, Oba ni ka fa bayi" bi o tile je asiwere yio mo ibiti Gomina nfe ka bi si. Ki a to mu enu kuro ni oro yi a o se lilolole fun awon to nfe gbe iyi ta fun elomiran nitori a gbo pe awon kan ngba ni imoran lati mu Oloye ti o kere ju fun asiwaju ni ojo ti Arẹmọ-oba ba de boya nipa bayi Olorun adake dajo le fi ara re kan pe on ki se Oba alabosi.

ERU ELEGBA KO JEUN YO, OLOJULU
GBA NYOKUN.

Kosi enikeni ni nkan le se gbede fun ti ko ni enia se bi arara, tabi ko si eniti a le gbe Ewu Ewu wo ti ko ni ma gun ejika, bi enia ba sibu ninu owo sine ipo ti awa ni lati ba kedun pupu, sugbon ni apa keji bi eni a ba fi adonkia ti ara re si gbeshe ko to, ti ko ye, a o ba kedun ni eni ti a rope o to, ni koipe yi ni odelainrin Oyinbo kan ki gege re mole, to si bere si bu gbogbo odomode Eko lo nse akowe nipa pe iwa ole po to wabu, lazi won, sugbon eti on papa ma ti gbo itan ataiye-baiye si ole ti awon omo iya re nja o. Bi a ba ni on odomokunrin to didede ninu owo si se to si nse daradara adura wa nipe ki Olorun ki o ran lowo, sugbon ti a ba ri odomokunrin to nhuwa bi abara moreje adura wa ni lona keji pe ki Olorun ki o tete la ju. Anu seni pupu lati so oro kan ti a se akiesi lode odomokunrin wa ti Olorun fi nkan die kekere dan wo, ti o si gbage ara re patapata; ki se ipo wa lati daruko enia sugbon a o se akajawe to be ti awon enia wa yio fi mo Ikaşegbe na. Odomokunrin wa yi ni asiki ise Ekuro ninu eyiti Olorun ma nbu si ise na fun tobe ti elomiran fi na jade pe nje eyi ki ise ose awure bayi, nitoripe ti ise iwe mimo odomokunrin yi lo nmu ri ise bayi, beni ki ise nitori pe abi ire pupu ju, sugbon omu re ni awa le pe eyi—B'otijeppe abara moreje ni anu ni buni yi je a o la die ninu iwa were re ni fun nyin; ni akoko Korensi okunrin yi ba asiki re pade to be to fi ra m to meji ni alai ni ile lori; bere bi ere, owo Korensi lo fere jade ninu keri (Cage) amumi murawe yi lehin eyi on papa lete le ma je iyeppe, bi ko ba si ti Ana re to nran lowo katunri ni ti owo Koko pelu Ekuro ti awon Oyinbo kan ni adugbo oju taiye tun gbe owo fun pe ki o ma ra Ekuro pelu Koko fun won, sugbon apa birabira yi tun ko si gese gberewa ni; lehin eyi arale wa tun ri Oyinbo kan to wa ni ona gbori nibi ile ona ofun ona ofun—Gbogbo re ko da wa bi mo to ti alagbara mamero yi tun lora ni ekeji beni si se ni on na nhaya ile kiri ibi temu ibase pe a le ri eni so fun pe owo mbo wa ma ni paşan iya, ki o le ronupiwada, inu wa iba dan

gugbon bi eranko na ti je apa yi a o da ni amoran
 fun ana re ko gba ni iyanju nitoripe ni kolpeyi ni
 awon ti onko eru ta fun onigbese nle kakiri, enyin
 ara Eko e o wa ri bi awa odomokunrin ti nhuwa
 ale lo, se iru awon yi lo mu ki Oyinbo jeki iyen
 wa bu gbogbo wa, enyin ore abanimu'ni e jowo
 e kilu fun, boya kosalabaro omu abe olumu yi,
 jo je tete ronu.

Emi ni tinyin nitoto,
 AKIRIMANU.

MR. OLOWA
 District Court Clerk
 Lagos.

SIR,

I hereby beg to tender an apology to you for
 the letter published by me in the *Eko Akete* of the
 issue of 14th March 1925, in which publication I
 alleged that your action on one or two occasions
 to Lawyer's Clerks by driving them away from
 Court like beast was objectionable. I now realize
 the untruthfulness of the allegation and I there-
 fore withdraw my said remarks unreservedly with
 an apology for any inconvenience or annoyance
 the attack might have caused you.

With every sentiment of regard and goodwill.

I remain,
 Yours faithfully,
 ATOLUGBOKUN

Si Ogbeni OLOWA
 Akowe Kotu
 Eko.

ALAGBA,

Jowo mo toro gafara lowo re fun ohun ti mo ko
 unu iwe irohin *Eko Akete* ti ijo kerinla osu March,
 ti odun yi nipa re fun ile ti mo ni o nle awon
 Akowe Loya bi emi le eran. Mo fe ki gbogbo
 awon enia to ka irohin na ni dajudaju pe asise
 ni, ati pe gbogbo ore to wa ninu re ko nse otito.

Emi ni tiyin nitoto,
 ATOLUGBOKUN

Coffin ! Coffin !! Coffin !!!

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

Residence and Office 72 Igbojere Road
 Lagos.

ŞABU J. A. SULE—OLOGBE

A fe ki awon ore ati onibara Ologbe J.
 A. Sule ti Eko ati ni Idale mo wipe a si
 Şabu re fun oja tita, a si din owo oja na
 si po o.

Irin ipe kafinta, ti alagbode ati nkan bi
 agadangodo, apoti, posu ati ohun ore
 oniruru ohun ti a ko le daruko tan: ya wa
 wo tire ki won to ra tan ma je ki obole
 ki o.

The West African
 Soap Co. Limited
 APAPA, NIGERIA

Manufacturers of

NEPTUNE

PALE SOAP

BUGLE

PALE SOAP

MAGNET

CARBOLIC SOAP

will send Price Lists and
 terms to merchants upon
 application to

P.O. Box 522

Lagos

Nigeria

MATRIMONY.

By Clipse.

"Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted by God, in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought, in Cana of Galilee, etc., etc." etc., are the words used by the priests in the form of solemnization of matrimony which, sad to say, has become with very few exceptions indeed, "matrimoney".

About the solemnity and majesty of holy matrimony nothing can be said against.

It is often said with justice that this European form of marriage does not suit the African. But, there is no telling whether it suits the European himself.

Until very recently, Europeans, especially English potentates were not allowed to marry their own kith and kin which are usually termed their subjects, but foreign princesses, with the subsequent introduction of foreign customs and idiosyncracies, a situation which democracy has happily relieved, and now no English potentate needs hesitate to marry a choice bride from among his, or her own subjects. There have been many famous marriages of this sort recently. The afore-mentioned devastating policy has passed and gone.

"Marry according to your rank," is the adage of the well-to-do classes in every civilized community.

We know what misery and sorrow this favourite motto of the aristocrats has brought in its train.

Of marriage, Judge Wilks once said: "I married at age of thirty-one, and I think it one of the deplorable facts of life to-day that young men are not able to marry nearer twenty than thirty. I thoroughly endorse the saying "Happy is the nation whose people marry young."

The divorce courts exist for the relief of unhappy or too hasty marriages and it might be considered a blasphemous contradiction of the inviolability of the marriage tie, that such courts should exist, the priest having proclaimed in church, that, "those whom God has joined together, let no man put asunder;" yet the real truth is that very few couples are really joined together by God, this sentence does not necessarily give to the priest's proclamation the force of Divine law.

Archdeacon Charles once said at Westminster Abbey that "Charles acknowledged divorce and remarriage of the guiltless party."

God's laws are immortal, but man-made laws are mortal and perish like the green grass.

Hence, the institution of divorce courts to give a chance of warding off a scandalous life by a remarriage not always of the guiltless party.

"A notable triumph was secured by a private member Mr. Entwistle, in placing upon the Statute Book a Bill which gave to women the right of divorce on the ground of their husbands' misconduct, thus placing the sexes upon an equality in this respect. Given a second reading on March 2 1923 by 231 to 27, the Bill was considered by a Standing Committee, received its third reading by 257 to 26 on June 8, and passing through the Upper Chamber without amendment, was given the Royal Assent on July 18."

The old law that requires proof of cruelty and desertion combined with misconduct before divorce be granted to a wife from her husband is now no more.

But in spite of that, a husband's cruelty, by conduct and expressions, which caused his wife to leave his house constituted desertion on his part, and that a maintenance order made against him was justified.

(BOWRON V BOWRON)

L. Times.

"This is a true saying", says St. Paul, "If a man desire the office of a bishop he desireth a good work."

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, sober to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity.

(For if a man know not how to rule his own house, he shall he take care of the church of God?)

Not a novice, lest being lifted up with pride he fall in the condemnation of the devil. Moreover, he must have good report of them which are without; lest he fall in reproach, and the snare of the devil.

(1 TIM 3)

But all these sacerdotal laws quoted above are now dead, according to the twentieth century translation of the helpless, hapless communicant of the church and to whom these laws concern may do exactly as they like. The polygamist must not be baptized, or his offspring, or the latter attained to the age of five - while the priest or cleric rotten whom these laws really concern may addressee to trespass without fear of detection or if detected, respect persons and of position are brought to bear on the matter and the thing automatically drops off and nothing heard of it again. While these blasphemous state of the continues, is it any wonder that the poor communicant realises that his judges "leave the word of God to see tables."?

A high ecclesiastical dignitary in England has had a fall from his high estate, through a folly committed in a hotel for one night only with a woman other than his wife and has never recovered his position since, nor is he likely to.

"Let him that thinketh he standeth take heed lest he fall."

MISCELLANEOUS.

"And he (Jesus) said unto them, The Kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

Politics, and worse still, party politics, has gained the hold of the Church. A famous English-bishop has said that the Church has everything to do with politics, nothing with party-politics. Politics, as is often said, is a dirty game. Men have smeared themselves with it through and much more priests have been rolled in the mud by coming in contact with it. For, it is said that the thing that a priest can invite is to "meddle" with politics.

Politics as carried on here in Nigeria has a varied form of amusement. That's the Society journal of to-day, that turned coat Bill the coat is worn thread bare in the process.

We will conclude with "the Honest Man's Liberty"

From a wife of small fortune, but yet very proud,
Who values herself on her family's blood:
Who seldom talks sense, but for ever is loud,
Liberia me!

From living in 'th parish that has an old kirk,
Where the parson would rule like a Jew or a Turk,
And keep a poor curate to do all his work,
Liberia me!

From a justice of peace who forgives no offence,
But constrains the law in its most rigid sense,
And still to bind over will find some pretence,
Liberia me!

From dealing with great men and taking their word
From waiting whole mornings to speak with my lord,
Who puts off his payments, and puts on his sword,
Liberia me!

From Black-coats, who never the gospel yet taught,
From Red-coats, who never the battle yet fought,
From Tom-coats, whose inside and outside are naught,
Liberia me!

CLIPPEUS

Si Oniwe Irohin Eko Ake

Agba,

Iwọ ki o fun mi laye diẹ lati kọ iwe diẹ yi sinu
wa irohin rẹ ti o njade ni oṣoṣo: —

Ni ese keji oṣu ti o kọja yi ni Ogbeni Yesufu
Lasidi, Babasale awon egbe Egba ti Imale to wa
ni Kano pe apeje nla kan fun awon egbe Egba ti
Gbagbe ati ti Imale ti a npe ni Egba Migrated
Egbe, nipa sinu oku iya rẹ ti o ti ku; a berẹ si je
ogbe yi ni agogo mejo abo alẹ titi di agogo meta
abo oro, gkomiran je o mu nibe ese keta kun
nibe—ni ni kekere ijinalẹ Yoruba, esiti o je ti o
wa to ba dide ti o ba lo lo si iwaju to ba sibu,
je keta kun niyen ti o ba si lo lo ehin to ba sibu,
ese keta kun niyen—ni ibi apeje yi nibe ni a yan
Ogbeni M. Oluwole alaga ti egbe Egba Migrated
Egbe lati je Chairman ati Sanni Giwa igba keji
rẹ lati se ibi keji alaga, nibe ni a ri awon omo
egbe gbagbo ati awon jakanjakan miran ti o pe
nla—Awon iya Egbe ati Iyalode egbe Egba omo
Imale ni Kano wa si ibi apeje yi, (Iya Egbe)
Sadatu alias Iya Okoko, ati Iyalode Asimowu
Aryehinjo. Lehin onje ni alaga wa fi ase si pe ki
alokulu ma se iru ere ti o ba wa won, nwon si
ese ere orin Oro, obinrin kan wa nibe ni ijo na ti
o je okunrin lara nibi orin Oro, gbagbo okunrin di
gberi patapata.

Obinrin na ese gege bi "Atinḡ lohun" bi omo
awodi o se gege bi oḡḡ Gaga ara Ilujugbe, o se bi
Sobu Arobiodu alafaro oro, olori alaga ju Gram-
mar kan nibe ni ijo na ni agogo meta abo, ni agbo
ni lo.

MAIGIDA

ILE AGBE PPKUN.

Bi o ta nife posi ti o dara fun lilo nigbati akoko
na de, mase gbagbe lati lo si odo awon Ogbeni
ara wonyi, nibe ni o ri oniruru posi ti a ti se loṣo
fun lilo; owo diẹ ni a nta won

Randi mase gbagbe ki Ala je ki omo gbehin wa o

Ile Iḡḡ

J. S. BANGBORE

ATI J. SOARISE

Builders and Contractors.

No. 161, Igbosere Road,
Lagos.

White's Golden Male Tonic.

(DOUBLE-STRENGTH)

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

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

Made and sold only by VICTOR WHITE, Esq.

The Reliable Dispensary, 47 Ofin Road, Lagos.

N.B. NOT OBTAINABLE ELSEWHERE.

SHAKE THE BOTTLE.

AREMO FUN OKUNRIN

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

N.B.—O ye ki gbagbo okunrin ma lo igo
mejimeji loṣoṣu—Ise ti egbogi na ese ni ara ko se
royin.

Price ten shillings (10/-) per bottle.

IN MEMORIAM.

In loving memory and affectionate
remembrance of our beloved Uncle

MR. YESUFU QLADIPQ BAKARE

Who departed this life at his residence
No. 35, Princes Street, Idumagbo Lagos
on Wednesday the 5th day of April 1922.

"Gone but never forgotten
Green will his memory be,
Though his death be like a dream."

Rest in Peace

ALBERT AYU COKER
YAKUBU TUANI OSHODI
and Others35, Prince Street,
Lagos.

EKO AKETE

EKO, SATURDAY, APRIL. 4, 1925.

LARIN OTA L'O WA, MA ŞORA!!!

Bayi ni okan ninu orin awa "Onibuku" n̄e kilokilo fun gbogbo Onigbagbo nigbagbogbo pe bi o ti wu ki ara r̄e ̄nikan to, ki o si ma k̄ole kun'le, ki o ma k̄o ̄s̄e kun ̄s̄e laiye, bi oni dun, ̄la le koro, sibesibe larin ota lo wa, m̄a şora! ko si asiko ti or̄o yi w̄o to asiko isinsinyi, papa nigbati 'onile t'alejo n'oju s̄ona dide Ar̄em̄o ̄ba Alaiyeluwa, Alaşe ekeji Oriş̄a niwon ojo m̄ewa si lagbara S̄oko; kosi si ̄niti ko m̄o pe aȳo awa ara ilu iba kun akunw̄osile, bi o şepe ohun ti a n̄f̄e t̄e wa l̄owo ni; eyini ni bi o şe pe Gomina wa Sir Hugh Clifford j̄ew̄o ̄m̄ol̄ehin Kristi: Kristi ̄niti o k̄o ni ka ni emi idariji arak̄onrin wa ti o şe laif̄i si wa ni igba ad̄orin meje, papa ni akoko isinsinyi ti gbogbo Onigbagbo jake-jado aiȳe n̄e iranti ijiya ati iku r̄e.

A ko le şeş̄e ma şo ki ̄nikeni to m̄o pe or̄o Eleko ̄ba wa ni a nt̄oka si nihin; şugb̄on bi o si ti j̄e pe Gomina fi ̄ke k̄o'ri bayi, ti ko gb̄o sisun, ti ko si gb̄o s̄is̄e to ni, nipa atunş̄o or̄o yi, e j̄e ki a şora ̄nyin ara Eko, ki ̄nik̄okan maş̄e fi ir̄u pe ir̄a fun nyin; e j̄e ki a şora ki ̄nikeni maş̄e şo ilu yi ti Oluwa papa ti t̄edo fun ara R̄e lati igba ojo wa, di ilu pala-uta, iluf̄eyep̄e. "Oriş̄a lolpa tira f̄'ekun," şugb̄on "awon Om̄o araiye pa tiwon l'awo." B̄e lo ri, Odumare lo fi Ilu Eko yi şe ̄okans̄oş̄o ̄ar̄ab̄a t̄'egb̄a ̄ḡun̄s̄un larin gbogbo ilu to wa ni iba ihin ni Iw̄o ̄Orun Afrika, it̄u wo ni Gomina Lugard ko pa tan ni s̄u tir̄e lati r̄e Eko sil̄e? ̄E ha ti yara gbagbe etekete ti o pa nigbana lati fi Ilu Kaduna, Ilu Gambari om̄o-agbaj̄a-ibinu, ti ko to ile Ḡati (Ile Igbonş̄e) fun Eko şe Olori gbogbo Ilu Nigeria? Şugb̄on ti Adake-daj̄e da im̄o r̄e r̄u, nitori ko l'oj̄o ko l'os̄u ti Gomina na pete yi ki a to gburo ogua ati idagiri ogun ti otutugburutu ogun

ajakaiye na si s'ori gbogbo om̄o An̄oibi Adam̄o kodd̄o; as̄hinwa, as̄hinb̄o ele j̄e ko ha b̄o l̄ow̄o Gomina na bi igbati o b̄o l̄ow̄o os̄u ti o si d'aranm̄oju os̄upa? Ḡeḡe b̄e ni or̄o ti a ns̄o n̄isinsinyi ri; bi Gomina Agba ba ni ko si ̄niti m̄be on ti on ngbe e j̄e ki a si si is̄i r̄e. A m̄be ̄Q̄banḡiji ̄Ob̄a Ogo ninu titobi ati ninu ̄Q̄la nla R̄e ni Is̄ale ̄Orun O ngb̄o, a m̄b̄osi-b̄ysi enia eru m̄be erupe ̄niti emi r̄e m̄be ni iho imur̄e; şugb̄on ko si alajeju kan ti ēt̄e ko ba ni nigb̄ehin-gb̄ehin.

̄Nyin okawe wa ko ha şe iranti ajeju igberaga ati igberaş̄anle Canute ̄Q̄ba England lasiko tir̄e? Ḡeḡebi o ti papa onikum̄o fun igbi-okun nijokini pe ki o maş̄e de sakani on l'eti okun, şugb̄on or̄o ti igbi to nrogidi nb̄o wa ba na ka si laif̄i ēt̄e. Bi Canute ko ba si tele dide fi nigbana ni, ̄eran Yanyan abuje-budanu ko ha ni f̄ori r̄e b̄o fa bi?

Iruş̄e aika if̄e ilu si bayi ko ni ki a maş̄e ri Ar̄em̄o ̄ba wa to m̄b̄o yi ni ar̄iȳe os̄u, ki a si şe aragbabu ēȳe fun u; ko sa ma igbati ēdogun d'ogun, a ko si le f̄'ēj̄e iku sun l'ese ar̄un; bi iş̄u ba jona ēj̄o wo ko kan t'ob̄e? Awa ko si fun awon kan ti a şo pe nwon ni awon vio ma wo bi nkan ti nlo si, bi a til̄e şo pe ̄ni a nperi na de.

Ohun ti o ye ilu gidigidi ni pe ki a gba t'ow̄o t'ese; ki a si fi ile fun ̄nikan d̄a.

Awon ti a gb̄o wipe nwon ni awon j̄io ka'wo b̄o'tan fun gbogbo igbana ko m̄o pe arin ota ni gbogbo nwon wa, o ha si ye ki a fun awon ota l'aye lati l̄edi ̄nikeni bi nigbat̄akoko dide om̄o Ogboni wa na ba to? Kamari! kamari!! ēdi ki mu ̄ni meji p̄o.

E j̄e ki ̄niti o baj̄e ki o baj̄e, ko ye ki awa papa b̄a balum̄o, owe ni o!

Nipa iwa iȳesi ati iḡe wa ni gbogbo ojo na, o ye ki a dojuti awon ti yio ma ti ̄nu b̄o'le bi ̄nu pep̄eiȳe lati gb̄a ̄nikeni m̄o l'j̄oba; ki a maş̄e j̄e ki ̄nikeni ri tiwa w̄i nibi, pe a s'af̄oj̄udi si ̄ba King nipa tita abuku fun Ar̄em̄o r̄e nipa iwa "Ado-nk̄ia" wa.

Ab̄o or̄o to fun ̄m̄ol̄uwabi. Ab̄o re o!

"OF IKI]"

II.

[Lati ọwọ ATARI-AJANAKU.]

Si Oni 'we-irohin "EKO AKETE."

Ma bere f'ọjì,

JOHN HARMONA

DEFENDS

DR. ORISHADIPE OBASA (of Ihoja.)

Administration Summons asphyxiated or
settled out of Court.

DRAMATIS PERSONAE.

Mr. John Harmona, E. J. Alex Taylor, Esq., B.L., Mrs.
Susan Harmona, Mr. Michael Macaulay, Mr. Sombare,
Dr. Obasa of Ihoja, A. Alakija, Esq., B.L., Mrs. Olatun-
jide Obasa, Mr. David A. Taylor, Dr. Akiwande Savage,
Mr. S. Walton Lumpkin, Mr. Henry Carr, L.S.O.

Acts I—VII.

Theatre:—Balogun Street,
Lagos, Nigeria.

After 7 meetings attended by all the Dramatis Personae with one or two exceptions, and innumerable speeches of various shades and temperature, it is stated that a settlement was reached which resolved itself into payment of "costs" to the Plaintiff's Solicitor, with probably some financial benefit to the plaintiff the only legitimate son of the deceased out of the personality which, it is alleged had been distributed since 1910 and accounts of which were recently filed in Court, 15 years after.

Act VIII.

Theatre:—Supreme Court of Nigeria.

On Monday 30th March, 1925, when the above matter came up for hearing in the Supreme Court of Nigeria before His Honour the Chief Justice Sir Ralph Combe, Mr. E. J. Alex Taylor, Solicitor for the plaintiff, informed the Court that the matter had been adjusted out of Court; and therefore it is presumed that the matter ends there for the present.

Itumọ eyi ni pe:—Nipase ẹjọ ti Ogbeni John Harmona pe Dr. Obasa fun Akonta ogun ti Estacio Domingo Harmona, baba John Harmona fi silẹ fun u lati odun ketadi-logun, o le oṣu diẹ; nigbati awọn pade ni Kotu niwaju Onidajo agha, ni Atini Ijeje, awọn 30 fun Onidajo wipe awọn ti pari ẹjọ na larin ara won. Orukọ awọn ti o da si orọ na Ọṣun-Ọṣi ni a to si oke wosilta yi.

Bi iyo ko dun oṣe, enia ha le fi ikanta mo epo?
Bi oha ba wipe Baba-isinku ni lati se Akonta gega

bi o ti se ogun-ologun si larin oṣu mejidi-logun, si Kotu, ti Dokita Obasa, gega bi Baba-isinku, ko ba si se Akonta tire titi ibere odun kejidi-logun, ti omo oloku si pe e l'ejo, ti a si kede ẹjọ na fun anfani ilu, l'ai da enikan l'ebi; awa ni o ha jebi, tabi omo oloku, tabi Dokita Obasa, eniti o fe fi oṣu mejidi-logun lo odun mejidi-logun?

Nigbakugba ti a ba kede ninu Iwe-irohin wa wipe ẹjọ bayi-bayi wa ni Kotu, a ko se e pelu inunibini tabi arankan, iwokose lati se kitokilo fun ẹlomiran ti o ba ni irufẹ b'ọwọ ẹl'orun, ki o le tete se atunse re, ki ẹpa to s'alai b'oro.

Eyiti a ba si fi ri oṣe gba, isokuso ni awon ẹlomiran, boya ti o sunmo ẹlejo, tabi ti o fi ara ko sodo re ni oniruru ona yio si fi enu won so kiri, ti nwon yio si ma se lagba-lagba kiri bi a-dagbama-danu, beṅi ti a ba si wipe ki a jẹ irufẹ enia be' nwon ko kun inu adó.

Bi ẹjọ Dokita Obasa si ti pari si ni eyi, nitorina, a ba a yo, a si tanma wipe eyiti o ku lehin ofá, ko ju oje lo.

E DIDE. E DIDE, SARI TO!

Ti ilẹ oni ba su, awẹ Musulumi di awẹwa, ti Kiriyo zu mejo ki o pari; ti o ba si di ẹṣe ẹjọ meṣan loni, Alá yio yo igi dani, yio si ma lu iya re kiri Ọṣi, nigbana ni awon Onibuku ti o wa ni Ọṣi yio ma kigbe, ti nwon yio si ma lo ibosi wipe, Halleluiah! Halleluiah!! Leti ogberu, orin Halleluiah yi dabi igbati enia nkigbe wipe, "Ibosi o, Alá-lu-ia re pa!"

Awẹ, ibá se ti Kiriyo tabi ti Musulumi, tabi ti awon ti a npe ni Abogi-bope, awẹ je ohun ti o dara lolopọ, nitori o je akoko ironupiwada ẹṣe fun gbogbo aláwe.

Sugbon anu se ni pupọ wipe oṣolopo enia ni ko mo itumọ awẹ. Ẹlomiran ẹbi, bi on ba sa ti jaja le ji ni idaji, ti on je onje a-je-fe 'ya, ti ilẹ si su, ti Sefia fi ipanu ranse, ti iyawo ile si se oṣe adidan fun on je, ti on mu fura le e lori, ti on si nse be ni ojojumo fun ogbon ojo, on ti k'ogo ja, on si ti gba "Tikiti" Alujona. Iro funfun patapata.

Ironupiwada ẹṣe ni patiki fun aláwe, a si fe ki gbogbo enia mo wipe, bi alagidi tabi olotẹ enia, alaṣeju ati oni-tembeṣekun gbawẹ fun ogbon odun, ki o kuro ni ogbon ojo, lai fi omi kan enu, pabo ni! Nitori awẹ lasan, awẹ agabagebe, awẹ oju aye lasan ni o ngba, Anobi ki yio si gba oṣe iru enia be.

Ọlọrun Oba yan enikan ni asiwaju lati orun wa, iwo wipe oluwarẹ na ko wo fun e, o yan ẹlomiran, o se tan, o ni o ngbawẹ, idi oṣo ni o nyan l'ogun; ofo, ojo keji oja!

Sugbon nigbati a tilẹ wipe ki orisa pa eniti o se oṣe atẹ bayi, eniti ko se rara nkọ? Eniti ko ye ẹṣe da, ti ko gbawẹ, ti ko ken, ti ko bere nkọ? Nwon po to wẹbi larin wa, nwon wa larin Kiriyo,

awon si wa larin Imale pelu. Be gege ni a si ri opolopo odomokorin ati odomobirin Musulumi ti o ni onje awe da 'gbese si ara won lorun. papa awon ti o ni oko tabi aya afesona.

Awon omoge a ma gbe onje isua fun awon gende won ni irole-irole, titi awe yio fi pari ni ogbon-ojo; lehinna, gende, tabi oko won afesona yi, ni lati fi afo clowo iyebiye ranse ni owuro ojo odun gan, o si ni lati fun iyawo re ni owo ti o joju pupo lehinna. Ko nse ohun ti o buru fun oko lati nawo fun iyawo re, sugbon a mo opolopo ti o ni inira pupo ati 'gbese se inawo yi, bi enipe eniti ko ba se be, ko ni awe. Isina patapata ati oju dudu ni eyi.

E dide, e dide, sari to; nighati a ba ngbo iru ipe bayi, a mo wipe nkan fe se enu 're niyen ni ile Musulumi. Oniruru esin ni o wa li aye, sugbon ti a ko ba fe tan ara wa je, esin Imale je okan ninu esin pataki ti o dara, ti o si 'lewa!

Salatu Sabbi, Irun owuro kutukutu ni fe re ki ile mo ni ko dara to ni, tabi Salatu Thuha, Irun igbati orun ba yo, ti o si ga ju oko lo, Salatu Suhuri, Irun osan ni dede agogo meji abo ni tabi Salatu Asri, ti agogo merin, Salatu-Magribi, Irun igbati orun ba wo; Salatu-Ishai, Irun a-jeun-ki ni, tabi Shafua ati Witra ti a nke lehin re ni ko dara to?

Ko si eyi ti ko dara ninu irun wonyi ti Musulumi n'i, bi Imale si ti ni lati ma kirun bayi nigba marun marun Fojojumo, igba melo ni awon Kiriyo nyin Olawa Ojojo be?

Kiriyo amu ni buni tilẹ poju ni ile yi; bi idamu kiun de si won. o di ki won sure to Afa Musulumi lo tabe kere, ko di tira fun won, eyiti nwon o so mo idi, tabi so mo orun; ti o ba si tu tira yi wo; oruko Olorun ni ao ba niibe pelu "gari" ti Afa fi si i.

O ha je pe Kiriyo ko mo oruko Olorun ti nwon le lo 'l'akoko iponju ni, tabi nwon ko gbagbo pe Olorun le da won 'ohun.

Ngbo; eniti o ni on gbeyawo "for better for worse" to wipe on nikan sojo na ni on yio joko ti titi iku yio fi ya won, to nje Sakramenti ni Soji sojo, ti ko si je ki Sue ati Adikatu simi Foru, to si tun nhu iwa agabagebe miran lorisirisi ona ha le fi ireti si adura re? Idi re ti Kiriyo fi nse o; a Imale Fosun, ti Imale ndi olugbala won Foru. Nijo melo je o se eyi gba, enyin agabagebe ati oni kekere igbagbo?

Awe Potun, Posi, Olorun je ki emi gba a ja. Amin.

Emi ni ti nyin nitoto,
ATARI AJANAKU.

THE EDITOR'S OBSERVATORY.

Rex vs. Dr. Fesi Kapo and Albert Taiwo.

A review of judgment in the above case, we learn, is down on the List for Argument in the Supreme Court on Tuesday the 7th instant.

Mr. Nat Thomas promoted

We hear of the recent promotion of Mr. Nat Thomas to one of the grades in chief-clerkship in the Nigerian Secretariat. Bravo, thou son of Didymus.

Our local LANGALANGAS—Who are they?

ATARI-AJANAKU reports elsewhere in this issue, the settlement, extra-judicially, of the case "John Harmon vs. Oridipe Obasa"; both parties have our congratulations. We cannot but express our surprise at the sort of nonsense in which a goodly number of goody-goody people in town indulge, *apropos* of the publication by us, of the essentials of the case for public benefit: this is what others of unbalanced mind interpret to our having an axe to grind! Nothing can be more wicked.

The ignoble and dastardly part played by some noted LANGALANGAS in this drama, will be dealt with at its proper time: we admit, there are sneaking Judases in the community who are on mischief bent, in lying and slandering; such scally-wags can only bide their time, and cease to be at long last.

CLERICAL SERVICE ENTRANCE EXAMINATION.

It was stated in the *African Messenger* of the 20th March, 1925, that at the last sitting of the above Exam: which took place in January 1925, 'Ademola' of the King's College Lagos, son of His Highness the Alake of Abesokota has topped the list. But I should like to call the attention of the public in general and of the writer in particular to the error made in this statement.

Because, as the Govt. Gazette No. 18 stated, the candidate who scored the highest marks is E. A. Ogunbiyi—108 out of 400, whereas 'Ademola' was able to score only 94 marks. Therefore not Ademola but E. A. Ogunbiyi has topped the list. Our hearty congratulations to Mr. E. A. Ogunbiyi for topping the list, and to the rest of the successful candidates in general.

YOUNGSTER.

Ask From Kaduna Stores.

Everything for Bicycles, Motors, and Gramophones. Newly arrived Gramophones and Zonophones, at cheapest prices as follows:—

£1. 10s. od., £1. 15s. od. to £2. 0. 0.

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

Yoruba and English records of the latest amusing time.

For Particulars apply to the Manager.

S. A. CLAY

No. 79, Odunfa Street, or
1, Macaulay Street,
Lagos.

SIN--A REPROACH.

The advent of the year 1926 is not without its difficulties and entanglements. It is a veritable year of revelation. Persecution of many infatigable and disabused acts galore. Surely there is nothing but that shall not be revealed.

The sect of men who like Casar's wife must be above suspicion have been brought under the light of day in order to show to the world, more especially the less favoured ones, who were never born with silver spoons in their mouths, and on whom fortune never smiled with equal force and

graciously as they, that everyone has his own difficulty to con-

front though in a disproportionate measure. These less favoured ones appeared to them as unwise and foolish as if it is for their own sake and theirs alone calamity was born into the world and difficulty created; they entirely forget the aphorism that "man is born unto trouble as the sparks fly upwards".

This implies the subjectivity of every human born to change and mutations and every man with no exception regardless of rank and position is really a victim to checker-board vicissitudes of life.

But among us here there is a class of people who consider themselves above any vicissitudes and regard themselves exempt from the lot of the common people in consequence of which they become indifferent when there is any calamity incident on any one outside their circle or with whom they are little at variance. In a word, they are selfish and show interest only to things affecting their personal welfare and feign ignorance to matters which do not concern them but which they know is detrimental to the race, although happily there are at times the sympathetic few, who have not bowed down the knees to fad in this respect. What do we see now? We now begin to realize that though the mills of God grind slowly yet they grind well and unspatially and that same mill which grinds the corn of the poor and unassisted are ever ready to sift the chaff of the rich and well-to-do.

We are not surprised to see men who pose themselves as

flawless in their character and who are ready to set them-

selves up as paragons of honesty and putting morality aside

their unwhimsical (?) crowns.

What is this? It is God visiting the sin of selfishness

thereby dumping into their ears of the so-called moralists to

fling away, selfishness and infatuation.

Selfishness by itself is a vice and it is vicious the more

it is intermingled with wickedness. These vices are

able to plough places, and they are practised with suited

conscience simply because these people regard themselves

above punishment. Selfishness is sin and infatuation mod-

erness; the one abrades and the other intoxicates; where the

two are allowed to interact either on an individual or the

aggregate the result is always unspeakably fatal.

Co-operation in good part is the only means to salvation.

Not till the high is prepared to commune with the low can

there be peace with our race.

May it not be said of this our small island as it was said

of Troy of old "Si mens non laeva fuisse Troiaque sine

Mare, Pyramque arce munitur."

Except there is a radical change in the social and moral

condition of our country, an overthrow is imminent.

Righteousness exalteth a nation but sin is a reproach to

all men. *Verb sat*

OLUGBODE

NURSE ORE GREEN AS A "STAR"

The Organist and Choirmaster of Wesleyan Trinity Church (Tnuba) is preparing a special programme for musical performance on Good Friday and on Easter Sunday next.

Nurse Ore Green will treat the Congregation to a vocal solo from the *Missa*.

AN APOLOGY.

In our issue of the 14th March last, publicity was inadvertently given to our correspondent Atolugboke's letter to Mr. Olowa of the local Police Magistrate's Court, which, we have since been satisfied, travelled outside the bounds of legitimate criticism.

We regret the publication of the letter, and therefore tender our Apology to Mr. Olowa for whatever annoyance it might have caused him.

ADROYE DENIGA

Editor:—*Eko Akete*.

GAFARA O.

Sinan Iwe-irohin wa ti ojo kerinla oju *March*, odunni, a gese le Wosika kan ti okpawe wa Atolugboke kan si Ogbeni Olowa ti Kolu Olopa ti ife; gese bi a ti wa ri pe Wosika na ku die ki o to, nirotinra, ki Ogbeni Olopa na ife-yetenu ibinu ti titfe iwe na ti le fun u.

ADROYE DENIGA

Editor:—*Eko Akete*.

EKO AKETE

ROYAL EDITION.

Our issue of the 11th instant will be H. R. H. Prince of Wales' No.

Articles of exceptionally special interest on our Royal Visitor will form a leading feature of our issue.

H. R. H. will be presented to our readers in the dress of a Field Marshal.

It will be a record-breaker No. in the history of British West African journalism.

It is an issue for one and all.

Book orders in advance, 4d each.

No profiteering!!!

EKO AKETE.

T'QBA NI!

Eko Akete ti yio jade ni oju kokanla oju yi yio ni Aworan Arimo Qba King ninu ninu Ifwu Oye Ogagan re pelu or igbadun nipase eni a nperi na.

B'o jafara lati wa tete sanwo tire sire, o ku o!

Kobo merin bakanna ni, a ki je ni lere re

FACTS PATENT.

The Government Programme for the Prince of Wales Reception has been published. Detailed programme we understood it to follow. What we know now are facts patent and what we do not know yet are facts latent as confidential facts patent we say there is no "tabi tabi" in saying what we know. The published programme is most disappointing for it allows no scope for the natives manifesting a viable form of resistance and urges takes certain forms according to traditions and usages takes certain forms and are performable in a certain manner.

To the native mind the mind roam the Marina or other principal thoroughfares through which the Prince may pass and grazing his recumbent both in Lagos, and the hinterland and the rivers which the person of the Prince may thereon by provide is not and could not be a sufficient manifestation of articulated loyalty. This is, to employ a psychological expression a "response" to a "stimuli" in which the Prince for force stimulated and the masses responded. Animals of the forest would react equally respond to such a "stimuli" - horses would bray and goats would get into hysterics at the presence of such a strange and distinguished visitor what form of music.

His Royal Highness is our Prince and to our thinking the British Public would be much more concerned with the People's reception of the Prince rather than the Government's for the one is under compulsion and the other is voluntary and what is voluntary should bear the highest esteem. The Prince's coming is for the benefit of the natives of the people to be able to know them and study them spiritually and psychologically by moving among them and psychologically by absorbing their joyous sensations articulated not only in a gut up address of welcome, but more especially in such spontaneous outburst of harmonious utterances which the Prince's presence would evoke in the natives mind. It is such a spontaneous song or songs that would be an authentic representative of articulated loyalty from the native stand point capable of being immortalized than the yellings which a moment excitement may provoke.

The Prince is coming to an African country and the natives have their own way of receiving such distinguished visitors. The natives want the Prince to leave our shores with a tangible emblem of their loyalty a lasting sensation of their articulated loyalty rather than awaken in the Royal people the consciousness of having compromised with people whose only virtue of articulated loyalty lies in yellings and prostrate gestures.

The Government have arranged for dances in their reception programme effect they are conscious of its great psychological impact in perpetuating sensations. Some Africans would undoubtedly be invited to this Royal dance. These Africans would be representative of the Africans progressing in the scale of European civilization. But it is not only this set of Africans that makes up Nigeria and surely other natives there are who would also be most anxious that the Prince should their joyous sensations and the Prince certainly could not be said to be favouring our shores with full consciousness of having seen and sound as physically and psychologically if he is denied the privilege of enjoying the joyous company of the indigenous natives who would be able to cherish His Royal Highness in their own way.

These set abroad be able to invite the Prince to witness a gala native dance and the propagation of the Prince photograph in the midst of these would do more to fulfill the Prince's ambassadorial mission to Africans at home and abroad than any other picture of the Prince with Black-Whites, or Whites in Africa. We wish to see the people going to witness the reception of the Prince in their own way better.

— of red-jackets or Baropizationism.

Another feature in the published programme is the absence of any arrangement made to give the Southern Nigerian Chiefs the benefit of a personal contact with the Prince. Surely the Yorubas and Hausas do not entirely constitute Nigeria and if for obvious reasons Oyo has been chosen as a centre for the conglomeration of the Yoruba Chiefs and kings for the Hausa Chiefs then a programme ought to have been included in the programme for the conglomeration of the Southern Nigerian Chiefs. Lagos would be more suitable, because it is a maritime port and the southerners are maritime people. Natives from all home would be most desirous to hear of the maritime hub of the natives and this a conglomeration of the southerners in a maritime port like Lagos would easily afford. This will show the future utility of the natives in maritime affairs.

The fire of enthusiasm is burning in the minds of the people for giving a right Royal Reception to the Prince of Wales. Let the Government do the needful to let it be done. Reinstate the Ekeko and Laroa will present such a spectacle that will over-clipse the Cliffordian Reception of our Royal Visitor.

God save the King, long live the Prince.

H. ANTUS-WILLIAMS.

"EKO AKETE" LAW REPORT

[Copyright]

[Lati gwo Atoluogokun.]

IROHIN KOTU OLOPA NIWAJU OJIBENI H. & HERKELEY NI IJO THURSDAY IJO KERINDI.

LOGBON OJU MARCH, 1935.

Charge No. 607. Emanuel, o gun biakukulu bi gba twe odun ni si, ko to gun Adajo ni ko an si ke marun.

"SABARUMO S'OLOGBON O, WA SURE". Charge No. 602. Olopa mu awon Sabarumọ mafa kan fun ean wipe won duro ni ara ti won ni joko ni ota korọ ibi ti o lewu niroti mofe le yo ni ojji, olopa ni ki won kuro, won ko si lohan, o ni ki won ba ese won sorọ pabo ni Adajo ni on ti eyi fa won leti ki won na bi.

"IJA KO YE QMO ENIA".

Charge No. 603. Olopa mu Tobbie, Mr. Awmor ati Kummere fun ean wipe won ba ara won a gankuni ati enkaika je oko laya, enkaiki je gundap Adajo ni ki nwon san egbegbanun eni kan gban.

"OLORORO RE NAIN, OOLORORO RE NAIN KOBO KAN O, E BA MI F'ORORO".

Charge No. 604. Olopa mu Ezekiel Ajayi fun ean wipe o ji epo oyinbo sinu' atupa nibiti o ti kan ile, gegg bi akun odu, Adajo ri wipe o job o ni ki ko san si ke marun. Ajayi o ku ori re

APRIL 4]

Ni ijo Monday ijo kerindilogun oṣu March, 1925.
Charge No. 532. Olopa mu Belo Fulani fun
 ẹsun wipe o ji ogbon sile, odaran yi nigbati awon
 oga re nwa won ba nile tete nibiti won gbe nta,
 owo ti oga odaran yi fi ranṣe ninu apo iwe lodi
 si fo ni se ni ẹnu pa, ki Fulani yi to si apo lenu
 ki fa owo ina re yo. Adajo ni ko lo si ewon oṣu
 lan pelu ise asegan.

Charge No. 533. Ẹni kan na fun ẹsun wipe o ji
 Baisikulu oga re awon olopa ni won ko ni ba ro
 ẹjo kar mo, ko ma lo.

Ni ijo Tuesday ijo ketadilogun oṣu March, 1925.
 Suit No. 482/25.

FEYISARA CAITANO
 VERSUS

AKANKK BEECROFT.

Loya Ayo Williams lo wa fun Feyisara Caitano.
 Withnell Williams lo wa fun Akankk Beecroft
 Loya Ayo Williams ni ki Adajo fi ẹjo yi si oṣe
 meji

Loya Withnell Williams ni ki Adajo fa iwe ẹjo yi ya
 Loya Ayo Williams ni ara elejo on ko da nitorina
 ni on se bere aye fun oṣe meji.

Loya ti Akankk ni Akankk ko raye lo sibi owo re
 ti owo ati ta oja re. Adajo ni on fi ẹjo yi si ijo
 tokanla oṣu April 1925.

JUDGMENT SUMMONS.

A. BANK ANTHONY
 VERSUS

BANKOLE GREEN.

Loya Thompson lowa fun Bank Anthony
 Doherty lowa fun Bankole Green.

Loya Thompson dide o tẹnu boṣo wipe awon lo
 ga iwe ipa ati ko ẹru Bankole Green ta, ti awon
 ba ta yio kaju owo awon, nitorina awon bere wipe
 ti Bankole Green san poun wewa sile, iyoku ni
 poun mejimeji lo soṣu. Loya Doherty tẹnu boṣo
 o si so orisirisi oro nipa isoro to wa fun won lati
 san owo yi. Adajo ni o da ki Bankole Green
 san poun mewa sile, iyoku ni poun mejimeji
 loṣoṣo.

Suit No. 511/25.

FLORENTINO DAVIES
 VERSUS

ELLEN ADEBIYI.

Loya Wright lowa fun Florentino Davies.
 Loya Adekunle Wright so fun Adajo wipe ara
 Florentino Davies ko da, sugbon on a pe oko re
 nitori o mo idi oro yi. Arthur Raymondson Davies
 burz, on loko ẹni to pe ẹjo, on si mo Ellen Adebisi,
 ni asiko kan laipe yi, iya won ta aṣo fun oni poun
 mewa sile mejita abo, Ellen Adebisi san poun

merin abo pere ninu owo yi, eyi to ku je poun
 mefa sile meji abo. Adajo ni on fun e ni idajo
 fun poun mefa sile meji abo ati sile mo kanla owo
 irin ese.

ATOLUGBOKUN.

The Nigerian Commercial
 Training Institute
 20, Italogun Square
 Lagos.

To the Editor "Eko Akete"

Dear Sir.

I beg leave to present the reading public with the follow-
 ing Pitman's Examination report during 1924, the first year
 of the existence of the above-named Institute.

M. A. DAVIES	3 Months	2nd class Pitman's Exa- mination. The Institute Shorthand Typist Examination at 20 words and 30 words respec- tively.
M. A. ABINA	4 months	3rd class
W. A. ABINA	4 "	3rd class
C. O. ADZOLA	6 "	2nd Pitmans

J. O. DAVIES PRINCIPAL.

Member of Pitman's Fellowship.

ORI IBA MO IBUSUN IBA TUN IBE SE.

(LABARI LATI BADAGERI).

A dupe loṣo Olorun pe a ri awon Onigbagbo
 Badagri ti Ijo C.M.S., Wesleyan, Roman Catholic
 ati Ijo Enia Dudu, ti won parapo ti won si fi fayo
 tayo dide si oran ti ile oku won, won si fi ita-
 nlanla han nipa siṣe ise ati roko ile na fun ra won,
 ati olowo ati talaka se ise ase gan ni ojo na fun
 ogo Olorun.

Nitoto ori iba mo ibusun iba tun ile ibe se.
 awon eni wa wonyi mo daju pe ile igbehin won
 ni, o le je ti Badagri tabi ti ibomiran, sugbon o
 daju pe ite ni oku won ni, ise won si ni lati ten
 ile igbehin yi se.

A dupe pupo fun awon to fi ara won jin fun ise
 yi, ki Oluwa ko ma sai se igbehin olukuluku ni
 rere, ko si fi iku ire pa gbogbo wa.

IFE ODUMARE DENU.

Unitarian Christian Church.

PALM SUNDAY.

EXHORTATION MEETING.

SUBJECT:—The Palm-tree: its history and
 significance.

Arapa Hall, 21, Williams Street, 5 p.m.
 All are welcome.

Preachers for To-morrow.

AWON ONIWASU OLA.

PALM SUNDAY.

ROMAN CATHOLIC. (HOLY CROSS)

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

Masses Isin Aro,
6.30 7.30 8.30 9.30
7.30 8.30 9.30 10.30.
(EVENING.)

(Benediction) Isin Ibukun.
4.45-5.30 6.45-7.30.
St. MICHAEL'S (Lafaji.)

MORNING. 7-8 8.30-9.30

EVENING. 5.45-6.30

ANGLICAN**Preacher.**

Time.	Preacher.
9 a.m. Christ Church,	The Vicar
6.30 p.m. do.	do.
9 a.m. St. Paul's (Breadfruit)	The Archdeacon
6.30 p.m. do.	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.	do.

WESLEYAN

10.30 a.m. Tinuba	Rev. Melville Cole
7 p.m. do.	Rev. A. N. Cole
10.30 a.m. Ereko	Rev D. A. Bababunmi
7 p.m. do.	do.
10.30 a.m. Olowogbowo	Rev. E. E. Williams
7 p.m. do.	Rev. Melville Cole
10.30 a.m. Obin Eko	Rev. S. A. Pearce
7 p.m. do.	do.

AFRICAN

9 a.m. Jehovah Shalom	Bro. J. A. Laleye
7 p.m. do.	Bro. A. M. Williams
9 a.m. Christ-Church (Ebute Meta)	Bro. A. M. Williams
7 p.m. do.	Rev. J. F. Ogunko
9 a.m. Bethel	Primate Williams
6.30 p.m. do.	Bro. J. B. Coker
9 a.m. Zion	
6.30 p.m. do.	
9 a.m. Salem Church (Ebute Meta)	
6.30 p.m. do.	
9 a.m. Bethlehem Church (Ebute Meta)	
do.	
10 a.m. African Methodist	Bro. J. A. Oshodi
do.	Rev. I. O. Oyekunle

BAPTIST

10.30 a.m.	
6.30 p.m.	Rev. J. R. Williams.
9 a.m. Ebenezer	Rev. E. C. Alabi
6.30 p.m.	do.
9 a.m. Araromi	Rev. A. A. Puddicombe
6 p.m.	do.

ISOLARIAN BROTHERHOOD.

7.30 a.m. Ilupesi Resp'table	Bro. D. O. Runsewe
7 p.m.	The Founder

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. Sodinde
5.30 p.m.	Open Air Service Imam K. R. Ajose
	(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
	Colonel Hipsey
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

5 p.m.	Exhortation Meeting (Arapa Hall)
	21, Williams Street.

AFRICAN FAITHIST KOSMON

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

IGBE L'OWO WA**EKO.**

Bi dwo Ekuo, Epe ati Cocoa ti kusi
ose yi leyi:—

EKURO

£14 5 0 fun ton kan

EPO.

£26 fun ton kan

COCOA.

£28—£30 fun ton kan.

KANO.**GROUND NUT.**

£12 15 0—£13 fun ton kan.

J. C. VAUGHAN

Ille-Oja Sheffield ni Ita Kakawa ati Ile-Oja
"Lancaster" ni Ita Agarawu, ni oniruru awon ohun
koko fun tita ni owo opoku-opoku.

U ni ipowo Irin Ise lorisirisi lati adota odun
wata tili di oni.

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

OKO tita wa ni owo po po.

Ero ya wa ra

ADEBOYE SOLANKI. Oni sowo
"Goabiogede" nta Panu-kikole ati kikan-
kole, Igo lorisirisi, Koko-ro (Ika) t'ilekun
ati t'apoti lorisirisi, Atupa fifalowo, Simenti,
Oda lorisirisi ati Epo-oda, Fikifiki, Okun ero,
ati Ogan, ati Pakun ti Awo-eja lorisirisi,
Awo ti awon Aganyin fi nko Eja-sawa
lokun ati Eja Abomafu, ni Sobu re
ni No. 4, Idunmagbo Street, (Iebute
Gowu) ati ni No. 19, Moloney Bridge
Street, (Anikantamo) l'Eko.

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

Owo Oja re fanimora. E lo ra tiyin nibi

Coffins to suit your Taste.

Coffins with Pillows, Shroud, Brass
Edges, and Removable Lids, on sale at
A. Kessler's Establishment, 7, Labinjo
Lane, Lagos: also Gramophone Records,
Gas-lamps, etc., etc.

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

ENIKEJI,

Aso oke to yanju mbe lodu Iya Afin
Bazanta Ike Olorun fun tita, opoku opoku
ni owo won, lo bere ni 3, St. John Street,
l'Eko, leri ile Johnson Agbejoro.

GOOD MARKET.

Gonorrhoea Specific, Moloke Mone,
A. & D. Bula Matadi for health-restoring
purposes; these Medicines are on sale at
Mr. H. Campos's First Class Shop, 37,
Oduunlami Street, Lagos. The Specific
acts like Magic: has cured many obstinate
cases, and *will cure yours just the same, if
any.*

Cheap Goods! Superior Quality!! Quick
Fortune!!!

Cable Address:—

"Steinatrik" HAMBURG

E. H. STEIN & Co.

HAMBURG, Neurwall 16/18

Hildebrandhaus.

AFRICAN MERCHANTS

ALL INDENTS EXECUTED.

for

English and Continental Goods
and

PRODUCE

Sold on Best Terms.

Produce to Europe covered by Floating Marine
Insurance Policy.

P. O. Box No. 505.

Agent in Lagos:—

Mr. Karimu Kotun

3, DOSUNMU STREET.

Ruby Plates! Ruby Plates!!
Ruby Plates!!!

BOON TO GOLDSMITHS

Just arrived.

Call at once and make your choice from:—

DURO THOMAS,

55, Massey Street, Lagos.

A. Kessler,
7, Labinjo Lane,
Williams Street,
P.O. Box 459

Highly Recommended:



THE
Pilsener Beer

*"Crystall" Brand
Light & Sparkling*

Per Case

33s.

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

OGBOGONISE FUN OBINRIN

Egbogi yi dara pupo fun Aboyun, ijo, Ede, Aran, Oyun ti o ba fe baje ati orişirişi arun mi ki fe ki obinarin bimọ.

PRICE 10/- PER BOTTLE

"SHAKE THE BOTTLE."

A gta Egbogi yi ni Şabu Egbogi Ogbeni Victor White, 41, Offin Road, Lagos.

WO'BI ENIKEJI,

Oniruru Posi li o wa fun tita; lodo Pa L. Samuel owo won bere lati Poun me abo tita de Poun mejila şile. mejila. Şi ri won ra ni 40, Campbell Street, Ibe-Ile-isin Şeşi Ebenezer; ati ni No. 75 Igboşere Road, nişosi King's College.

White's Convulsion-Killer.

(FOR BOTH CHILDREN AND ADULTS)

Sold only by VICTOR WHITE, Esq

The Reliable Dispensary,

41, Offin Road, Lagos.

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

"SHAKE THE BOTTLE."

EGBOGI AIPERI.

(Fun Omode ati Agbalagba.)

Akajuwe:—Fun Agbalagba, Şibi ti a fi nje upa meji-meji ni ababo Wakati, tita aiperi na yio fi oluwa re şile. Fun omode şibi kokan balagba.

Ki Aiperi ma ba şeni:—Fun Agbalagba, ki a fi fi şibi meji-meji teşe mu lero. Fun omode şibi kokan. Ki a mi igo na daradara ki a to mu egbo gi na.

PRICE FIVE SHILLINGS (5S) PER BOTTLE.

When replying advertisers
please mention "Eko Akete."