

EKO AKETE.

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

VOL. III, No. 152 SATURDAY, JUNE 13, 1925. 4d.

I will speak of the feeble to the strong—*W. T. Stead.*

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

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

A je Ajirera ninu d̀ẁd̀ Ilekẹ, oriṣiriṣi Ilekẹ ẁṣ̀nyi wa ni tita :—

Ilekẹ Oyinbo, Ilekẹ Rubber, Ilekẹ Olomi Wajil, Ilekẹ Onikẹkẹ, Ilekẹ Elejo, Ilekẹ Ayinrin, Ilekẹ Oniwòrd̀ ati Fadaka, Ilekẹ Kerewu, Ilekẹ Jòjò, Ilekẹ Ólokuta, Ilekẹ Oloruka, Ilekẹ Èlẹranko, Ilekẹ Didan Yinrinyirin, Ilekẹ Meremere, Ilekẹ Mòjòkun, Ilekẹ Adumàdan.

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

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È fi owo ati Letter ranṣe si Editor.

GBOHUN-GEHUN.

A-MU DIJU ONI O I A-MU DIJU ONI O !!!

Giri-mo-dimu ti Ogbeni Yesufu Owo ti Ago Ijaiye l'Ebute Meta mu omo bibi-inu te kan pelu awon okonrin meji miran pe awon ji on ni irinwo pjuu o le mokaṅla (Latt) lo mu ki awon enia meteta yi di "iyawo" Olopa osangangan lenu ose to kaja. A mu won wa si Kotu Ebute Meta, ni ojo kerin oṣu yi, eyini ni lajo Wednesday ose to kaja fun esun na; titi o fi di Monday oṣu yi awon "Onikanlinkin" koi ti gba iduro fun won.

OGUN LO M'OYINBO M'ORO

OGUN LO M'OYINBO M'ORO;

BELE BELE BERIWE,

OGUN LO M'OYINBO M'ORO !!!

Ki onipese ki o to fun okonrin kan ti o npe D. Ogunkayode Adeogun ara Isale Ijeun l'Abekuta fun iwa-wonpari iwa-wonpapa iwa "tani yio mu mi" bi ede Ga l'Ode Oyo ti a so pe o nhu si awon aladugbo re ni Isale Ijeun l'Abekuta, Ogbeni yi gb'aju gb'aiya o lo mu Oyinbo mo awo-brò ni ilu na ni loloyi tobe ti o fi a pe Alake ati gbogbo awon Igtimṣ re fi se kilokilo "iwa-itari" be fan. Inira ti a si so pe o ni awon ara Isale Ijeun l'ara, boya tutori owo Oyinbo ti o nko kiri ni, kuro ni perepere; irufe iwa ti a ko saba ri lowo awon Bokinni bikoṣe lowo awon omo aijoberi ti o nda oṣe s'aiya.

A koi ti ni so ju eyi lo nisisiyi sugbon ti "Alayode" yi ba mo iwon ara re ki o lo siwo nina iwa re na kete bi o ba ti ri "Eko Akete" l'oni ka (iyen ti ki iba nse oye-aperuu, o sa npe ara re ni Onigbagbo lie) a si fe ki o mo pe Aye ti ri on !!!

ALAYUN GBALAYUN IYAWO SEFO MEJA.

Igbo-akanmo-pa ni Iyawo ti a gbe ni Soṣi Alagbelebu-mimo, ti ile yi ni Thursday oṣu yi: Iyawo je omidan Mabel Josephine omo Ogbeni wa S.J. Oladipo Marsh, Akowe Pataki ni Ibiṣe awon Oloko Oba (Marine) omoṣe na si tun je omo-loju Iya-afin (Mrs.) Marian Marsh ti 73, Ita Qbadina eniti ko kere ninu ayeye-opo iyawo, ti o si ja fasa gegebi oluko awon omoṣe ni sa kan: Ajikodidun ninu orin si lo nse. Oko iyawo je Ogbeni John Idowu Paulissen ototo Akowe kan (Deputy Registrar) ni ile ojo ni lfe. E ku nawo ojo, Baba a jeki a radun nibo o.

E KU OWO, OPELENGE.

A ba Iya-afin Frances Olorun Green ti No. 17, Bamgbose Street nibi yo fun omo odun metalelogun ti o da ni ojo kewa oṣu yi. Aseyi samodun o.

"EKO AKETE" PULPIT.

Before long a series of short Sunday Sermons by a Graduate of the University of the World, will be started in this Journal weekly, for our stay-at-home friends no matter where-ever living.

It is hoped a rally will be made to this venture when translated into action.

Ed.—E.A.

KERE O!

Iya-afin Mrs. Beckley nso Akara didun (Cake) ta nile re, ni 53, Opopo nla, o gbeyawo ni o, re yan tire nibo; o sami fun omo ni o, re yan tire nibo; o toro omo ni o, re yan tire nibo.

Opoṣu-oyoku ni owo re.

A SYMPOSIUM.

SHOULD BODIES OF THE DEAD BE CONSIGNED TO THE FLAMES, OR COMMITTED TO THE BOWELS OF MOTHER EARTH AS HERETOFORE?

In view of the importance attached to Cremation in England and elsewhere in Europe at the present time, we invite the opinions of our readers on the subject.

Views received in writing will be published in "Eko Akete" from time to time, after which, a small committee will be formed and asked to adjudicate on them: their findings will be subsequently published.

The subject ought to prove highly interesting to all, with particular reference to all students of Hygiene and Public Health.

Papers forwarded should be marked "Crematorium" on top of envelopes, and addressed to the Editor.

Papers will be received up to the 31st proximo.

Should Bodies of the Dead be consigned to the Flames or committed to the Bowels of Mother Earth as heretofore.

FROM REV. SUPT. G. A. OKE,
(of U.N.A. Church Organisation, Lagos.)

APP. No. 2.

We are a susceptible race. Habits and customs being human origin are subjected to decay and change. The argument in support of cremation in England and elsewhere in Europe may be many and convincing, it will take a very long time if not an age before we as a race may be inclined to consider whether or not cremation should be the "general order," of the day. What I here set forth is a personal opinion and observation which is not binding on any one, or be taken as representing the official statement of the denomination to which I am attached.

We as a race, along with others, are feeling our way onward to the LIGHT; and "if any one can tell us aught of this thing, let us listen to him."

Mr. Laoye in your paper of the 6th instant, has dealt with this subject from the auxiliary point of view with respect to our bodily health. Now I want us to consider the subject from another angle, and from the standpoint of those who have been called to the other side of death.

When a man leaves his worn-out garment (that is, the physical body) at the time which we call death, he withdraws into or taken on a new garment suited to the plane he is for the present inhabiting. As "flesh and blood cannot inherit the kingdom of God, neither corruption inherit incorruption," every man leaving this world must of necessity put on this new garment, which St Paul calls "celestial bodies."

To a man who is not a slave to the material world,—one who is using this world "as not abusing it," who knows that his present earthly body is not *himself* but a mask or an instrument temporarily to be used and cast away, it is of little consequence to him whether his old worn-out garment (the earthly body) is committed to mother earth or consigned to the flames. But as the majority of us are so much wedded to the things of this world and are in the lowest rung of the ladder of progress or what others chose to call evolution, and also spent much time and waste more energy on things temporal rather than on things eternal, a will of course be of interest to consider about the disposal of our earthly body which we shall soon cast away.

At the time which we call death, when the "silver thread" is broken, the body becomes a lifeless thing, disintegration and decomposition at once set in; the man is free and he takes on a new body. "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven. (1 Cor. 5: 1 & 2. R.V.) The putting on of this new body is the fulfilment of that which is written, "Death is swallowed up in victory." The man is then able perhaps for the first time in his life to "look behind" that is, he is able to see the body of the earth which he has lately worn and pulled off. He noticed too that *He* is not the one now laid on the bed covered with shrouds. He sees the relatives and friends drawing around the corpse (his worn-out garment). He may, if he has the necessary courage and faith, then sing: "O death where is thy victory, O death where is thy sting?" (1 Cor. 15: 54 & 55. R.V.) When the worn-out body is not cremated but committed to mother earth, the consequences arising therefrom are grave and pronounced both in the living and the so-called dead.

Let us consider first the evil effect of the body buried in the earth on the living. Decomposition and disintegration being gradual, certain gas otherwise called *etheric fluid* coming out of the decomposed body usually hovers over and above the grave has a very unnatural but fearful effect on sensitive persons paying occasional visit to the grave of their departed. There is also a feeling of "not being alone" which usually haunts anyone at the grave of their departed friends and relatives. It may be more of driving out this "etheric fluid" of the dead from over the grave rather than the man himself that our people in Yoruba country usually make charms or medicines of various kinds to prevent the haunted and dreadful effect of this "fluid" on the body of those who are yet living. This is only out of the many evil effects on the living resulting from the bodies of the dead being committed to mother earth.

But what effect has this on the so-called dead? That the dead usually takes keen interest—personal and otherwise—in those that are left behind cannot be denied by those whose "eyes and ears" are widely opened. (Mend. Lib. 16: 27-31.) It is but natural that the dead concentrate his attention on what is to become of his "house of flesh" which he has lately thrown off. It is Heaven's blessing that we who are living are not privileged to witness what is happening to the decomposed body and the process it is passing inside the grave. We should thank God for this. Not so is the fate of our departed especially those who are still attached to things of the earth. Theirs are the experiences of natural affection to things of the earth, and they

ni ọrẹ ara wọn—Aṣẹ. Irohin ko to afojuba (Gan ni ya fi ji).

Abọ wa re o.

ALAFOJURI.

BI OJO O RỌ, BI AGBADO O GBO.
OJU T'AKỌ T'ABO NI YIO JA.

Si Oni'we Irohin " Eko Akete."

Mo toro gafara lati fi wosika mi yi sinu iwe irohin re oniyebiye nipa ọrọ awon Oloye wa pelu gbogbo awon oṣelu Eko nitoripe o nbo, o nbo Awon la nde de (Ose bi owe) ati pelu pe bi ina ko ba tan laso, Eje ko ni tan ni Ekan (Owe ni o) mo fe le so pe lati ojo ti ede-aiyede ti wa larin wa l'Eko yi ni a ti ni ọrọ moṣaṣi sosoṣo fo. Ilu wa yi loju lo, awa kan yi na a sin tun so pe larin Enia Dada nkan gataki laje larin awon elegebe wa toku, anu se mi pupo, nigbati Ijoba da awon Oloye wa duro fun abuku ti won so pe won ta nighali (Gomina) wa nlo patapata, o ye ki a mo julo pe awon, Oloye wa wonyi nfe wa ju ni won se nse Ijoba bayi, Ijoba ni awon da won duro enyin ni obuse pepese se Ile Baba won ni won wa ; ati pe enyin ni won joye fun, ki se Oyinbo, (Erin pa mi tib,) Enyin ti won je oye fun yi papa ke, e ko mo Iyi won fun won. Elomiran botile ko won ni oju ona ko bikita lati fi apa gun won, kinni anfanṣo enyin onisokuso ? Arọ ti o ndaran si orun Elese meji, eso ko to nyin o. Orọ omugo gba ni eyi je. Nje lati ojo ti Ijoba ti da Oba wa duro sile yi bi nwon ni ki awon panṣo-panṣo tabi awon Asoja wa mu kuro nile Baba re nko, kili a ma se ? Bi oju ko ba ti Ole, oju ati Oniwun.

Enyin ara Idumagbo tabi enyin ara Isale Eko, yio dan mo wa pupo bi e ba yo wo kuro ninu etan ati isokuso ki e si toju Idile nyin, e fi awon botileri kori sile, nwon wa ni, lilo ni yio si keyin won. Enyin Imale ati Kiriyo ti e di opo otito mu. Olorun mo bi enia ko mo.

Mo be nyin e fi owo ote sise sile ki e si fi oto inu tu eru ika pale, ka dupe fun Olorun fun iru Ijoba ti a wa ni abe abo nwon yi.

Bo, ba baje enyin ni, o nye mi, o nye o.

Emi niti nyin

AMBEKEMO.

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N.B.—O ye ki gbogbo okunrin ma lo igo mejimeji loṣoṣu—Iṣe ti egbogbi na nje ni ara ko se royin.

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Sir,

I am desired by the Prince of Wales to thank you for the two beautifully bound copies of your Booklets dealing with the History of Abeokuta and the Laws and Customs of the Yoruba people, which His Royal Highness has been pleased to accept from you in memory of his first visit to Nigeria.

Yours faithfully,

(Sgt.) GODFREY THOMAS,
Private Secretary.

Mr. A. K. AJISAFE,
14, Thomas Street,
Ebute Metta,
Lagos, Nigeria.

IN MEMORIAM.

In loving memory of our affectionate,
dear, and beloved father,

CORNELIUS PAUL SOTUMINIU
WICKLIFFE

Who departed this life for the world above,
at Igbore, Abeokuta, on the 13th day
of June, 1893.

"Father in Thy gracious keeping
Leave we now Thy servant sleeping."

R.I.P.

E. CORNELIUS WICKLIFFE
J. KODAGLE WICKLIFFE
ALICE ADEYOMBO LAPITE
Z. OYEDOLA WICKLIFFE
S. SOHDEOLA WICKLIFFE
KANYINOLA WICKLIFFE

Orphan Rest,
21, Allen Street,
Ebute Metta,
13th June, 1925.

ENIKEJI.

Aṣọ oke to yanju mbe lodo Iya Afin
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ni owo won, lo bere ni 3, St. John Street,
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EKO AKETE

EKO, SATURDAY, JUNE 13, 1925.

ITAKUN TO SO'GBA TO S'AGBÈ LO S'ELEGEDE.

Saşa enia ni ko mo ijinle ti o wa ninu itumo orọ yi, pe "omi l'enia;" sugbon bi olukuluku ti mo itumo re si le yato sirawon, elomiran mo itumo re si pe bi enikan ba segi lo se o, ti o si nfe gbesan lara oluware, ti a ba si be irufe eni be ti, nigbana ni pipa owe yi le ka oluware ba lati mase gbesan nipa fifi ofin lo nitoripe "bi oni ti ri, ala ki nri be lo nmu Babalawo ma ndifa ororun," iyen ni pe nitoto oluware le se o loni ki o si taku wonle lati dariji, sugbon boya ko ni l'ojọ tabi l'osu ki iye kan tabi ibatan re timotimo lo se eniti iwọ kọ lati dariji njo kinni, bawo ni iwọ yio ti rō eyi si nipa iye kan re ti o lo bo si "pakute" ota re ijelo? Ko ha ni idi pe ki onitohun mura lati fi enia re na ti o bo si i lowo bayi, lakalaka, ti iyen ba ni emi igbesan tabi emi iran'ro? Idi re niyi ti ki nje ki awon elomiran ma nfunka daindain mo lafi eniti o ba se won, ti ki si nje ki elomiran fun araiye laye lati gboruko lodọ won bi ejo, tabi ki orọ burusu ti owo won se, nitori irufe awon enia wonyi mo pe "omi l'enia" sişan la şşan kiri; bi o se s'apa loni, o le se si tan lola, "Itakun to so'gba lo s'agbè lo so legede."

KILE'WURE SE TO FI D'OTA OYINBO?

Eyi ti a nwi yi tile san legbe ota ti awon elomiran nge si ara won, nitorina ti a se bere pe "Kil'ewure se, to fi d'ota Oyinbo, ki la se ti a fi ndota ara wa nitori orọ ilu? A mo ogunlodo awon ibatan miran ti nwon wa lota panyanun si ara won, nitori kinni? Nitoripe nwon te ara won l'omo pa ni? Apbedo! nitoripe awon gba ise tabi obinrin lowo ara nwon ni bi? Arara! nitoripe nwon se ile di ara won ni ibi ise ni? O ti o! Nitori kinni, gidi? Kosi nkan miran ju pe nitori orọ ilu tabi orọ isin lo; ninu

Agbo-ile kan, Bale ndide si omo re, oko ndide si aya re, egbon ndide si aburo re, ani afesona ndide si olufe re: orin-owe yio ma pe orin-owe ranse, apara yio ma ko lala, oro-gannu-ngande yio ma rojo: gbogbo eyi nsele nitori ede ko-yede! A ri obi miran to gba omo lowo oko, ki i se wipe oko na je omuti tabi onigbese ni, bikosepe oko na wa ninu Ijo tabi imo ki Lagbaja tabi Tamado, nje a bere, irufe iwa yi ha ye ki o ma ri be lo titi, enyin omo-iya?

Gbogbo rogbodyan ati ede-aiyede wonyi ko ma di enikeni lowo lati lo si ibi-ise re, ko si eniti o ti itori orọ-ilu tabi orọ-isin mase lo si oko aru re, nibiti yio ti ri "gari wa mu" ngbo, iwọ Ola-nbiwon'nu ti o nrowo poun geregere lososu, o di e melo ni orọ-ilu ngbe o de ti ko je ki o lo si enu ise re, tabi iwọ Ajomole tabi Olorunsegi orọ-ilu (politics) tabi orọ-isin (religion) le da o joko si'le lati ma lo si Ikorodu tabi Ejirin? Ndao! orọ miran nitori orọ-ilu tabi orọ-isin ndi ota orun pelu ara won: "temi ti Lagbaja di karewa, o pari fun temi ti Lakaşegbe" nitori kini? Nitori orọ-ilu tabi orọ-isin ti totun-tosi ko gba Kobọ kan fun lososu!!! ogo ni kosi irepo ti o ye larin wa nibi lati iwon ojo jijo wa bi kose irepo ologbo ati ekute, nepo daindain kan ni yen? ogo ni a si nkigbe Alafia! Alafia, nigbati o je pe Alafia fia Alakunmo ni awon kan npolowo re kiri bi eni npolowo Fufu Riro gbigbona de el Nigbati a ko ba ti i ko lati fi iyato si orọ-ilu tabi orọ-isin ati orọ ti o kan olukuluku bi bale tabi iyale-ile, ti a si nda mejeji po, bi igbati Yanmofa da mo ye se, oku ajapa ni a nfe na mo nidi: ko ye ki eyi ri be rara: a le je ore-kori-kosun sişesibe ki awo-iji (looking glass) ti a fi nwo nkan bi orọ-ilu tabi orọ-isin le yato sira won, sugbon eyi ha to ki a ma fi ogun ara eni welo bi, Dede e! eyi ni awon kan, nma nsaba se ni leyi, nwon a so orọ-ilu tabi orọ-isin di orọ tiwọ papa (making personal matter of religion or political opinion) irufe nkan be sewon larin awon Olojufunfun ti a ni

...nina ilaju : e je ki a lun oyin ni aperi
 Gbogbo wa lo mo pe Gomina
 Clifford to fi ibi silẹ lo patapata nilọlo yi je
 AGUDA LATI INU AGUDA WA.

...samo bi awon Aguda ti nma gbe
 isin nwon le'ri to.

Gege bi ofin juje-Oba nilu Oyinbo
 (England) kosi Oyinbo Aguda kan iba po
 o to Ippesu ki o si lowo lowo bi sekerere,
 ki iwe si ma jo lori re, ti o le gun ori-ite
 Oba Gesi bi Oba ba w'aja; eyivi kosi pada
 okan, titi di oni lati gba ti ofin na ti wo
 le nilu nwon : sugbon irufe ofin yi ha je idi-
 wu-fun Oba King lati yan Hugh Charles
 Clifford ni Gomina ile Nigeria ni odun
 1919 bi? Ndao! ninu odun marun ati oju
 masana, ti o lo ni leyi, a ko gbo igba kan
 ti o je to yo tan ti o lo josin ni Sunday
 kan ni okan ninu Soji Gesi tabi ti omo-
 bidu to wa nibi, ayasebi biba ti o ba
 Arẹmọ lo si Soji Alagogo ni oju April ti
 lo keja ngbati a se a-yeje fifi okuta ipale ile
 Cathedral, ti awon Ije na je ko le le :
 sugbon bawo lo ti ri fun Gomina na, ko je
 peo ko patapata lati ba Arẹmọ lo se eye oju
 na, nitori ti on je Aguda? Eyi fi hanni pe
 abale ejo, ko ni Olorun lara.

Enyin ara, e je ki a ko lati din biba ara
 wa mu ota-apapandodo ku nitori orọ ilu
 tibi ti isin, nitori nipa be ja o fi tubo ma
 wa ni irepo pelu ara wa, ti a o si ma wa
 ree ati losiwaju Igboro ile yi.

E jare E ba ni fi 'di ra orin yi
 Ota ko si ni "Suna",
 E lo siwo ninu ajajo,
 Ota ko si ni "Suna",
 E lo siwo ninu ajajo,
 Enyin Agba Aḡelu, E s' eto, o
 E se tori Ajobi,
 Enyin Agba Aḡelu E s' eto o
 E se tori Ajobi,
 E ma gbagbe,
 Ota ko si ni "Suna"
 E lo siwo ninu ajajo.

AKEM — "Suna" je ede Larubawa, itumo re
 si ni ohun eto tabi si se-eto ninu isin :
 sugbon a lo oro na naba fun si se ise ilu
 ni ona to to to si ye ti ko ni ise ona
 Ehin kule lota wa, ile si Aḡeni ngbe.

IBÈRE MÈTALE-LOGBON
 (33 QUESTIONS.)

[Lati oju ATARI-AJANAKU.]

Si Oni 'we-irohin "EKO AKETE."

Mo bere f'oji,

Ni ose ti o koja, a fi enu kan oro Ipade
 awon Onifila-funfun pelu Bale ilu (Major Birrel
 Gray,) a si wipe a koi ti le so ohunkohun si oro
 na titi a o fi gbo ti enu Bale ilu, eniti a gbo wipe
 o ta abuku nlanla fun awon Oloye wa; nitorina,
 nistiyi, a o bere gbolohun oro metale-logbon yi
 (33 Questions.) :-

IBERE.

1. Otito ha ni wipe, Bale ilu (Major Birrel
 Gray) se ileri a-se-tun-se fun awon Omo-oloye
 wipe, on yio je ki Olofa Gomina Hugh Clifford fi
 Eleko si ipo re pada lodo Ijoba, ki Arẹmọ-oba
 (Prince of Wales) to de?

2. Otito ha ni wipe, o tun se ileri bakanna
 fun awon Onifila-funfun?

3. Otito ha ni wipe, o ranse pe Eleko papa
 ni ale ojo ketale-logun oju December odun ti o
 koja, ati ni ale ojo kejale-logun oju January ti
 odun yi, ati pe o si tun jeje fun u wipe, Gomina
 yio fi si ipo re pada, ki Arẹmọ-oba to de?

4. Lati igbati Bale ilu ti wa ni ipo Asoju, o
 ha ba Gomina Clifford so ohunkohun ri nipase
 Eleko? Igba melo ni o ba a so? Esi wo ni
 o si ri gba lodo Gomina?

5 (a.) Asoju ha ro, tabi ri i gbo fenren wipe,
 Gomina Clifford yio fi Eleko si ipo re pada, ki o
 to ma se ileri fun awon Oloye, ati awon Omo-
 oloye, ati pelu fun Eleko papa; jaisi, o kan memo
 atan won je ni?

(b.) Otito ha ni wipe, Bale ilu feran Ege
 People's Union ati Reform Club, o si korira The
 Nigerian National Democratic Party?!

6. Otito ha ni wipe, awon Oloye Onifila-fun-
 fun so fun Asoju ni akoto ti Arẹmọ-oba nbo wipe,
 nwon gbo pe Oloye Oḡanikoro ni o fe je ki o fi
 owo si Iwe-iyesi Arẹmọ-oba siwaju awon Oloye to
 ku, ati wipe on ni Asoju fe fun ni aye lati ki
 Arẹmọ-oba siwaju awon Oloye to ku; ati pelu
 wipe, idarudapo ni irufe nkan be yio mu wa, lati
 fi Oloye ehin patapata si iwaju "Oga" re?

7. Otito ha ni Asoju f'esi wipe, oro awon
 "gb'gbo" niyen; nitorina, ki nwon mase fi eti
 si i rara?

8. Otito ha ni wipe, Asoju so eyi lati fi fun
 won je ni, ati wipe oruko Oloye Oḡanikoro ni e
 siwaju ti awon "Oga" re ninu Iwe-iyesi, ati pelu
 wipe, on na ni a fun ni aye lati ki Arẹmọ-oba
 siwaju awon "Oga" re pelu?

9. Asoju ha mo, tabi ko mo wipe, abuku nla al on ta fun gbogbo ilu, lati fi Oloye Obanikoro siwaju Eletu ati Oluwa, ati wipe, ti ko ha si aiye Oyinbo, iru abuku be le da ija-igboro silẹ ni ilu?

10. Asoju ha mo wipe, ko nse Ijoba ni o dé Fila fun Obanikoro, ati wipe, nitorina, Ijoba ko le mo "Iya Oso ju Oso lo," ko le mo iyato larin awon Oloye, ahi eyiti awon Oloye papa ati ilu ba so fun u?

11. Asoju ha mo, tabi ko mo wipe, iwa buruku, iwa aidara ni, lati fi "Omo-ghin" se Asiwaju, lehin ti nwon ti kilẹ fun u tele; ko ha si tun mo wipe, irufe iwa be nge ilu ati awon Oloye ti a mojom fi abuku kan gbin Ijoba ni?

12. Asoju ha mo, tabi ko mo wipe, nigbati Ogbeni Henry Carr fi alaimo tabi arankan so fun Gomina Clifford ni akoko kan wipe, Obanikoro ni olori gbogbo awon Oloye, Ogbeni J. Bagan Benjamin ati Loya J. Egerton Shyngle ja a nikoro l'oku-k'oku, ati l'ese kanna, wipe, be ko rara?

13. Asoju ha ro wipe, "arin" ti Ogbeni Carr ko nipase awon Oloye, "ti ko jeun ana sun" ni o dara fun on lati ma ko?

14. Otito ha ni wipe, Asoju ko so ohunkohun fun awon Oloye nipase lilo Gomina Clifford, titi o fi ku oja ti yio lo; ati, bi o si ro wipe akoko ti o ye niyeun fun awon Oloye lati mo?

15. Otito ha ni wipe, agogo mokanla owuro *Thursday, May 7th*, ni Asoju to fun awon Oloye ni Iwe (*Initiation Cards*) lati wa si Awowó (*At Home*) ti nwon fe se fun Gomina Clifford ni ale ojo na gan?

16. Otito ha ni wipe, efe ni Asoju fi Iwe (*Initiation*) na fe awon Oloye; nitori o ni lati mo wipe ohun abuku patapata gba ni lati fun enikeni ni Iwe, ki a ma se se so ti awon Oloye, ni ojo gan ti nkan ti a pe won si na yio fe; papa, nigbati awon mekanna ni ilu ti ri Iwe ti nwoa gba lati bi ojo mefa tabi meje sehin?

17. Otito ha ni wipe, nigbati awon Dokita Qba ro wipe, aisan ti nwon so wipa; o wa ni ilu nigbana ko ni je ki Awowó (*At Home*) na fe mo fun Gomina. Asoju ko ranse lo so fun awon Oloye, nitoripe o nfe ki won se wahala lasan ni ale ojo Awowó na ti ko se mo?

18. Otito ha ni iwa aifunipe Asoju yi je ki diẹ ninu awon Oloye se wahala lasan lo si Ehingbeti ni ale ojo na ninu ofutu, ti o si je ki awon elomiran ninu won ran omọ won lo si *Glover Hall* lati wo bi enia ti nde ibe, ki nwon to ba ilekun *Glover Hall* ni titi gboningbonin?

19. Otito ha ni wipe, Asoju tun gb'oju-gb'aiya bere lowo awon Oloye lehinna wape, kil'o se ti nwon ko wa si *At Home* tabi Awowó ti Gomina Clifford, lehin ti Asoju papa ti mo wipe Awowó yi ko se se mo?

20. Asoju ko ha ro wipe awon Oloye ni inu nwon le bi, tabi o tile ro wipe "ara oko" (*Bushman*) ni won nitoto, nwon ko si mo ohunkohun o nje iwosi?

21. Otito ni Asoju ha so wipe awon Oloye ko se iranlowo kan fun Ijoba lati ojo ti on ti jaye Asoju, nitoripe nwon ko fo Egebe "Denu" ni nwon nse ni Ehingbeti?

22. Lehin ti gbogbo ipa ti awon Oloye ni lati le je ki alafia ati irepo wa ni ilu, lehin gbogbo suru ti nwon nmu larin gbogbo abuku ti Ijoba ni fun won, nipa gbige Obanikoro si iwaju won, ati ni ona miran: Asoju ha nfe ki awon Oloye gba ise Olopa-ode tabi Olopa-inu, tabi ise Soja ti nwon to le ran Ijoba lowo ni?

23. Agbara tabi ipa wo ni Ijoba fun awon Oloye wa, ipò pataki wo ni nwon fi won si ni ilu, elo ni Ijoba nni lori won l'odudu, elo ni Ijoba ni ntun ile won se, imeran wa ni Ijoba aba won gba ofun wo ni Ijoba ni lo won wo ki o to se, igbe melo ni Gomina pe won wa jeun ni ni Ijoba?

24. Nigbati Oloye Oluwa nlo si lu Oyinbo nijelo, tal' o sin i de ebute Ehingbeti ninu gbogbo awon Oyinbo onise Qba ti o wa ni ile yi? Nigbati o si pada de, tal' o pada re ninu gbogbo won?

25. Otito ha ni wipe, Asoju sa ipa titi lati jaye ija ti o wa larin awon Musulumi Eko, ati wipe ko le pari ija na, nitoripe awon Ijo Ali Balogun nni eyiti Oloye Obanikoro wa, ko jalejale lati gba Ali Ligali ni Lemomu gege bi idajo Kòtu Onidajo kan, ati ti Onidajo meta?

26. Otito ha ni Asoju so wipe Oloye Obanikoro nikan ni o nran Ijoba lowo?

27. Gege bi Oloye Obanikoro ti wa ninu Ijo Ali Balogun, ani Ijo ti o takonrongbon si idajo Kòtu Qba (*King*); konrongbon ti ko je ki alafia ati irepo wa larin awon Musulumi Eko, ni Oloye Obanikoro fi nran Ijoba lowo, tabi ona wo ni o nran Ijoba lowo, ati iru iranlowo wo ni o se fun Ijoba?

28. Nigbawo, lori oro wo, ati irufe iranlowo wo, ni Ijoba bere lowo awon Onifilafanfun iyoku ni nwon si ko lati ran Ijoba lowo gege bi Asoju ni wi?

29. Otito ha ni pe Asoju ranse pe awon Oloye ni agogo mewa owuro *Friday 22nd May* ni lo koja, lati wadi ohun ti o se ti awon Oloye ko wa sin Gomina, ati pe ninu Ipade na, ti Asoju ko bi pe won ni *Monkey*, (Qbo) ati *Ape* (Inokri) gege bi a ti ri i ka ninu *Eko Akete* ose to koja, o ha pe nwon ni *Bushmen*, ara oko, *good for nothing* fun "Ope aperun," *Liar* opuro, ati orisirisi oruko alusi miran gege bi irohin "Alafojusi" ninu iwe irohin *Lagos Weekly Record* ti *May 16-23*. Bi beke, Asoju ki yio ha ko bi oro ti ri gan sinu iwe fun ilu lati ka?

30. Major Birrel-Gray ha le bura pe on ko fi abuku kan enikeni ninu awon Oloye rara ninu Ipade na, tabi Mr. Jariogbe Tubi Akowe re le fi

għa ri pe enu on papa ko ngbon riri nighati
 Oga re fun awon Oloye niṣṣa?
 Otito ha ni pe Aṣoju ko Olopa jṣ sile re
 awon Oloye, otito ha si ni ewe pe, o ni
 gbogbo awon Oloye si fila, aṣi Eletu, Oluwa aṣi
 koro, pelu ihale pe bi beko, on yio je ki
 Olopa si fila na junu lori won?
 Otito ha ni pe awon Oloye si fila won gēgē
 Aṣoju 'Yojo na?
 Otito ha ni Aṣoju wipe on da awon Oloye
 nitoripe nwon ko wa ri Gomina Clifford
 Birrel Gray tabi "Alafajuri" to jihin sinu
 irohin Lagos Weekly Record tun fi iyeṣa na
 ni?

Gbogbo akan nwoniyi ni o ye ki Ijoba tabi
 Aṣoju je ki Ilu mo, a si taṣṣa pe, Ijoba yio te esi
 irohin won, *The Nigeria Gazette*, ati gbo-
 ṣo irohin to wa ni Ilu, ki a le mo bi ṣo ri ti
 ni.

"Nwon ni," "awon ni" paṣa; nitorina a nfe
 akoloro ṣo ninu iwe, a si taṣṣa pe, gṣiti o duro
 ni iduro Gomina (*The Officer Administering the
 Government of Nigeria*) fun wa niṣiṣi yio se eto
 sidi ṣo yi, ki yio si fi ohunkohun di awon Aṣoju
 wa meta ni Igbimo Ilu Legislative Council (*The
 selected members*) l'eti.

Oro ku l'ihin ni sisṣo; ṣugbon a si fe ki ibere wa
 melalelogbon yi ma ja ranin n'ile no.

Emi ni ti nyin nitoto,
 ATARI AJANAKU.

THE EDITOR'S OBSERVATORY.

Hark! The Spokesman's speaking.

The *Spokesman* is a new Monthly edited in America and
 is devoted to the interest of all Africans at home and
 abroad: in forwarding us a copy of the first Number, our
 friend and respected countryman Mr. Ladipo Solanke of
 The University College, London, very pertinently wrote
 to us, that "While men have already understood each
 other the world over by means of paper, why should we
 not too?" The indefatigable publicist also contributes a
 stirring Article under the caption of *Nigeria, Its Institutions
 and Customs* in its pages.

There is an artistic photograph of our young and rising
 lawyer, Mr. F. Oluwale Lucas on the frontispice.

Rates of subscriptions are as follows:—Six months 5s
 One year, 10s. post free; these may be sent The *Spokes-
 man* Publishing Co., 110, West 136th Street, New York
 City N.Y. Mr. Ladipo Solanke is the Foreign Correspond-
 ent of the paper in London.

Advance, St. Paul's.

The Fourth Parochial Anniversary of St. Paul's Bread-
 fruit Church was celebrated on Wednesday last, by public
 Meeting held in the school-room of the parish, when
 several Resolutions were read and adopted under the
 Chairmanship of Mr. H. Africanus Williams: Movers and
 Seconders being Mr. Magnus A. Williams, Mrs. Bernice
 Kester, Mr. O. Jobowu M.A., B.C.L., (Oxon), Mrs. A. E.

Norman-Williams, Mr. Nathaniel Sobanjo, Mr. Estan
 Omayembo; whilst Mr. E. A. Oloyede Bright, Hon. Secre-
 tary to the Parochial Committee, treated the audience to an
 exhaustive and masterly Report for the year.

The Archdeacon and other officers and members of the
 Church have our felicitations.

Are we down-hearted? Not a thousand times, Not!!

Although the elected members of our Sister Colony of
 Sierra Leone vainly left that port, for Bathurst, Gambia to
 attend the third Congress Meeting, notice of which was
 previously heralded in the press, but which was
 subsequently cancelled without these honourable men being
 apprised of the fact in time, yet, instead of being morose at
 the disappointment, they took the opportunity to get busy
 on the Congress Cause before their return home: says
The Sierra Leone Weekly News:—

RETURN OF CONGRESS DELEGATES.

The delegates from Sierra Leone, the Hon. E. S. Beeko
 Betts, Hon. H. C. Bankole Bright, and Hon. A. E. Tuboku-
 Metzger, to the Third Session of the National Congress of
 British West Africa to be held at Bathurst, Gambia who
 sailed for that port returned on the 27th instant. On the
 arrival of the delegates it was found out that the Sessions
 had been postponed but the delegates took the advantage
 of the opportunity to do propaganda work and addressed
 several public meetings. They had an interview with His
 Excellency the Governor, Captain Amrita, when they
 succeeded in obtaining the sympathy of His Excellency
 towards the movement. Suggestions for the reorganisation
 of the Gambia Committee were made and several leading
 public men who had not identified themselves with the
 movement were approached and their support obtained.
 The delegates, we learn, created a very favourable impres-
 sion in the Gambia and succeeded in placing the Gambia
 Committee on a firm basis. The delegates who were
 known by His Excellency to be members of the Sierra
 Leone Legislative Council had the honour of being invited
 to dinner by the Governor on Tuesday 12th instant to meet
 the members of the Legislative Council of the Gambia.

As Others see us!

A friend in writing us on a matter recently, very kindly
 referred to our paper as

x x x "your valuable and remarkable journal": the
 latter adjective viz:—"remarkable" strikes us as being
 remarkably frank, hence we offer to our friend no apology
 for italicising it.

Our 'Xander keeping fit like old Johnny Walker!

Our congratulations to the popular Medico Dr. Oganfola
 Sapara I.S.O. who attained his 64th birth-day, on
 Wednesday last. Many happy returns.

Elsewhere in this issue, is recorded the genial Doctor's
Who's Who.

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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"EKO AKETE" LAW REPORT.

[LATI OWO ATOLUGBOKUN.]

Ni ijo Tuesday ijo k'esan oju June 1925, niwaju Adajo M. L. Tew.

Sait No. 354/24.

RUFUS ADEKUNLE WRIGHT

VERSUS

KITOYI AJASA & JOSHUA BAGANDOH BENJAMIN

An account of the proceeds of sale of the under-mentioned properties sold by the late Felicia Ayodele Wright and the defendants situate at Ebute Meta and belonging to the Estate of the late Rufus Alexander Wright including the portion expropriated by the Government, Rents and Profits received in respect of the farmlands situate at Agege and known as Wrights' farm and for payments to the plaintiff of one-third share of all such sales and profits realised after taking of the said account.

II. Partition of the remaining of portion of the lands situate at Ebute Meta belonging to the Estate of the said Rufus Alexander Wright and the Wrights' farm situate at Agege as between the plaintiffs Layinka Agbebi (now deceased) nee Clarrisa Layinka Wright and Gladys Aypdele Wright. The defendants are sued as Executors of Felicia Ayodele Wright (deceased).

(From 15th March for 9th June)

Loya Olayinka Alakija lo wa fun Rufus Ade : Wright.

Loya Eric O. Moore lo wa fun Loya Kitoyi Ajasa.

Loya Alakija ni gbogbo isiro ti Akonta Ologbe Rufus Wright ni on ni fi o wa si idapo tabi ko si ara ko nkankan nipa ti Ologbe Felicia Wright ti Yaba ati ile Agege.

Adajo ni on fe isiro bi won ti ta nkan ni Ebute Meta. Owo hihaya ti Ebute Meta ati Yaba ti won gba, ile meji ti Agege ohun ti won ri gba oinu re, se ile Yaba ti Ijoba gba yi ti eniti o pe ejo ni ipin ninu re.

Loya Alakija ni ki se eyiti Ijoba sese gba ni sugbon eyiti Ijoba ti gba ri nipa Oja Sango (Sango Market) owo na je £1,691.

Adajo ni Loya Moore igbawo ni e ma le pari Akonta yi ti o si ma de Kotu.

Moore ni ki Adajo fun awon ni ose meji. Adajo ni on fi ejo yi si ijo Tuesday ogbon oju oju June 1925.

Irohin oju Gausan ni Ibadan niwaju Adajo M. L. Tew ni ijo Tuesday ijo kerindilogbon oju May 1925.

1. REX VERSUS J. J. SHOGBOLA
2. " " GABRIEL ODUNLADE
3. " " H. L. JUSTUS

SUITS.

1. STEPHEN D. COSTA VERSUS J. D. AKINTUNDE
2. J. D. AKINTUNDE VERSUS STEPHEN D. COSTA

APPEAL.

Ejo eni kinni J. J. Shogbola di Assizes miran. Ejo enikeji Gabriel Odunlade di Assizes miran. Ejo enikeja H. L. Justus fun esun meji ti ijoba si on ati pe o si ose odun meji ti ewon ti won ju si ko ti pari, Adajo ni on fi si ewon oju merin meji fun esun kankan (To run concurrently) lehin o ba pari Odun meji re tan ni ko bere si titun re. Ejo ti Stephen, D. Costa pe ati eyiti J. D. Akintunde pe Stephen D. Costa di oju miran oju re. Ejo ti J. J. Shogbola Loya Shyngle ati Sogbo lo wa fun.

Ejo ti Gabriel Odunlade Loya Shyngle Thompson ati Adekunle Wright lo wa fun.

Ejo ti J. D. Akintunde pe Costa ati Eyiti Costa pe Akintunde Loya Adekunle Wright lo wa fun gbogbo re.

Ni ijo Wednesday ijo ketadilogbon oju May 1925, ni Adajo ja konko mi Odaran H. L. Justus tan. Eyi yi ni ipari irohin oju Gausan ni Ibadan.

Oyez ! Oyez ! Oyez ! Assizes holden at Ibadan for the month of May is now closed. God save the King!

Abọ re o,

ATOLUGBOKUN

[Copyright]

MAN OF THE WEEK.

SAPARA OGUTOLA F.S.O. etc.

Practitioner Medical, born in Sierra Leone 9th June 1861, aged 64, educated Buxton and Model Day school, and latterly in the Wesleyan Boy's High School of that place 1874; removed to Lagos and attended the C. M. S. Grammar School, 1876; became a "Printer's devil" i. e. apprentice printer in the Government Printing Office 1878. Joined the Colonial Hospital as an unpaid apprentice, 1883; opened a Dispensary in the Gold Coast 1885. Studied medicine in Europe 1887; entered the Government Service 1890; studied the spread of Small-pox among the native Small-pox washers and published an elaborate report of his findings thereon 1897; is a great authority on Midwifery; is a fellow of The Royal Institute of Public Health; is an advocate of native dress reform. Is opposed to the system in vogue in the payment of dowry by a would-be husband to the parents or family of that husband's bride-elect; has visited Europe on more than one occasion, created F.S.O. by H. M. the King 1923; was made hon. consulting Physician by H. H. the Alake 1923; created the Bapemsi i. e. Head of Yoruba Physicians by H. H. The Owa 1923.

Address Sapara House 41, Broad Street Lagos

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



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Mentholatum

Mentholatum has been manufactured for 35
years and is known throughout the world as a
medicine of great value for Colds, Sore Throat,
Headache, Scalp Troubles and all skin ailments.

Preachers for To-morrow.

AWON ONIWASU OLA.

ROMAN CATHOLIC (HOLY CROSS)

Masses will be sung by Priests appointed.

Awon Paddi ti a yan yio se Isin ni gbogbo akoko wonyi. (MORNING)

Masses Isin Arọ,

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 (Lafajai.)

MORNING, 7-8 8.30-9.30

EVENING, 5.45-6.30

ANGLICAN

Time. Preacher.

9 a.m. Christ Church, The Bishop of Lagos

6.30 p.m. do. The Vicar

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

6.30 p.m. do. The Curate

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

6.30 p.m. do. do.

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

Rev. S. V. Latunde

9 a.m. 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. A. N. Cole

7 p.m. do. do.

10.30 a.m. Ereko Rev. J. Allen Angus

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

10.30 a.m. Olowogbowo Rev. E. E. Williams

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

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

7 p.m. do. Bro. C. W. Faulkner-Shaw

Williams' Memorial (Wesleyan) Ebute Meta

10.30 a.m. Rev. L. R. Potts-Johnson

7 p.m. Bro. A. T. Coker

AFRICAN

9 a.m. Jehovah Shalom Rev. J. F. Ogunko

6.30 p.m. do. do.

9 a.m. Christ Church (Ebute Meta)

Bro. A. M. Williams

6 p.m. do. Bro. J. A. Lalaye

9 a.m. Bethel Rev. Abovade Cole

6.30 p.m. do. Rev. J. Shotay Williams

9 a.m. Zion

6.30 p.m. do.

9 a.m. Salem Church (Ebute Meta)

Bro. W. A. Adesola

6.30 p.m. do. Bro. Ade Olugbile

9 a.m. Bethlehem Church (Ebute Meta)

Rev. N. T. Williams

do. Bro. B. A. Benjamin

10 a.m. African Methodist Bro. S. A. Fatahin

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

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

6 p.m.

ISHOLARIAN.

7.30 a.m. Ilupesi The Founder

7 p.m. do. Asst. Supt. F. Fajeyi

ST. STEPHEN'S (EPHEDO)

9 a.m. & 4 p.m. Rev. Patriarch J. G. Campbell

AHMADIA (ISLAM.)

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

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

(Central Mosque, Aroloya Street.)

ZION CONGREGATIONAL

9 a.m. Kakawa St. Locum Tenens

7 p.m. do. do.

SALVATION ARMY

10 a.m. Glover Memorial Hall

Capt. Jones and the cadets.

7 p.m. do.

CHURCH OF GOD

10 a.m. 22 Odunlami Street, Breaking Bread

7.30 p.m. Open Air Service at Campbell Square

J. P. A. Taylor

UNITARIAN

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

6.30 p.m. do. 21, Williams Street.

AFRICAN FAITHIST KOSMON

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

IGBE L'OWO WA.

EKO.

Bi dawd Ekuwo, Epo ati Cocoa ti kusi bi
ose yi leyi:—

EKURO

£15 15 0 fun ton kan.

EPO.

£26 fun ton kan.

COCOA.

£28—£30 fun ton kan.

KANO.

GROUND NUT.

£13 15 fun ton kan.

J. C. VAUGHAN

Ti Ile-Oja Sheffield ni Ita Kakawa ati Ile-Oja
"Excelsior" ni Ita Agarawo, ni oniruru awon ohun
dipe fun tita ni owo opo-ku-oyoku.

O ti ngowo Irin Ise lori-irisi lati adota odun
abin titi di oai.

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

OJKO tita wa ni owo po o.

Ero ya wa ra

ADEBOYE SOLANKE Oni-owo
"Gbabigede" ata Panu-kikole ati kikan-
eko, Ise lori-irisi, Koko-ko (Ijika) t'ilekun
ati Apoti lori-irisi, Atupa fifalowo, Simenti,
Oda lori-irisi ati Epo-oda, Fikifiki, Okun ero,
ati Ojan, ati Pakun ti Awo-eja lori-irisi,
Awo ti awon Aganyin fi nko Eja-sawa
lokun ati Eja Abomafu, ni Sobu re
ni No. 4, Idunmagbo Street, (Lebute
Olowu) ati ni No. 19, Moloney Bridge
Street, (Anikantam) l'Eko.

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

Owo Oja re fanimora. E lo ra tiyin albe

Coffins to suit your Taste.

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