

EKO AKETE.

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

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OYINBO **J. F. SICK**

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

A je Ajirera ninu dwo Ileke, oriṣiṣi Ileke woyi wa ni tita:—

Ileke Oyinbo, Ileke Rubber, Ileke Olomi Waji, Ileke Onikeke, Ileke Elejo, Ileke Ayirin, Ileke Oniwörd ati Fadaka, Ileke Kerewu, Ileke Jöj, Ileke Olokuta, Ileke Oloruka, Ileke Eleranko, Ileke Didan Yinriyinrin, Ileke Meremere, Ileke Mojokun, Ileke Adumädan.

E wa wo Ile oja wa; A ni nkan woyi fun tita:—

Ikoko Taba Onigi, Jigi, Aṣo Aran, Ero Agbado, Ite, Oti Elewuro (Beer) ati Eleso Ajära (Wine), Awon Onje Ipanu, Aṣo Is'oso, Ero Ere Omode, Ohun Oso, Abela (Candles) ati egbagbeje oja miran.

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

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GBOHUN-GBOHUN.

ENIA SORO, OMỌ ARAIVE OGUN!

Bi e ba je pe otito ni Bale Ilu range lo pe awon isori-isori ninu awon Jaama ti Ilu lati wa lowo si lwe-iyesi ti Ijoba npete ati fun Arẹmọ lojo me-adial-ogun oni, ti awon isori-isori si "da pa henren" je Ilati je pe awon fi ete awon Asoju Ilu ti awon isori wonyi pelu awon elo iran ni ila yi yan si Igbinjo Agofin O-a, yo je ohun ti o buru tepe; lona kinni, awon isori-isori na ta abuku fun awon "Shynule, Moore ati Jones" lona ekeji awon "Shyngle, Moore ati Jones" ko je fi ignakan ko fun won lati ma lo fi gwo si irufe iwe be. Lona keta gbe, pipe ti a gbo pe Bale Ilu pe won leni tere eji tere be, papa nigbati Ilu ni Asoju meta, fere mu ni fura pe "Awo wa ninu oro na" gurbon gesebi a ti so nisaju, a ko mo bi gasikiya l'eyi gurbon "oro ikokoko ni guangba lo mbo" bi o ti wu ko pe to.

O KU ORIFRE-OMỌ QWA N'LES!

A ba Dokita John Akidele Caulcrick yo fun bibi ti o bo ni Monday ose yi, ni Kolu Olopa ninu ejo ti Ijoba mba to pe o npete ati ta *Certificate* ti awon eji alaisan kan ti Dokita na nwo ti o si dalasi fun won ni ponwun marun gile marun lati fi han Akwe to olun won ni we is aku.

A gbo pe Loya ti Olorun fi jinki re pe ki o ba bo ninu ewu ejo na ni Loya E. J. Alex Taylor Egun-bi-ete. A so pe Loya wa yi to ra ni aim ye pon laro ojo na nigbati o nhan iyagbo mo Kolu nipa awowo-m'ese esun ti a fi sun u na.

A-njewe otu, ti a ba nge gega otu ki a mu ti Aayin kuro; ti a ba nwa Loya-ogun

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E fi owo ati Letter range ni Editor.

ni la ti n'ohun bi enia, a ko le ka eni mejji ki a to d-ruko E. "Jupiter" Ighin J. Egerton Shyngle Olopa, Kiniun Kolu.

KAI, OGBENI LUMPKIN GBELE GB'QFA

L.A. K'OGUN?

ORO-O-O-O-O BABA O III

Ha, ha, ha, ni ope enia se niwon agogo marun agale Tuesday ose yi 28, Broad Street, Ile Aniyani, nigbatu ti omokunria Ijoba kan ar-nso labe Ogbeni S. Walton Lumpkin ti o adulo yanyan pelu agede-gbe; win ni awon ero gbale, ti fere Olopa nfun bi mafun, eyiti a nwi yi ti pe, okunrin yi ti a so fun ni pe oruko re nje Okunyiga yo agida si oza re; o ni ki on be lori lek-nsoso, pelope iyan ju eye fun ti o si lowo gba; so-dodo ejo lowo oga mu ki okunrin yi di mimu kitikiti, tere o di wo ni Sabu awon Olopa.

A gbo pe okunrin yi ti wa labe Ogbeni Lumpkin fun won odun metalelogun gbako, a ko si mo ohun ti o mu sababi yi wa.

Ki Baba magai la Ogbeni Lumpkin na, ki o si je ki oju okunrin yi wa le.

AREMO QBA MA NPALÉ IBI MO, ORISA
MA JE 'A T'ENU MI GBO!

Dansaki Arẹmọ Qba King tawa, gbe'raso ni Ilu Oyinbo lori nnu Oso ogun ti a npe ni *H.M.S. Repulse*. Kia to ri ojo melokan si, Jugun nra yio ti di aruke-ariyo gbogbo Ilu to wa labe Asia Qba King, ohun to sele lat Gambé titi de Nigeria, kiku-sile ku sode ti gbogbo Ijoba ilu wonyi nge la'oko yi—papa Ijoba wa nibi ti di Atari Ajanaku ti ki se'enu onode.

Ki baba mu ori o Ojboat wa na ba ni Palafia, Aye

ASANI OMO BABA OJOGUN
È KU OWO!

A ọpẹ ọwọ Ogbeni wa J. A. Asani ti Williams Street, Oloyaya okorin, fun pali meremere iṣe ẹyọ ile kan ti o fi jin wa laipe.

Ki "Orire" ti a kọ sinu pali yi maṣani wa fun olukuluku wa karikari.

A a a a-min!!!

IGBAYI L'ARO ARUGBO NKỌ 'GBA!!!

A gbọ pe Alli Balogun npete lati kọ Moṣalaṣi ti wọn si apa ile rẹ ni Victoria Road.

Gasikiya ba yana bi ede Hausa, oṣo Olorun ko mu 'ja wa; ẹgbọn ohun ti a fẹ mo niḅe nipe, Moṣalaṣi Jimọ miran leyi yio jẹ bi? Tabi Moṣalaṣi bi ti Baba ká? Tabi Moṣalaṣi ti Alufa Gabo?

BABA A YA 'MO O!

Awọn omọ ati iyekan Ogbeni Andre Salako to ferigbaṣọ ni Aguch ni oṣo 30 oṣu December to kọja tun keriri nipa titun baba na sin, ni Campbell Street, ni oṣo 21 oṣu yi.

Oruko awọn ara wa anawo-bi-ẹlẹda na ni wọnyi:—

Mesdames C. A. Solomon, S. O. George, P. S. Andre, E. A. Harding, C. Medino, Misses V. O. Andre, A. O. Faro, Ayo Labinjo, Florence F. Vincent, Binutu Brown, G. Brown, Peju West.

OSA KI JA RIRI K'A WA RIRI!

A gbọ pe diẹ ninu awọn isori-isori Iyafin wa niḅu lo sọdọ Balẹ nipasẹ orafi Eleko ni Tuesday oṣe vi, ẹgbọn nigbati nwon ri Ẹkun ni buba, a gbọ pe nwon tun bi rẹhin fun igba miran.

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!

UNITARIAN CHRISTIAN CHURCH.

REPORT OF A PUBLIC MEETING HELD AT THE GLOVER MEMORIAL HALL (COMMITTEE ROOM) ON FRIDAY THE 20TH MARCH, 1925.

The doors of the Hall were thrown open to the Public at 7.30 p.m. prompt, and the first to enter was Dr. O. Sapara, I.S.O. and within 15 minutes thereafter the room was almost full to the brim, and by 8 o'clock, as "all things were ready" and there were scarcely any more seats available, after about 150 persons had taken their places, the SPEAKER, to wit, Prof. Deniga, like the proverbial Bridegroom, stepped forward, and the proceedings commenced.

2. The Secretary's easy duty of formally introducing the already well-known and highly respected Chairman of the occasion was discharged without tears, and in a few minutes Dr. Sapara, I.S.O., assuming his seat, and the control of the deliberations of the night, called upon Prof. Deniga, the Speaker, to discharge his obligations. Among those seated near the Chairman are Miss N. Olayinka Thomas, Messrs Decker and E. A. Adegun.

3. In the flowing style of the practised Orator, the learned Professor recounted to the remarkably attentive and apparently interested audience brief history of Unitarianism past and present, the troubles and trials it encountered in its early attempts to gain a footing in England and elsewhere, and the victory it eventually achieved in those places, where men and women highly distinguished in different walks of life may now be counted by thousands among the firm believers and staunch supporters of the Unitarian Christianity—the religion of Light and Reason.

After pointing out the honest truth and advantages underlying Unitarian doctrines he exhorted the audience to ponder the matter well in their minds and to cast their lot with the newly organized Unitarian Christian Church, whose members hold their meetings regularly at Arapa Hall (Ipo Ipo) opposite the "Eko Akete" Offices at 5 p.m. every Sunday, or to communicate with the Secretary, care "Eko Akete" Offices, 22 & 24, Williams Street, Lagos.

4. The Secretary, in support of the SPEAKER, read an English Unitarian Tract entitled "A Plea for UNITARIAN CHRISTIANITY" showing the doctrines believed or disbelieved by Unitarians, and the lines upon which the local Organization proposes to work as far as possible.

5. The Chairman then arose and gave an impressive Address, telling the audience how he, a born Wesleyan and Trinitarian, had since the year 1889 become a Unitarian; how, while in England, he was acquainted with the various religious denominations there, and after fully considering the theories and practices of their adherents, he would have returned home to Nigeria a Mohammedan, but for the fortunate contact he had with Unitarianism as advocated and practised in that Country (England). After a few enlightening anecdotes connected with the religion, he resumed his seat, and threw the subject open for discussion.

6. The audience consisting of persons from different religious denominations in Lagos, for a time, seemed agitated, bound, and thereafter a spirit of "Cæcilia's Ignorantia" seemed to prevail; one after the other questions were put and answered to the satisfaction of the enquirers; and the beauty of the Chairman's knowledge of Theology and personal experience was displayed to the great and pleasant surprise of the audience, so much so that a gentleman there arose and made an open confession of the fact: and it is noteworthy that no individual found it necessary to ask a question twice on any point to which an answer had been given.

7. In the course of the discussion a gentleman—not an Isholarian—asked the question why there has been a necessity for organizing a new Unitarian Church when, as he thought, one was already in existence in Lagos:

The answers given to this gentleman were as follows —

- (a) That at the beginning of the first Unitarian movement in Lagos, the Unitarian doctrine, to wit, the "Universal Brotherhood of Man" was the word; and though Mr. Ishola was then looked upon as the Leader or Founder, there was no "ISHOLAISM" or "ISHOLARIAN" something uplifted to bar its progress.
- (b) That not very long afterwards Mr. Ishola began to evolve and to introduce certain novel ideas and to make certain deviations from the original lines which were generally considered as restricting the national or universal character of the Church and transforming her into a private concern.
- (c) That acting under certain prerogative which he himself had assigned unto himself, he had proceeded to give to the Church varieties of Names, some of which i.e. the last three are ridiculous selfish, completely obliterating the real object or doctrine by which a good number of the members were attracted or induced to join; viz:—
- (i) The Universal Brotherhood of Man
 - (ii) The African Unitarian Church
 - (iii) The Brotherhood Christian Church
 - (iv) The Church of the Brotherhood
 - (v) The Brotherhood
 - (vi) The ISHOLARIAN Church of the Brotherhood
 - (vii) The Brotherhood Congregation of Africa (Isholarian Temple)
 - (viii) The Isholarian Brotherhood.
- (d) That though these were more or less tolerable or tolerated, the last straw that breaks the camel's back was inserted when he declared in spite of all remonstrances, that the religion, hitherto known as "Unitarian Christianity" shall thenceforth be known as "ISHOLAISM".
- (e) That this being the case the necessity for a new Organisation of the Unitarian Christian Church must be clear.

8. At 10.15 p.m., the Chairman declared the meeting closed; but a certain gentleman (Mr. Decker) who had been watching the proceedings with great interest, obtained permission to say a few words of encouragement, and after this had been done, the meeting was dispersed in the most orderly manner.

J. ROŠIJI TURTON

Secretary, Unitarian Christian Church, Lagos;

IRANTI.

Ni iranti iya mi owo

Mrs. Juliana B. Milton,

Eniti o simi ninu Oluwa ni ogbon ojo Oshu
March, 1920.

Ma sun lo Olufe sa ma simi
F'ori re le aiya Olugbala
A fe o, sugbon Jesu fe o ju
O di owuro o'

ALICIA B. MORRIS.

ORO KOKO NIGBANGBA LO NBO.

[Lati owo AKIRIMANU.]

Si Oni'we irohin "Eko Akete."

Mo beru fo ji o,

Hunuhunu pe awon kan ni oru boju lo ba, Oyinbo onipo nla kan ninu ise Oba nipa oro Eleko nta wa leti pupu; nigbati a gbo pe awon omo oye sa ara won jo lati ma se asaro pataki fun ire ilu Eko yi inu emi *Akirimanu* dun pupu mo si ni ero pe sukenti ti lakaiye re ba pe inu re yio dun baktanna. Ki a to tu perepere a o pasamo awon iru ajo bayi ti awon omo oye ti se lekan ni igboro Eko yi ri, ni akoko ti gbonmisi omi oto nipa oro Eleko niwaju Ogagan H. C. Moorehouse nipa pe awon ti ri omo oye fun Iga Iduganran ti won fi mu Olufe abikehin omo Oba Dosumu lo fihan eyi ni omo Oba kan ti gbogbo ilu mo ni "omo Oba Onileke;" misinsinyi parapo mo awon omo ibiga ti baba won ti ma ndi mo Keke Oba Dosumu l'ihin ri, sugbon aschinwa aschinwo egun Iga bori ete won gbogbo. Ni asiko yi ewe ti gbogbo ilu nfoja si ona nipa oro Eleko o ha ye ki a ma gbo pe okan ninu awon omo oye yi ni oru boju lo spo Oyinbo onipo nla kan lati lo so fun pe awon ti ri omo oye miran, ati pe bi l'oba ba ti mura lati yan enia sinu Iga Iduganran, beni nigbakugba ti gbogbo won ba pejo okunrin a mu inu se ika mu ode se otito yi ma nba won damoran pe bawo ni a o ti se ti Gomina wa yi si pelu Oba wa Eleko, sugbon Kete ti awon egbe re bati lo ero buburu a si yo si okan re. Ni akoko yi tagba tomole lo ngbadura fun ile Dosumu ki Oba wa le tumo bo si ode pelu ola ati iyi re; bi o ti je pe ki se didun inu wa lati daruko enia pato, a ni ireti re ot'egemuyeg agbalagba yi yio mo ninu okan re pe aye ti ri on ati pe iran Obo lo nshan logun Enyin omo oye eranti pe bi ati se oni ni a o se ola, nitorina egan Eleko ko ye nyin o.

A O MA WO, NI AJA NGBO.

Ohun ti o mu wa pa owe yi nipe o je ohun iya- lenu pupu fun tagba tomole lati ka eto ti Gomina wa se nipa ti Aramo-Oba Ilu Oyinbo ti gbogbo wa ureti nihin ni koi pe yi papa lati ri pe ko tile ka wa kun enia kankan lati ori awon Olofa titi kan makunu (from the *Honourables to the poorest*) beni kise awon enia funfun ti Gomina wa sa kun inu iwe yi ni Aramo yi fe wa ri, l'ihin ti Gomina ti ta abuku fun igboro Eko yi tan bi enipe ija kan pataki wa ni arin awa pelu re lo wa sese nso pe Aramo-Oba to nbo le yi eto na pada, ewo wa ni ege to nye wa, dajudaju gbogbo wa ni Gomina ta abuku fun ki a tile wipe on pelu enia kan nja, ewo ni ti gbogbo ilu, benani a tun gbo pe awon adagba ma danu tun ni pejo sile oloya kan lati gbero

ati fi Oloye kan ropo Eleko ni ojo ti Arẹmọ-Oba ha de sihin, aye re o.

Awon aḅalagha lo nḅi lowe pe " A nḅe aye lo ngbe, a ki ḅe erun lo ngbe beḅge ni orḅ awon obifeje ilu wa ti si akol o yi, nḅun ti Oḅ;ran ko ḅe daḅudaju enia ko le ḅe bawo ni vio ti dun to bi Arẹmọ-Oba ha de ti awon alairuna ba ti Oloye ḅiḅaju lo sodo ḅe lati ḅe. C.M.G fun ti Olorun si dake to nwo benti ḅe ko ni lo iḅi jia, bi lowe wa, a o ma wo ni aja nḅo, ḅogbo, wa lo mo pe omḅo to ni iya on ko ni sun on papa ko ni fi oju ba erun.

IIYA OLOGUN DIDU INU ADO.

ḅogbo eyi ti *Eko Akete* niḅo dudu patapata nipa oḅe ḅhin ti awon obirin miran ma fi uje ara won ni iḅu ḅeḅe bi iwe re ti oju keriḅa oḅu yi (24th March) ḅugbon yio ḅe ohun iyana fun tagba toḅode wa, papa lrin awon oḅuḅugbo lati ḅo pe obirin kan ḅm oḅuḅuraw eni a bi re ni aḅugbo kan to a re iḅi Boju-boju-oḅu Ni ojo karun oḅu January (5/1-25) edun yi, ḅholohun aḅo de si arin obirin oḅetu dudu ma ado yi pelu oḅo re ni aḅugbo kan niḅu o ḅe iyaḅun fun wa lati ḅo lati ena oḅo pe iwa werewere obirin yi pḅotobe ti on ti ḅi si inu adura pe ki Olorun ma ḅai ti jade koro inu ile on.

Lḅhin igbati ḅogbo enia wa bere si ḅe oḅo yi nigbana lo wa si pe ḅurabo ḅe ḅin dara, ḅugbon nkankan wa niḅe iḅen ni ti ado meje ti on se alabapade ninu anoti obirin yi pelu iwe oḅo ḅe keḅeḅe loju on. Lḅ fa gaa lati obirin Kiriyu loḅun iya aḅin lori yi wa so ḅogbo re di awuraju toḅe ti ḅogbo enia fi nḅe ha za ye ḅin obirin Kiriyu re pelu ti oḅo re ti iḅe fun oḅo yi, nḅe iwa agaba-ḅeḅe meḅe loḅo re; ḅogbo wa lo mope ti oḅo ha di orḅ iḅin oḅakalulu ni lati ma a oḅu ara re. Ara le ni ti yara nere si ko ḅru re ki opolopo enia ma ba ḅho aḅiri re. Ohun ti a ḅe fihan ni iwa awon ḅm obirin wa to ni oḅu aḅ iḅe dudu imale ko ara won lati le gaa oḅo luebatan lori eyi ti awon papa mope kḅe ere kan ninu re.

A ḅo pe iya obirin yi ḅa si aye toḅe ti oḅonrin miran ti ni aya lḅi ma ranḅe fun ni ile oḅo yi lati ile iya oḅi yi, benti eyi ḅe iyaḅu nḅa fun wa ḅugbo nigbana ḅo pe iya yi p pa bi ḅni pakuro ti ni baba on aḅiri yi aḅe fun oḅu. meḅidlogun lo ni oḅo miran oḅo to wa sokan wa nigbana ni pe ewe ti eraḅ ba ja ḅe ni omḅo re yio je.

Enyin oḅonobirin Kiriyu ti iwa ninu nranḅe pe ninu lati ile oḅo ninu lḅo wa pade oḅunrin miran, ḅe lo ḅe meḅo-meḅo nito ipe bi oḅo te ba bo iru mo enia loḅo gran bi nyan o. Na akoko ti oḅonobirin yi wa ni oḅo oḅu re yi (£3, 20, 0) pḅu meḅa aḅo oḅu re lo ja fun oḅu; onje lai ka awon ninu ipe pe pe miran ti aḅo nḅin ja re siḅo ḅugbon aḅin iḅi oḅu iḅe lḅe re; ati pe iḅe re si iḅe onigba eḅere, tani ko mo pe iḅe oḅi patapata

ni ḅogbo nkan wonyi je. Eyiḅi oḅobirin yi iḅa fi wa awon ag alagbi ki nwon ti ḅe ḅo oro ma, iḅokuro ni a ḅo ti obirin yi niḅo kakiri bi ḅe papa si awon eḅeḅe oḅo re ḅe oḅu ko-ro lo je ki toḅe toḅo ni meḅa oḅun dudu inu ado yi. Lḅhin ti obirin oḅun yi jade tan, aḅun fi inu fink lati wa boya yio ḅe iḅun iwaḅa iaka ḅe ḅe si obirin yi ngbe iḅu ḅe iḅu iḅu, ti o si mba awon oḅunokunri ḅe iḅe eḅeḅe alai nifaya, alai loḅu ni a nḅo lḅin re.

Enyin obirin wa, eḅowo ḅe fi eyi ko oḅon ki oḅete ma ba to iru mo yin loḅo, ki oḅo lḅan ni. Aḅo re o.

Eni ni tinyin nitoto,
AKIRIMANU.

This, That, and The Other.
By an Old Crow.

As others see us!

"An Old Crow" seen by "Dr." Adedeh Ishola in "A God-sent Messenger to prepare the way for the Brotherhood Religion"

Apropos of my comment on the Brotherhood (Unitarian) Church which appeared in the last issue, a friend has kindly placed in my hands a pamphlet entitled "A general Outline of the Brotherhood Religion by Dr. Adedeh Ishola," meaning thereby to give me a deeper insight into the Brotherhood Church organisation.

The first page I opened happened to be page 3 where I discovered a whole sale reproduction of my contribution which appeared in the issue of this paper for November 8, 1924. Below the reproduction I read the following comments:

"The opportune appearance of this article in the columns of both the English and the African papers, at a time like this is not, in our opinion, a mere coincidence which is accidental, but it has come as a God-sent Messenger to prepare the minds of all people for the Gospel of the Brotherhood which ushered in the dawn of a new era in religion."

Nothing can be as wrong as the statement that the article appeared in the columns of the English and the African papers; as the contribution was written exclusively for Eko Akete and has never appeared in any English paper. What perhaps confuses the "Dr." is the fact that the first paragraph of the article (not the whole) which was clearly put within inverted commas was

quoted from an English paper and the rest was purely original to *Eko Akete* (see the issue for 3/11/24.)

HIS OWN STORY.

Let us now come to the pamphlet and incidentally to the "Dr's" own story. I had often thought that the adoption of the name *Isholaism* as synonymous to the *Brotherhood Congregation* or to *Unitarianism* is nothing short of *crass self-advertisement and idolised individualism*. When I got this pamphlet and went through it I cannot but confirm my opinion.

Human being is a scheming animal. No sooner he attains a distinction long sought for than he looks impatiently for a *higher* object which is a rule, entails a fresh difficulty,—thus he leaves to himself no margin for rest and contentment. To-day finds him a devoted Disciple of Jesus Christ; tomorrow an aspirant to the very pedestal of Christ himself and the day after he deifies himself beyond all expectations and off and on like that, *he ultimately sits enthroned in the fool's Paradise*. There, of course, sensible people will leave him in an undisputable sway.

Let us hear the Olulana's own *ipissima verba*, he says:—

"*Isholaism* is the derisory name given to this religion from the incipient stage by the adherents of popular Christianity; but God has recognised that name and has clothed it, with the result that the *brotherhood* (which is the original name given by the Founder) and *Isholaism* (which is the derisory name given by detractors) have now become synonymous terms, and are therefore interchangeable at will."

What I rather would like to hear is a proof that this strange name is approved of by all the principal members of the congregation.

Any way, now that the goose that lays the golden eggs has been killed, let us look forward to a display of sobriety and less of individualistic pretensions as well as dogmatic (if not despotic) declarations!!!

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ŞABU J. A. SULE—OLOGBE

A fe ki awon oṣe ati onibara Ologbe J. A. Sule ti Eko ati ni Idaleṣu mo wipe a fe Şabu re fun oja titi, a si din owo oja na si po fe.

Irin iṣe kafintu, ti aṣaṣeṣe ati nkan bi aṣadangodo, apiti, posu ati obun oṣe oniruru obun ti a ko le daruko tan: ya wa wo tire ki won to ra tan ma je ki oṣeṣe ki o.

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EKO AKETE

EKO, SATURDAY, MARCH, 28, 1925.

È KU EWU QDUN !

Ede bi iru eyi ni a lo ni oni lati fi ki gbogbo Ègbè Congress ni ilẹ̀ yi, Ilu Aganyi, Saro ati Gambe nipati Ajodun Èkarun ti Ègbè na eyiti o sele ninu oju yi; bi omode meji nairo kẹ̀kẹ̀rẹ̀ odun marun egbe na si dun ba wa lori ilẹ̀ alaye, a yin Qba Ogo.

Tal le mo pe ina ti o njo reu-reu nijelo nigbati awon Ogbeni Casley Hayford Olola ata Gold coast, ati Dokita tiwa, Dokita Akinwande Savage se se da ina egbe na, le di chun ti yio ma jo bulabula titi di oni oloni ?

Akoko kan ha ko ni Gomina Agba wa nibi ko te ri imi egbe yi ni atan ni odun 1920 ? Ojo ko-bi-kun-gbe wo ni ko so tan nigbana lati so egbe yi ni ru ? Fun igba die, are ko ha mu awon omo egbe bi ?

Ewo ni ko to ro nibe, ti pipezan awon ti a ran lo si Ilu Accra ni ojo keje (Sunday) oju March ni odun 1920 lati lo soju Nigeria nibi ni ko to ro ni ? Tabi ti isokuso ti okan ninu awon Iwe-irohin wa nibi ? Ni akoko kan Iwe-irohin ti a nperi yi ko ha di "woli" osangangan nipa sisọ "asotẹ" pe Ègbè Congress ti ilẹ̀ yi yio di ohun igbagbe bi oju ba gori oju ? Sugbon a dupẹ gidigidi pe "asotẹ" "woli eke" na ti pada si i ni aya, nitori bi o tilẹ̀ je pe Iwe-irohin na mba Gomina Agba je ajagba bi ti Konkọ nigbana, papa nigbati a ran se si Oluwa (Oloye eyiti o mbe ni Ilu Oyinbo (England) nigbana fun oju ilẹ̀ re pelu Ogbeni J. Egerton Shyngle pe ki nwon se oju Nigeria lahun pelu awon Ijiami Member Ègbè na ti nwon nse oju ilu tiwon, awon bi T. Hurton Mills Olola, Loya, Casely Hayford Olola, Loya, Dokita Bankole Bright, E. F. Small ati D. Jones a si mo ise gudugudu meje ti awon Bokinni wonyi se fun gbogbo ilu to wa labẹ Asia Qba King, ni Ilu Oyinbo lakoko

yi; bawo ni ko ti ye awa ara Nigeria to nigbana, nigbati od di "Duke" Oluwa ati "Loya Jiga" se oju wa ni Ilu Qba, ti Ogbeni Herbert Macaulay, Kiniun Onibudo, si je Akoye "Duke" wa yi ? Bi ise Oluwa ti ri nu u. Abo inunibini ti Ègbèrun Ègbè Reformed Club se si Ègbè yi da loni ?

A si dupe lakotun fun awon awon Ogbeni E. M. E. Agbebi Loya, A. Latunde Johnson Loya, ati E. Akinola Franklin Loya ti nwon je "sogunro" Èka Ègbè Congress ti ilẹ̀ yi ni akoko isinsinyi lehin igbati Alufa Apostle Ijaoye ti ise Oluwa nipa titun fe ina Èka Ègbè na jo.

Ti a ba wo rere die ti awon Ègbè yi ti mu wa ba wa—papa niti rere bi anfani yiyin Asoju si Igbimo Ijoba, eyiti a se ni oju September ni odun 1923, ohun ti ko omo lowo wa ni ori ri, ki a si tun wo ti Idajo Apili ti o mbe nisinsinyi, eyini ni pe Adajo kan ko gbodo tun wo-nkoko mo Idajo re mo, ay sebi pe ki Adajo egbe re miran ba ve idajo na wo bi o to suna tabi ko to suna, o ye jojo ki a fogo fun Olorun !

Kini a o si je we ti a o fi gbagbe awon Ogbeni Alufa Patriarch J. G. Campbell, Prof Ade-ye Deniga, ati Adeniji Olugbile, ti nwon soju ilẹ̀ yi ninu agbaju-nla ekinni ti Enia Dudu ti a kọko se ni Accra ni Idunru pelu Prince Passy Duke Ephraim, E. E. Offiong ti Calabar, ti a ran lati se oju ilu won ni Apere na pelu.

Ni osan yi lati agogo marun di meje ale, ajoyo wa fun enkeni ni Iwe Aluri-ogun l'èhingbat, fun baba Èka Ègbè Congress ti ilẹ̀ yi yo, a si tanma pe gbogbo eyiti enia wa fomode lagha le o lo ba Ègbè yi yo: awon baba wa ko ni anfani dida egbe bayi silẹ̀ ni igbi tiwon, a-mbasi-basi pe ki nwon je omo egbe na.

Ko ha ye ki awa omo won ti Oluwa fun ni irufe anlani be lai je pe mimose wa ni dupe ki a tun ope da bi ?

Lekansi a ki gbogbo Ilu Nigeria jakajado:—

È ku ewu odun !

"NIGERIAN PIONEER" AND OURSELVES.

[By YAM-AANSKRU]

To the Editor of "Eko Akete"

52.
In the issue of this paper dated 28th February I read with an extract from a "Lagos Letter" published in the "African World" and upon which the "Nigerian Pioneer" of Feb. 13th based its leader. Since then, the *Nigerian Pioneer* of March 13th has devoted another leader to reply to mine of the 28th February, to which I now make a rejoinder.

If the contention of my opponent had been the outcome of an understanding, I should have treated it with continually less as his attempts are obviously directed to serve the interests of his own selfish aggrandisement, as well as that of the salaries, I need offer no apology to anyone to the subject and endeavour to point out the dangerous position occupied by the *Nigerian Pioneer* in this country, both to the community in general and the government in particular. For the purpose I shall herein to deal with the *Nigerian Pioneer's* Leader of March 13th from its last paragraph, holding it by the feet as it were, so as to turn it upside down.

There are few men in West Africa and still fewer unbiassed Europeans having dealings with West Africa, who, we make bold to say, have not detected the dangerous proclivity in the entire policy of the *Nigerian Pioneer* towards the country in which the Editor and Proprietor of that paper was born and is living. The idea in itself of establishing a public newspaper entirely devoted to support the Government only, implies opposition to liberty and to the people, and this is undoubted, by a very large and mean performance by anyone, wherever he may be.

It is generally known that the *Nigerian Pioneer* ever makes any concession and never grants any quarters in supporting the government, and so detected its conscience that in the most delicate matters which have agitated the mind of the community, that newspaper has always proved very hostile in its attitude towards the Natives. We will not name one instance; it is habitual in its policy. Little wonder then that when the *Nigerian Pioneer* is compelled to face facts, instead of making a clear and brave defence, it seeks shelter under various unbragges.

Its apparent reasons for suggesting that the Government might take into consideration a probable decay of the Press in this country and to destroy all journalistic efforts, except those of the *Nigerian Pioneer*, are that when

"Head of the Executive is subjected to unrighteous, unwarrantable and senseless attacks, we know nobody else can be safe from such highly discernible performance." Do we understand by this that Major Birrell Gray has lost the E floor of the *Nigerian Pioneer* that he is "Head of the Executive" and that he has always been subjected to senseless and unrighteous attacks, or is it the wandering mind of the Editor of that paper which moves Birrell Gray "Head of the Executive"? If not, who is this "Head of the Executive" who has, let us say recently, been unrighteously, unwarrantably and senselessly attacked, and under what circumstances? These are questions which the *Nigerian Pioneer* alone can answer.

The most painful things to this journal in our article are certain words and phrases considered as abusive and derogatory to its impersonations; and I have therefore selected a few words here and there from the *Nigerian Pioneer* that are distinctly abusive and which shows that its co-creation is unfringed, e.g. "Notorious, blasphe, bloodily, airtily, unwarranted and malicious thing, clever stunts, vicious, wicked, chaotic condition of ignorance from which the mass of Lagos suffers, lack of sense of protection, the thinness of the language and mischievous expression of a lower order, and deleterious a course." All these vulgarities are reproduced from the *Nigerian Pioneer's* detraction of my criticism.

But I have read and re-read my article of Feb. 28th, and I do not at all agree that it is abusive. Take one or two examples. The writer of the *African World* "Lagos Letter" says "Ekele's house—Chief Olanuwo's palace" as if to say the latter is higher in rank than the former which is very untrue; therefore knowing the matters which urged that bad discrimination, I said "just and stupid partiality of this discrimination," and say even now that the qualifying words are too mild. Witness: about the detraction passed by the *Nigerian Pioneer* and the *African World's* Lagos Letter writer, I concluded a paragraph thus:—"observe the purpose of the franchise to their wife, ignoble and stupid exercise." I have no reason even now to regret the use of those words or to modify them. The men who were opposed to the Democratic Party at the time of the Election were busy incensing mobs, instead of instructing the public; they were assailing those who made it their business to publicly and openly lead the public and instructed the people on the subject; their purpose is therefore regarded as vile, stupid and ignoble.

We could go on explaining every apparently abusive term to be quite necessary and appropriate as used by me and that they were the mild set that could be used in the circumstances. Therefore, I make bold to reiterate every one of them with all

the emphasis at my command. But the reverse is the case with the *Nigerian Pioneer* which specialises in abusive language and this time deliberately and, for no just purpose, displays its worst trick in that trade, wishing to vent its spleen not only upon me, but upon the community as a whole.

The term "notorious" as used by the *Pioneer* is wicked, and absolutely unfeeling when applied to the Democratic Party—the only political organisation that has usefully led and served this community; and to write down as if incrimination was responsible for it that "the mass of Lagos suffers from a chaotic condition of ignorance" is the most malicious calumny never expected from any man in his sober moments; and it would have been better for him who writes down such a grandiose statement to prove or show that he is himself not sunk in the depth of folly, pride and ignorance. There is no such ignorance in this country permeating all classes, even say the illiterates, which can be said to deprive them of common sense. Book-learning as Hazlitt and other writers have remarked is nothing, after all, if it destroys the common sense of man. Whether men have book-learning or not, they cannot rightly be declared as being in a condition of chaotic ignorance or universally ignorant.

Not one of the deliberate abuses of the *Pioneer* is deserving by the writer, and they do not weaken his contentions. I believe in honouring anyone for any purpose but am concerned with truth and the interest of my country and its people. Everyone who is patriotic therefore, of whatever race he may be, cannot rightly condemn me or my actions. The English papers criticise the Government Policy and political men, sometimes very sharply and in very few instances, if any, do we know of menacing them with "the law Courts are open." When the *Nigerian Pioneer* attacks anyone, the law Courts are locked, but when it is attacked, or the Government is criticised, "the law courts are opened" and German professors are asked to mobilise afresh! *Oh poor Pioneer!*

What is the use of quarrelling with my remarks based on English papers that "again and again convicts and ex-convicts have been sent to Westminster? If I had personally made such a statement, I would be content if my readers understood that it is not impossible for ex-convicts to become an M.P. of course, the *Nigerian Pioneer* itself admits this possibility because it says "except under certain conditions." So that there is no necessity of giving the name of any person, who to those who know nothing of such a man might regard him as mythical.

The *Nigerian Pioneer* however argues that the law of every civilised country does not allow for this. What are these laws? They differ in each country and what is objectionable in one country

may not be so punctiliously observed in another. Even certain laws which are operative in England are not included in our code and almost all political offences are regarded as criminal both in this country and in England. Therefore the line of demarcation which the Editor of the *Nigerian Pioneer* with his presumed knowledge of English law attempts to draw between a criminal and political offence is ridiculously absurd. The late Sir Roger Casement was a political offender, and he was hung like a murderer.

"Such a one" who the *Pioneer* is afraid to name, and the Lagos Letter writer for the *African World* dreads, should be still eligible to stand as a Candidate for election, if the law will be the same as in England. My two opponents need not tremble however at my proposition as "such a one" is not disturbing anyone about the existing state of the law.

The Editor of the *Nigerian Pioneer* referring to himself states "In our time we have had to say some sharp things about some Government Departments." This is one of the confused arguments of my opponent, because he appears to be referring to a past action of this when he says "in our time we have had" etc. This is not true and we confidently say the *Nigerian Pioneer* has never said any "sharp things about some government Departments;" and although it admits that government officials should not enjoy "immunity from public criticisms" it determines to prevent anyone from saying "some sharp things about some Government Departments."

The *Pioneer* is alarmed and states that it is not true that the Resident of the Colony was misleading the illiterates. I am glad to hear this; but in its issue of Feb: 14th it tells us that the Resident asked how could it be possible that their objects as they told him, agree with what a Democratic Party connotes? A dictionary was fetched—one of the representatives was asked to translate what Democracy means in Yoruba and the bewildered people said none has made them understand it is that before.

Well, if the idea of making the Chiefs and every illiterate familiarise themselves with the contents of a dictionary, finding the meaning of words every-day be not misleading them, if the attempt to represent a dictionary as a code of law or rule of conduct for the guidance of the illiterates be not misleading them, I ask, what is this doctrinaire policy, what is this new policy of politics through the medium of a Vocabulary?

The respect which I have for government officials on account of the position held by them does not make them impeachable and I contend that their actions must be able to stand scrutiny. The responsibility which they shoulder makes it very imperative for them to be more careful how they discharge their obligation than be sensitive about

nothing to anything which may hinder them from doing as they would like to be done by.

As for the imputation regarding my reference to Major Birrel Gray, which the *Nigerian Pioneer* made, I am not in the least affected, it being its usual practice, but I wish to add that I know Mr. Birrel Gray very well, long before the time he acted as Police Magistrate during the Water Rate misunderstanding, and the time he was Resident at Abokuta, up till the present time, that he is Resident of the Colony. I have taken that interest in him as behoves all loyal citizens to take in every European Government official holding a prominent and responsible position I and am in no way responsible for the extravagance of the *Nigerian Pioneer* with its confused ideas which led it to tell us at one time that, contrary to precedent, Major Birrel Gray, when discussing with some natives of this country, question of momentous importance, has brought in extraneous and prejudicial matters for solution by the aid of a lexicon amongst illiterates who were bewildered.

If there is any need for any complaint to be made when I stated that the illiterates be not misled, the *Pioneer* should be taken to task and not myself who can hardly believe the account as published in the paper. The *Pioneer's* argument is like the logic which the wolf, in the immortal fable, employs against the lamb accusing the mouths of the stream of poisoning the source.

Again, where, when, and in what manner, did the Major "disabuse" from day to day, the minds of the people of the illusion of the almighty power of some leaders in this town? What is it that constitutes those illusions and who are these leaders who are possessed of almighty power?

When, and in what manner, did the Major "guard and guide the chiefs from being made to sport and lively instruments of aspiring confidence in some persons—clever stunts" and who are the clever stunts?

In what manner is the Major "shedding" some light on the chaotic condition of ignorance from which the mass of Lagos suffers?"

Surely, if the Major as Resident of the Colony attends to all those, he would have no time to attend to his own specific duties if any; and would be encroaching upon the duties of some other government officials and unnecessarily relieving them of their responsibilities. The best way for any government to deal with ignorance is to create a medium for instructing the ignorant and this is best attended to by the Education Department. It cannot be true that with the Education Department in existence for such a long time, it is only when Major Birrel Gray assumed the office of Resident of the Colony that he started to shed light on the ignorance of the mass. This, beside being an exaggeration, if anything, is an injustice

in it takes no consideration of what the Education Department could have been doing for such a long time.

If the Lagos mass suffers in reality from chaotic condition of ignorance and the duty of Resident of the Colony is to shed light thereon as the *Nigerian Pioneer* would have us believe, then the late Resident of the Colony Mr. Henry Carr, C.O. had obviously failed or neglected to shed the requisite light and therefore the "chaotic condition of ignorance" referred to must have been a bad legacy or bankrupt estate inherited by Major Birrel Gray from Mr. Carr, his predecessor.

It is not quite clear how a law-abiding and loyal citizen as the writer of the Leader in the *Nigerian Pioneer* of March 13th claims to be, could expect us to regard him as a model citizen, when knowing some leaders who, we infer, are giving Major Birrel Gray the trouble of disabusing the people's mind of certain illusions, who are making sports and lively instruments of the Chiefs, and who probably obstruct the shedding of light on ignorance, when knowing all these he kept silent all the time. Silence under such circumstances is criminal negligence and I hope the authorities will take notice of this!

I am amused at the Coupon framed to suit the convenience and whims of the *Pioneer* about it being the translation he requested should have been given. But the Editor of the paper forgets that while quarrelling with me for not filling his coupon which was not appended to his leader of Feb. 13th, he himself has neglected to translate or define the terms embodied in my last letter. In any case, I suggest that the *Pioneer* should keep its coupon and "sensible reply" to maintain its own mental equilibrium. That paper has yet to learn that answers to questions need not correspond to certain tabulated forms like in the case of filling coupon when applying for cheap watches and trade sardines.

As I have answered the query about the Democratic party's designation, both philologically and historically and I pointed out that while "the very question does not arise" for translating the term Democratic Party "if the writer of Lagos Letter does not know the meaning in Yoruba of the phrase, let him write to the Schools where outlaws play at words as the founders of the Demos have no time for such purpose." (Plain and generous enough.)

His insistence for a translation is certainly strange, and stranger still when, as the *Nigerian Pioneer* states, it is demanded from those who were unable to furnish it. If that information is correct, and the Government feels that important and serious consequences are connected with the term, the Education Department should have been left to handle the matter or, in the alternative, the

founders or officers (particularly the Secretaries) of the party should be asked as they are all well known men and their meetings are not held in *camera*.

Do we understand that Democratic Party can never be translated into Yoruba or have we to take the *Nigerian Pioneer* seriously that "the Democratic Party could not be translated into Yoruba without some rude awakening among its adherents"? Then, may I ask, why did this awakening angel, knowing that terrible meaning which would cause consternation had hitherto neglected (to the detriment of himself) to acquaint the Government of its full meaning and potency.

The leaders of the Democratic Party are respectable, sane and loyal citizens and their aim and object is to teach the people, as far as possible, to be dutiful and loyal, and when the necessity arises to take legitimate or constitutional measures in approaching the Government for any legitimate purpose. The leaders are respectable men, well educated and they do not like the contemptible gang, put on any haughty or imperious assumption in relation to the people. They are respected chiefly because of their sanity of outlook, selflessness of purpose and philanthropic characteristics. What more do we want?

How unsuitable are the adjectives "blatant and notorious", in what respect do they apply to the Nigerian National Democratic Party? We do not agree that a popular institution is notorious nor do we admit that it is blatant or noisy for being popular. What the Editor of the *Pioneer's* peculiar predictions, nothing but disappointment is imparted to other men's efforts, hence the expression of disappointment and we make his imagination a present of his guesswork as to the identity of the writer of the article he detracts.

The so called facts as marshalled in the *"African World"* are nothing but a tissue of lies and, consequently, they are very misleading as jumbled together. They do not represent facts as told by the *"African World"* itself, but obviously a correspondence from a partisan in Lagos which does not indicate the assent of the Editor of the *African World*, and I smile at the suggestion that my fair and unprejudiced criticism is a "screen to obscure the facts and expressions of anger at an exposition of what is really happening" what nonsense is this! There are no dark deeds or shameful acts, no intrigues or astounding revelations in the "Lagos Letter." "Exposition" is a relative term and it can only relate to things which were hidden. If the *Nigerian Pioneer* regards the context of the "Lagos Letter" as "exposition" I ask who was responsible for not making them public? It is a public news that there is a Democratic Party in Lagos, but the rest of the

jargon and contortions in the *Pioneer* may be considered secret.

The more I read the leaders in the *Nigerian Pioneer* of Feb. 13th and March 20th the more am I shocked by its hypocrisy and assured that the newspaper is, according to its purpose an obstructionist to this Country and all that dwell therein. For no just cause, it is not satisfied with stigmatising individuals, alluding discourteously to the Chief, muddling theories with practices, Comes with its concretis, calumniate freely and deliberately the greatest majority of the community who differs from its policy. To read the paper is to expect misrepresentations, contradictions, and, of course, sentences which are badly written contribute largely to the confused ideas and narrow-mindedness of its Editor.

Thanking you Mr. Editor for space allowed.

Yours truly,

ATARI AJANAKU.

THE EDITOR'S OBSERVATORY.

H. R. H. Prince of Wales.

H. R. H. the Prince of Wales calls from England on board the H. M. S. "Reynier" to-day, for his long tour H. R. H., hopes to land on our shores on the 14th proximo.

The Rev. J. Sotayo Williams.

The Rev. J. Sotayo Williams of the African Church at Bagona (New Calabar), we learn, has been appointed to succeed the late lamented Rev. E. A. Abimbola as Minister-in-Charge of Bethel Church, Lagos.

We congratulate the genial cleric on this preference.

JOSEPH SHOTAYO OLUDE—È KU EWU.

Ni Saside ifejo, awon alakowaba mefa kan fi birika Oba ko sinu Mojlo lati ta fun Ogbebi Joseph Shotayo Olude, eniti o nko ile pẹgẹni kan loṣoṣo ni sisiti ni Apapa Road, Ebebe Meta. Saju akoko yi, ni Oba ninu awon igara mefa nwoyi ti oduko re ife Eman Coker ti so fun Shotayo pe on ni birika fun ifa. Latalajo to titi, nigbati birika yi de odo Shotayo ninu Moto Oba ni ifejo, at Shotayo fi igbe ta pe "birika Oba ni eji, e gbe, o di tawaju." Tohuna l'enu, beṣi Oyinbo onigba Oba kan de, nigbati Eman Coker fi ofur fi, o baye re ni fere ma kan ni ipako bi o ti sure ta Logan, Shotayo gba o fi le e, o si ra ma; o Coker at awon mejii eṣe re to wa ninu Mojlo, o di zabo olopa. Nwon so eji na ni Kola Ejure Meji ni Alami ti jeja; Coker ni awon eṣe on mejii to wa ninu Mojlo to be on ni Birika to,

awon mejeji tohuan, ewe, ni Coker nikan lo ji biriki : be ni awon nti i mo ara won l'orun ni Kotu, ki onidajo to fi Coker si ewon osu mfa, okan ninu awon meji to ku ewon osu merin, ekeji ewon osu meji.

Jeje ni Shotayo joko, ti awon fe ji biriki ta ta u, iba si se pe on papa je enikan to ffran akan oyo lati ra ni, boya ki ba ti kigbe, iba ra a, ota ti di ijogbon si i l'orun ; sugbon Shotayo ko ni oye enia be rura, jeje re lo ni lo, bi ko ba si ni agbara nikanan, ko je se e. Lekan si i, a tun ki Shotayo ku ewu, a ki i o ku inawo ile to nio, Olorun je ki o fi emi lo o. Amin.

NOTICE.

IN THE MATTER OF THE ESTATE OF **SAKA AMODU OLOWU,** (DECEASED).

Pursuant to the statute 22nd and 23rd Victoria Chap. 35.

NOTICE IS HEREBY GIVEN that all creditors and other persons having any debts, claims or demands upon or against the Estate of **SAKA AMODU OLOWU**, late of Blasco Street, in Lagos, Nigeria, who died on the 24th day of December, 1924, Intestate and Letters of Administration of whose personal property were on the 7th day of March, 1925, granted by the Supreme Court of Nigeria to me, the undersigned, are hereby required, to send in particulars of their debts, claims or demands in writing to me at my residence, at 59, Victoria Road, Lagos, on or before the 15th day of June next (1925) after which day I will proceed to pay and distribute the assets of the said estate among the parties entitled thereto, having regard only to the claims of which I shall then have had notice and that I will not be liable for the assets of any part thereof, so distributed to any person or persons of whose debt, claim and demand I shall not then have had notice.

And all persons indebted to the said estate are hereby required to make immediate settlement of their accounts.

Dated at Lagos, this 26th day of March, 1925.

YAYA AMODU OLOWU,
Administrator.

TO LEASE.

A House

AT 40, AROLOYA STREET,
FOR PARTICULARS APPLY TO :—

Asani Abasi,
16, Willoughby Street, 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 organ.

Made and sold only by **VICTOR WHITE, Esq.**

The Reliable Dispensary, 41 Offin Road, Lagos.

N.B. NOT OBTAINABLE ELSEWHERE.

SHAKE THE BOTTLE.

AREMO FUN OKUNRIN

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

N.B.—O ye ki gboibo okunrin ma lo igo mejimeji lojoso—Ise ti egbogbi na nje ni ara ko se royin.

Price ten shillings (10/-) per bottle.

BUSINESS SCHOOL.

27, John Street, Alakoro, Lagos.

I beg to inform the public that the above School will be opened from 1st March, 1925, for the following subjects viz :—

TYPEWRITING
BOOK-KEEPING
SHORTHAND-WRITING

at the following rates, payable monthly in advance :—

One Subject	5/-
Two Subjects	9/-
Three " "	12/6

School hours from 6.30 p.m. to 9 p.m. on Mondays, Wednesdays and Fridays. (One hour for each subject)

For further particulars, please apply to me, the undersigned, at the above address.

G. L. AJAYI.

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

Masses will be sung by Priests appointed.
 Awon-Paddi-ti-a-yan-yo-ye Isin ni gboḡbo
 akoko woyi. (Moiensu)

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 (Lahaji).

MORNING. 7-8 8.30-9.30

EVENING. 5.45-6.30

ANGELICAN

Time. Preacher.

9 a.m. Christ Church, The Vicar

6.30 p.m. do. do.

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

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. Lafunde

9 a.m. & 6.30 p.m. Holy Trinity (Ebute-Eroi)

Rev. S. J. Gansallo

9 a.m. St. David's (Jordan) Rev. J. H. Oguntoro

6.30 p.m. do. do.

WHSLEYAN

10.30 a.m. Tinulu Rev. S. A. Pearce

7 p.m. do. Rev. A. N. Cole

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

7 p.m. do. Rev. H. W. Stacey

10.30 a.m. Otowogbowo Rev. E. E. Williams

7 p.m. do. Rev. S. P. Johnson

10.30 a.m. Obun Eko Rev. A. N. Cole

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

AFRICAN (COMMUNION)

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 Rev. E. D. Sodinde

6.30 p.m. do. Lero. S. A. Sangodoyi

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.

9 a.m. African Methodist Bro. J. A. Oshodi

do. Rev. I. O. Oyekunle

FIRST BAPTIST CHURCH

10.30 a.m. Rev. J. R. Williams

6.30 p.m. do.

(ESENZER BAPTIST)

9 a.m. Rev. E. C. Alabi

6.30 p.m. do.

9 a.m. Araromi (Baptist) Rev. A. A. Puddicombe

6 p.m. do.

ISOLARIAN BROTHERHOOD

7.30 a.m. Hopeal The Founder

7 p.m. do.

ST. STEPHEN'S (EPHEDO)

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

AMMADIA (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.

SALVATION ARMY

10 a.m. Glover Memorial Hall

7 p.m. Colonel-Hipsey

7 p.m. do.

CHURCH OF GOD

10 a.m. 22 Oduolami Street, Breaking Bread

7.30 p.m. Open Air Service at Campbell Square

Wm. C. T. Terrell.

UNITARIAN

5 p.m. Meditation Meeting (Arapa Hall)

21, Williams Street

FAITHIST

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

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