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. 150 SATURDAY, MAY 30, 1925 4d.

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Ẹ wa wọ Ile ọja wa ; A ni nkan wọnyi fun tita :—

Ikoko Taba Onigi, Jigi, Aşọ Aran, Ẹrọ Agbado, Ife, Ọti Elewuro (*Beer*) ati Eleso Ajàrà (*Wine*), Awọn Onjẹ Ipanu, Aşọ Iş'ọşọ, Ẹrọ Ere Ọmọde, Ohun Ọşọ, Abẹlà (*Candles*) ati ẹgbagbeje ọja miran.

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Ę fi owo ati *Letter* ranşę si *Editor*.

GBOHUN-GBOHUN.

—:o:—

A-KUNLĘ YAN HA NI A-DAIYE-BA ?

Onişowo ekurọ kan ti a npe ni Emanuel Akinpęlu şalaisi ni Tọlọ (*Johnson Street*) lęnu ọsę to kọja lęhin aisan ọjọ diẹ. Ęniti o ba mọ Ọgbęni yi yio mọ ni a-losi-bi-ęni-lọtun; kisi jafara lati ma tę ọwọ ọtun rę bọ apo nigbagbogbo ti o ba nlọ l'ode. Şişaki-yesi eyi lo mu ni bere ere idi rę lọwọ alagba kan ti o lo mọ̃, a si sọ fun ni pe Akinpęlu ję ọmọ Ibadan ti o ti ngbe ọdọ awọn Padi ni'le Angęli-Tọlọ l'ọdun pupọ s'ęhin; ni alę ọjọ kan bi o ti wọ iyara rę lati nọra (eyini ni lati sun) bi o si ti dubulę ti o fi ọwọ rọri rę bęni ọwọ rę şeşi kan ejo rọgbọdọ dudu kan ti o ti kajọ sibi irọri rę "paki" ejo ti şãn lọwọ na eyiti a nwi yi ti pę bęni Akinpęlu nkigbe "oro o, oro o" bi işęju awọn Padi ti rọ wa si iyara rę, nwọn si ri bi ọmọ yi ti njaporó. Ọgafa bęni nwọn pe Dokita ti o si ge ni ọwọ ọtun ti ejo buşan na ki óró na ma ba şan kakiri ara rę, bayi ni ọmọ yi si dagba ti o di igiripa'kọnrin pęlu agbako yi; kosi di lọwọ nibi ȯwȯ rę; bayi ni Akinpęlu gbele-gbọfa lai r'ogun. Ọrun're.

ALUFA OGUNKO OLOHUN'YỌ, GBERE RĘ !

Ęnikan kọwe si wa lọsę yi fun ȩrȩ ti oluwarę ni on ri ję ninu iwasu ti Alufa J. F. Ogunko ti Ijọ *U.N.A.* nibi, şe ni *Sunday* ọjọ kętadinlogun oşu yi lori ọrọ. "Nitotọ olukulu ninu ibujoko rere rę, asan ni patapata." Ę ka diẹ ninu ohun ti oluwarę kọ sinu wosika yi wo :—

"Ọrọ yi kun fun orişirişi ọgbọn ati ękọ pupọ. Ni atigbati mo ti gbọ iwasu Alufa yi lati *Sunday* na wa, mo ti ka gbogbo nkan aiye yi si ofo. Mo si pinnu lati sunmọ Ọlọrun ju atęhinwa lọ." Ọwọ a tubọ ma roke o, Aşę !

ABỌ O, ALUFA A-FI-DUDU-ŞỌLA.

Pękiręki la şalabapade Alufa J. R. Williams ti Ijọ Alaribọmi ni *Tuesday* ọsę yi bi o ti ndaribọ lati Ibadan nibiti o gbe lọ şe Akanşe Isin fun iranti Ologbe Charles Ọdębiyi, ọkan ninu *Member* nwọn pataki ni'lu na, ęniti o yọ s'ọrun ọsan gangan ni ọjọ *Empire Day* ọdun to kọja nipa lilu agbako Mọto ti o şubu tę ę ré nigbati on ati awọn ęgbę rę mbọ lati ibiti nwọn ti lọ şariya lọjọ na. A gbọ pe ọkan ni ọrọ ti Alufa yi sọ kó lọhun.

AYỌDELE PA'GBO SE'BĘ, OYINMỌMỌ, O NI, IDOWU GBA K'O TỌWO, OYINMỌMỌ.

Iya-afin (Mrs.) Frances A. Abiọdun da nkan nide nipa ase rępętę to se nile rę 3, Carrena Street, loni fun 'ajọyọ ayajọ ọdun 36 ti o ti ke pe "Mo wã, mo wã."

Ọgbęni T. I. Kester Abiyiyan-ara-lọtọ, ni Alakoso ase na; Ọgbęni N. A. Şolade ti Ile Şoluade, ni Tokunbọ ko si kęrę nibę pęlu; eyiti a nwi yi tilę dun, emi la wa pãpã o ri fęnu gbun o, Ọpęlęngę ?

KERE O!

Iya-afin Mrs. Beckley
didun (*Cake*) ta nile rę,
nla, õ gbeyawo ni o,
o sami fun ọmọ ni o,
o tọrọ ọmọ ni o, re yan
Ọpọku-ọyọkı

year as an
son, or satisfac-
disturb you from
rebre, but, as the ques-
or appointment is of
nterdicted from hold-
Universal Brotherhood.

Specially reported for "Eko Akete"

BY

ATOLUGBOKUN

OUR COURT REPORTER.

Suit No. 440/24.

DANIEL TOWRY COKER

Versus

VICTOR LATUNDE COKER, COMFORT ỌMỌLARA WILLIAMS AND DORCAS LUMPKIN

joined by order.

Possession of the house and landed property at Taiwo Street, Lagos, lately in the occupation of the late Phebe Williams and now in the possession of the defendants.

The defendants are sued as the executor and executrix of the late Phebe Williams respectively.

Lọya E. A. Franklin lo wa fun Daniel Towry Coker.

Lọya Adedapọ Kayọde lo wa fun Comfort Ọmọlara Williams.

Lọya Latunde Johnson lo wa fun Victor Latunde Coker.

Dorcas Lumpkin bọ si inu apoti o bura. Lọya Franklin wa nbere ọrọ lọwọ rẹ. O ni orukọ iya on Sarian Luther lo njẹ. O ni ile ti wọn nṣe ọpẹ alaye si yi wa ni Taiwo Street Nọmba 26. Iya Georgie, Iya on Sarian Luther ati Daniel Towry Coker ọmọ iya ọmọ Baba kan na ni wọn. On si mọ Iya Georgie ninu ile yi nitorina ni on ṣe ni on lo ni ile na on ma nlọ sibẹ lọki nitori anti on ni iṣe. Daniel Towry Coker ti ngbe inu ile yi ri, ṣugbọn o ti kuro nibẹ ni ọjọ gbọrọ. Iya Georgie ti orukọ rẹ njẹ Phebe Williams on pẹlu aburo rẹ Daniel Towry Coker wọn fẹran ara wọn pupọ. Emi papa ni arakunrin ati arabinrin ni ọmọ iya. Ile ti wọn nṣe ẹjọ si yi mo ni ipin ninu rẹ awọn ọmọ iya mi wọn ko ni ninu rẹ rara. Iya mi ni ile tirẹ ni Lafiaji Baba rẹ ko to ku lo fun ni ile na, Phebe Williams on lagba lẹhinna ni iya mi lehin na ni Daniel Towry Coker (Yekan abaun koju mẹta) mo mọ iya iya mi ṣugbọn n'ko mọ orukọ rẹ. Ninu ile yi lo ngbe ibẹ lo si ku si.

Lọya Latunde Johnson ni on ko ni nkan lati ... rẹ. Lọya Franklin ni bi ti on ti mọ

3d.

...ra Williams bọsi inu apoti o bura, ...n ni on ngbe, ọmọmọ Phebe ... Phebe Williams na ti ku. Iwe ... Mo mọ ile yi 26 Taiwo Street. ...mẹrindilọgbọn ni ọdun yi. ... ile yi. Ninu ile yi ni wọn ... Phebe Williams ngbe ki nto lọ si ile ọkọ mi, ile yi ni yara meji ni palọ. Ẹgbọn mi Daniel Olatunde Williams kọ ile kekere kan si ẹhinkule ibẹ lo ngbe lo si gbe iyawo si. Ẹgbọn mi yi la ṣiṣẹ ni *Port-Harcourt* o ṣẹṣẹ gba aye wa 'le ni, on na lo wa ni Kotu yi.

Ibere Adajọ—Daniel Towry Coker ko gbe inu ile yi ri ti emi mọ ṣugbọn o ma nwa ki ẹgbọn rẹ Phebe Williams. Iya Baba mi Phebe Williams sọ fun mi pe gbogbo awọn aburo on lo ni ipin ti wọn. Iwe ile yi ati Wili Phebe Williams ni Kotu lagbe wa gba, emi ko mọ igbati Phebe Williams ṣe Wili rẹ. Afi igbati o ku ti Ẹni-ọwọ M. S. Cole wa kawe yi Wili.

Ibere Lọya Franklin—Baba mi George O'connor Williams ọmọ Phebe Williams lo nṣe. Baba mi gbe arede, alarede na ku ko si ni ọmọ nilẹ. Emi ko mọ igbati o gbe arede. Mo ni ẹgbọn ọkunrin ti ko ni ipin ninu ogun Phebe Williams nitori wọn ko fun ni nkan ninu "Wili." Baba kan na lo bi wa, emi ko mọ nkan to ṣe ti ko fi ni ipin ninu ogun Phebe Williams. Ko si iwe kan kan lọwọ mi ju eyiti o wa ni Kotu yi lọ. Ile yi ile ikin ni; nigbati Phebe Williams fẹ lati bo ni panu lo fi ile na yawó lọwọ Josephus Taylór; ko si igba kankan to ni ero lati ta ile yi. Nwọn koi ti bi mi nigbana.

Lọya Johnson ni ki Adajọ wo ọrọ yi nkan kekere ni nitorina on a ni ki Adajọ fa iwe ẹjọ na ya nitori ko si iṣoro kan ninu rẹ. Ọmọ Baba mẹta onikaluku si ni ipin ile tirẹ. Ẹnikan ko si le gba ti ẹnikeji.

Lọya Franklin ni ọmọ Baba kanna ni awọn mẹta yi jẹ. Baba yi fun ẹni meji nile ko fun obinrin agba iyẹn ki ṣe on to ya enia lẹnu.

Court—Ki lo ṣe ti Daniel Coker ko fun Ọmọ agba obinrin ni ipin tirẹ to wa fun awọn meji yoku.

Lọya Franklin ni bẹni nkan kanna lo ṣe ti Phebe Williams ko fun Ọmọmọ rẹ Agba Christopher Williams ni nkan to fun awọn aburo rẹ. Ko si ẹri lati fi han wipe Daniel Coker fun Phebe Williams ni ile yi.

Court—Ẹniti o ti ngbe bẹ lati 1884? Franklin tun tẹnu bọrọ :—

Nigbati Daniel Coker ku, Iyawo rẹ Mrs. Daniel Coker ngbe inu ile yi pẹlu ọmọ rẹ Daniel Towry Coker nigbana Phebe Williams ti gbe arede o wa nile ọkọ rẹ nigbati Daniel Coker ku Phebe Williams ko si nile. Lẹhinna nkan ṣe gbẹkẹ fun Daniel Towry Coker o si la kọ ile tirẹ—lẹhin na ni Phebe Williams pada wa si ile yi. Phebe Williams papa nṣe iye meji nipa ẹtọ rẹ si ile yi nitorina loṣe ṣe Wili rẹ to si to nkan finifini sinu rẹ. Ṣugbọn ko si iwe ilewọ pe Daniel Coker fun Phebe Williams ni ile yi (*No Deed of Gift*) nitorina ki Koto gba wipe ile yi ti Daniel Coker papa lo ṣi wa.

Court—Daniel Coker ku ni ọdun 1884. O si fi ọmọ mẹta silẹ Phebe Williams, Sarian Luther ati Daniel Towry Coker. Phebe Williams ku o fi ile ... fun awọn Ọmọmọ rẹ. Iwe ile yi ati Wili o fi ... ọmọ si Kotu. Phebe Williams lo mu koriko kuro ... ile yi losi fi panu da nde lati ọdun 1885, to si ... agbe inu ile yi. Daniel Coker to jẹ baba wọn ... awọn meji yoku ni pin ile tiwọn. Nitorina ... ko ri ọna lati da Daniel Towry Coker lare ejọ ... to pe. Nitorina on da are fun awọn Mọlara Williams, Victor Coker. Nipa o'wo irin ẹsẹ awọn ... fi ẹnukonu Adajọ ni 15 *guineas* Owo irin ... ni on yonda.

ATOLUGBOKUN.

ISHOLAISM TREMBLING IN THE BALANCE!

THE DELINQUENT "ISHOLARIAN BISHOP"

Far be it from the public imagination that I am in any way actuated by a feeling of malignity towards the "Bishop", as I have no incentive as regards the Organization, but am only impelled by a sincere abhorrence of his fault and a sanguine hope of remedying future delinquency. No one could tell where to look for truth, if it could not be found in the Ecclesiastical seat, or know what to credit if the affirmation of a "Bishop" cannot be trusted. Great as the climax in which I thought the pinnacle of his fault was attained may be, there is yet something still more ridiculously exasperating. An organization of which the "Bishop" is Founder, where all questionable existences and love away can hardly be regarded as having any concern with the Holy One, for truth and falsehood cannot incorporate.

"It was once a maxim as much admitted in the practice of common life as in the Schools of Philosophy *that where Heaven is inclined to destroy, it begins with frenzying the intellect.*"

It is true that the Bishop is gifted with the energy of work and sensibility; these are the qualities which he assiduously cultivates, and which his adherents vauntingly extol. They have indeed procured him with triumphs and his glories. Truly they have spread his fame and erected the Pyramids of his renown.

But how long will injustice and hypocrisy reign? How long will partiality have sway in the "Brotherhood Organization"? And how long will personal favour last. I appeal to all the world to be very careful of outward appearances which are very deceptive as "every thing that glitters is not gold"; and every man must take good precaution not to embrace any newly organised religious institution until the motives underlying such enterprises can be identified with good and legitimate reasons. I speak from practical experience and as a man of authority in this matter. I have been attracted by outward appearances of fine sepulchre but to my bitter regret I find it contains rotten corpse. Be not deluded, my readers, by the most polished oration of a preacher, or by his grammatical qualifications, or his logical ability, if, the essence of religion i.e. *love* is lacking in him. Heed not his many promises of love for he has none.

"For an actual good is better than thousand magnificent promises of impossibilities. For says St. Paul "though I speak with the tongue of an Angel and I lack love, I am like a sounding brass or tinkling symbal" (This passage is quoted from memory and I hope my readers will excuse any inaccuracy as I am no Bible expert)

If the Bishop cries love, love, about ten times every Sunday why not display love to one of his Committee Member who was bereaved on the 12th October last of his only brother, when the mournful news was communicated to him. It will be doubtless contended that owing to the Quarantine restrictions at the time, Or visit such as that would be inadvisable, but Quarantine or no Quarantine the Bishop out of sympathy never darkened this bereaved member's premises with his "episcopal" shadow for six months and up till the present writing. In what respect then, can this *soi-disant* Bishop claim equality with Jesus Christ whom he at all times slights?

The question is now open to the world for comments, and I seize this opportunity to ask the "Bishop" and his concurring members to state to the world the basis upon which a verdict of guilt is built.

(i) Is it because the Bishop failed to identify himself with his theoretical doctrine of "mankind shall be saved by love" (Ife ni yio gba araiye la).

(ii) Or is it an absurdity for me to charge him with spiritual negligence of duty before his members? So far so good.

Just as I was preparing this second article for press I received a letter from its Secretary to which I lost no time in replying with all the courtesy at my command. The letter came in just as a Tin of Petrol poured into a blazing fire. But at any rate the publication of the two letters will show to the world of what stuff are the "Isholarian Members" made.

Readers please look forward to the next issue for the "Diplomacy and Autocracy" of our "Bishop."

D. M. COLE,
A Staunch Disciple,

Lagos, Nigeria.
22nd May, 1925.

Dear Brother,

I am directed by the 1925-26 Vestry Meeting at their final session to inform you that you are interdicted from holding any office or appointment in the Isholarian Temple, as from 12th of May.

2. The reasons for the interdiction are as follows:—

(a) The insult offered by you to, and the indignity put by you on a select Committee of Gentlemen specially appointed to sit over your case recently.

(b) Your insolent, defiant, and aggressive conduct to the Congregation, as a whole, at the last Vestry Meeting.

(c) Your self-conceitedness and blindness to reason in spite of all remonstrances

(d) Your dereliction of duty, for a whole year as an Auditor, without any substantial reason, or satisfactory explanation in extenuation.

3. There is nothing in this letter to disturb you from continuing your membership as heretofore, but, as the question of your eligibility for any office or appointment is of doubtful expediency, you have been interdicted from holding any office or appointment in the Universal Brotherhood, Isholarian Congregation.

4. It is sincerely hoped that the discipline exercised and conveyed in this letter will prove salutary to you at the expiration of the specified period of 3 years.

Yours faithfully,
(Sgd) AMOS I. COLE,
Hon. Secretary,
Vestry Meeting, 1925—26.

D. M. Cole, Esqre.,
34, Bridge Street,
Lagos.

REPLY.

34, Bridge Street,
Lagos, Nigeria
23rd May, 1925.

The Hon. Secretary.
Isholarian Temple.

Dear Sir,

I received your letter of "interdiction" of 22nd May with inexpressible pleasure, and I felt as being extricated from an incarceration of "Diplomacy and Hypocrisy". It is written "offence must come but woe to that man from whom it first cometh"; and if my attitude in the Vestry Meeting on the 5th of May was calculated to be insulting, undignified, insolent, defiant, and conceited, as evinced by Paragraph 2 of your letter it has been occasioned by the inconsiderate and hypocritical manner the Committee of Gentlemen decided the matter.

2. You are quite in order as to dereliction of duty on my part as one of the Auditors of your organization, though this is caused by the indignation I felt for your Bishop's delinquency.

3. Paragraph 3 of your letter will only suit the fancy of an idiotic member who attaches great importance to holding Appointments in your Organization.

4. Paragraph 4 of your letter amounts to a rhodomontade which I should not connive at, coming as it does from a religious community of your Organization which boasts of superiority over the other denominations of the world and I am inclined to ask if your organization has been informed through the medium of your "Metaphysic and Psychological Bishop" that the gate of eternal bliss is closed against any one who does not embrace "Isholaism"? If not, why making elephant of an ant, as if the gate of heaven is not open to any one alike? You may now, in consequence of your presumptuous letter take this as my resignation whilst I add "Talk no more so exceeding proudly, let not arrongancy come out of your mouth, for the Lord is a God of knowledge and by Him actions are weighed."

Adieu dear Brothers.

Yours in Christ,
(Sgd) D. M. COLE,

ẸNIKEJI,

Aṣọ oke to yanju mbẹ lọdọ Iya Afin Saamọta Ikẹ Ọlọrun fun tita, ọpọku ọyọku ni owo wọn, lọ ibere ni 3, *St. John Street*, l'Eko, leti ile Johnson Agbẹjọro.

Si Oni Iwe-Irohin EKO-AKETE,
L'Eko.

Mo tọrọ gafara, mo si ñi tanma pe ẹ ki yio wipe "ijẹnjẹ ana dun m'Ehoro."

Ọrọ ti *Alari-Ajanaku* kun awọn enia wa miran lọwọ lati sọ si nyin lara nidi ti Iwe da-nkan-da-nkan ti Iwe-irohin *Weekly Record* fi fọ nkanloju ti ẹ si ni igboya ati akikanju lati kigbe-le e, ni o mu mi lati kọ iwe kekere yi, nitoripe, bi "Egun ẹni ba njo re ori a ma ya atọkun rẹ." Toto o! Ko dede. Ṣe bi Egun ba njo, atọkun tabi oni-bata rẹ ni ima ke "Oke re, gegele re," ti Egun ma ma pe "ko si nkan." Gẹgẹbi atọkun tabi gbohungbohun ilu ni iwe-irohin ṣa ri. Njẹ iwa ọmọluwabi ti ẹ hu gẹgẹbi oniwe-irohin l'ẹ fi ṣe buruku? Tabi ọrọ koro-koro ti ẹ sọ, laibẹru, lai ṣe oju-isaju, ni awọn kan ṣe nbu nyin ti *Alari-Ajanaku* papa, pẹlu gbogbo ọgbọn ati lakaye rẹ fi wipe: "a gbọ ti gbogbo iwe, ewo ni ti *Eko-Akete*." Ire ilu ha kọ ni *Eko-Akete* nja fun t'o fi ngbaruku ti Makọli, t'o si nkinrin Jackisini lẹhin nigbati nwọn nṣe iṣẹ-ilu l'ọna ẹtọ? Nigbati nkan mi si nyi wọ ọ ko ha tọ ki *Eko-Akete* ko wo ti gbogbo ilu, t'anfani ilu, t'ire ilu, ati ti ipo Ọba ati awọn Oloye wa? Ṣe ododo l'a nfẹ ki oniwe-irohin ma lepa. Tabi awọn nṣe Maleka ni? Ka tu ọrọ-kọrọ danu. Awọn ẹni wa ṣe kini na o ku diẹ o si tọ ki a sọ otitọ fun ire ara wa. "Makọli ṣe rere, ko ṣe rere, o wọ fun wa" ki nṣe ohun ti o le mu nkan wa gun. A si ti fihan Makọli pe awa mọ ọ, a si damuso fun u gẹgẹbi akọni. K'o ma ba 'ṣẹ lo l'a nwi nyẹn. Ẹniti Ọlọrun ba duro ti ki tun raye ri ṣuti ẹnikẹni. Bi nwọn ti nbu u, ti nwọn ngan a, ni Ọlọrun nbukun Makọli, kini ha ṣe ti iyẹn ko to o wo. Ani sẹ, "bi aiye ba nyẹ 'nia iwa ibajẹ ni ihu," nwọn fọ ọ ṣan, ko wọ.

Ao ladi rẹ diẹ. Ti pe Clifford di makan kọ, nda o. Họwu, ṣe gbogbo wa ni iṣowo ogun. Ka pa ti pe ọrọ Ọba tiwa ṣe bi ẹni nyanju bọ ti, ka tilẹ sọ ti ija ti awọn aṣiwaju wa fi iwe na pe, tani jẹ sọ pe ọna ti a fi ntun ilu ṣe niyẹn? Ẹjọ ki ṣẹjọ ara ẹni k'a ma mọ ida rẹ. Ẹwẹ. Ṣe *Eko-Akete* ko dẹkun ija ilu, ko dẹkun kan sara si Makọli ani iṣẹ *Eko-Akete* l'o ṣe nipasẹ ọrọ ti akanṣe *Weekly Record* ti ọjọ *May* 2. Iwe jamba ni iwe na. A si le ri i nisisiyi ti arankan ti iwe na fihan ṣe bi ẹni farahan ninu iwa awọn Oloye wa si ijọba.

Ija l'ẹwọn. Ohun t'a ba si nwa ni ngbọn ju ni lọ. Daru-dapọ ko ṣe ire kan ri, ko si le ṣe ire lailai. Ọrọ alufaṣa ati iwa fuja na la njere rẹ l'ode Eko yi!

Mo gba fun ẹ, Oniwe-irohin, mo si ni tanma pe o ki yio yẹ kuro l'oju ipo ọmọluwabi ti o duro. A ki ba ni tan k'a fa ni n'itan ya. A ko si le ṣe ore tan ka loṣo ti i. Toto o.

Emi ni tirẹ,
KEKERE-ILU.

White's Golden Male Tonic

(NATIVE)

(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.

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AREMO FUN OKONRIN

Nigbati obinrin ko ba tete loyun, a ma nro pe ara obinrin na nikan ni arun wa. Şugbọn nigba pupọ ni o nję pe ara ọkunrin ni arun wa. Egbogi yi dara pupọ fun Arę, Ẹda ati gbogbo Arun ti ki ję ki ọkunrin şe abiamọ.

N.B.—O yę ki gbogbo ọkọnrin ma lo igo meji loşoşu—Işę ti egbogi na nşe ni ara ko şe noyin.

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Saccharine! Saccharine!! Saccharine!!!

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Try it in your Cup of Tea Coaca, Coffee or in your Oats or Paps, you run no risk.

Saccharine is absolutely harmless even to the most delicate system; it is very good for young and old, it is now in use in many homes. "A boon to those who do not take Sugar and to travellers." If you are in doubt consult your physician.

1 Bottle of 600 Tablets for 1/3d.

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Bro-ọwọ STEPHEN MICHAEL ABIODUN, M.A., Lth.

Ẹniti o papoda ni ọjọ ọgbọn ọşu May ni ọdun 1923.

Ara, iwọ şiwaju wa lọ,
Emi re mimọ si ti fo lọ,
Sibiti ko si ękun mọ;
Ti ko si irora.
O bọ lọwọ eru ara—
Ati lọwọ aniyan aiye.

Wọ ti rin ajo aiye ja
O ti gbe agbelebu rę;
Krist ti fi ęşę rę le ọna,
Lati de ibi isimi.
Bi Lasaru lo si sun,
L'akaiya Baba rę.

Ęşę ko le ba ọ ję mọ,
Igbagbọ rę si dopin;
Eru ohunkohun laiye
Ko si le ba ọ mọ.
L'ọrun lọhun ni iwọ ba
Awọn ọrę to ti lọ şaju;
Nibi ęni-buburu ye yọnu,
Ti alarę si simi.

R.I.P.

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MARVELLOUS BARGAINS.

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

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It has also stock louder bells complete with wire and Salamonical ready for connections. Please call at 18 Ọbun Eko Street, Lagos and make your selection.

P.O. Box 378.

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

EKO AKETE

EKO, SATURDAY, MAY 30, 1925.

ỌBA DARIJI WỌN, NITORITI NWỌN KO MỌ *IBI* TI NWỌN ṢE.

Ọrọ-ẹbẹ ti a mubẹ Ijọba nipa ti abuku ti nwọn sọ pe awọn Oloye wa Onifila-funfun ṣe si wọn ki a to da wọn duro lọsẹ to kọja, ni a kọ soke iwe yi.

Fẹnrẹn bi a ti gbọrọ yi ti a si fọnrere rẹ fun ẹnyin ilu ninu "Eko Akete" ti ọjọ 16 oṣu yi, bẹni Alagba kan ranṣẹ ti ko wọ̀ si wa nitori ọrọ na; a ba mọ ohun ti a ba wi fun Alagba na lọsẹ yi ṣugbọn ọ̀wọ̀ ati itiju ti a ni fũn ka wa lọwọ kọ̀ lati sọ pamọleti-ọrọ fun u; bi o ba ṣe wipe ojugba wa ni oluwarẹ na ni, ti o ran irufẹ iṣẹ bẹ si wa, a ba "ki ipọri ọkọ f'ọkọ, ọkọ iba si ti ma rin gere loju omi."

Abi, ẹe on na ni.

Awọn Oloye Onifila-funfun jẹ awọn Aṣaju gbogbo Ilu Eko ninu ohun gbogbo ti o jọmọ ilu; awọn si ni Ijọba ma nsaba tete sunmọ ba jiroro nipa ohun ti nwọn ba ri to, ki o to ṣẹṣẹ kan awa gbogbo ilu a-borikura; ti a ba si ri pe ewu kan so dugbẹ-dugbẹ mọ'di fun nwọn ninu ipo wọn bayi, ti a si "pa pẹrẹnjẹ" eyini ni bi a ba joye "kokan mi! kokan mi!! irufẹ oye ti o ti ba ohun pupọ jẹ sẹhin, lalai kigbe pe ilu lati tete mọ ọna ti a o gba lati yẹ ina irufẹ ewu bẹ pa ki o to gbẹrẹ-gẹjigẹ jijo bulabula, anfana wa, ẹ jare, gẹgẹ bi Adari-ero Ilu ti a ko ba lọ ibosi bẹ? *(Of what use are we as the Public Press, if we hold our peace to sound the clarion note against an imminent danger hanging over our natural leaders, in this case, over our White-cap Chiefs?)*

Ẹ jẹ ka tun bi ara wa lere,

KINI AWỌN OLOYE "SE TI'LE FI JO?"

Ni *Thursday* to ṣiwaju *Friday* ti Gomina Clifford ṣikọ lọ nibi, a gbọ pe Balẹ Ilu Major Birrel Gray ṣe Ipade pẹlu awọn Oloye bi nwọn ti nma nṣe lati igbati o ti tun da ipade awọn Oloye na silẹ, a si sọ fun ni pe o jiṣẹ Gomina-agba fun wọn bi o ti ni on dupẹ gidigidi lọwọ wọn ati lọwọ awa ara Eko fun iyẹsi-bombata ti awọn Oloye na ati Ilu fifun Arẹmọ-Ọba losu to kọja, o si ni Gomina sọ wipe on nlọ pata-pata kuro ni *Nigeria* ni ọjọ keji ati pe nitorjna ki Balẹ Ilu maṣai sọ fun awọn Oloye na ki nwọn wa sin on (ẹnyin ọkawe wa yio ranti pe Ọlọpa kan nlu agogo kakiri ilu, lasiko yi fun iṣẹ kanna yi); a gbọ pe gbogbo awọn Oloye to wa ninu ipade na lo jọhẹn lati lọ ni *Friday* ọjọ keji; ṣugbọn kari-kari, nigbati o di ọjọ keji ti akoko sisin na to gan l'Ebute Ọba l'Ehingbẹti nibiti gbogbo enia ti pe ṣọṣọ si, (*Government House Wharf*) Balẹ reti, reti, eti re, afi Ọbanikoro Oloye nikan lo ri; a sọ pe Balẹ tilẹ ran Akọwe rẹ Agba lati lọ fi "bọnjọn" (*bicycle*) rẹ wo awọn Onifila-funfun to ku nitosi ibẹ, ṣugbọn a sọ pe ọwọ ti Balẹ Ilu wẹ̀ ilẹ lo fi nù, nitori nwọn ko yọju rara; nigbati nkan si ri bayi tan bẹni Ọgbẹni-oniṣokoto gbọrọ kan ti o jẹ Onipo nku Balẹ ni apára kikan-kikan ni Ede Gẹsi pe (*I say Mr. Resident, where are your Chiefs?*) "Balẹ, awọn Oloye re da? O di wo-mi-ng-wo-ẹ; bayi ni nkan ri lọjọ na titi Gomina ati aya rẹ fi gbe'rasọ; nigbati o si di ọsẹ to kọja, ti Balẹ pe awọn Oloye na Eletu-odibo, Oluwa, Ọjọra, Oniru, Olumẹgbọn, Ọlọtọ, Oṣodi pẹlu awọn Ọmọ Ijoye ti nwọn to mejila lati ṣabẽre itiju ti nwọn ta fun on, ati abuku ti nwọn fi kan Gomina Aṣoju Ọba King ni *Friday* ọjọ kẹjọ oṣu yi (boya a o ri ẹniti yio fẹ bere pe kilokan Ọba King papa ninu ọrọ yi, a o la bi a ti nba ọrọ bọ).

A gbọ pe kosi esi sãn, afi awawi ti nwọn wawi fun iwa ti nwọn hu bẹ, ati pe Eletu-odibo ati Oluwa nikan lo sọ pe ọrọ Eleko ti ko ni iyanju lo fa nwọn sẹhin lati "ṣika alukawani" wọn ti nwọn ti ba Balẹ ṣe ni *Thursday* ọsẹ na; agbaregbabọ ọrọ yi ni pe Ijọba "da wọn duro" fun iwa-afoju-kamọ ati iwa aifini-peni yi, titi nwọn yio fi tumba.

O HA TỌ KI AWỌN OLOYE TUMBA BI ?

Ni tiwa, o tọ, o si yẹ mọ̀nà ki nwọn iṣe bẹ ; bi o tilẹjẹpe awọn kan nsọ wanran-wanran bi epo-gbigbona pe ṣe nwọn ki agbowo oṣu lọwọ Ijọba, kini nwọn ma tumba si ; irufẹ awọn abaniłorijẹ bayi ni ama npowe pe "ṣe b'a ni Ēgun baba ẹni yio jo, bi kosi jo mọ, Alagba ki i mu ni si i ;" a o ṣe kilọkilọ fun awọn Oloye ki awọn maṣe gba imọran awọn dà-bi-mo-ti-dà yi ; Aj'egbodo ni wọn, nwọn nwa ẹni kon'ra ; a fẹ ki irufẹ awọn onimọran-onikumọ bẹ mọ pe rirẹ Oloye silẹ ni ipo oye rẹ ki imu ohun-kọkan bikoṣe ipo ẹhin ba Oloye na ; bi nkan ti ri nisisiyi, ki a sọ pe Oloye Oluwa nfẹ lọ jẹri ẹjọ kan ni Kotu Ganran tabi Kotu awọn Ọlọpa, kaka ki awọn Olotu Kotu fun ni ipo rẹ bi Oloye nṣe kọ ni nwọn yio sọ fun pe ki o si fila rẹ ki o to wọ inu Kotu ki o si joko si ibiti ta'ja t'ẹran njoko si ? (A ko pe awọn to njoko lori ijoko gbogbo enia ni Kotu ni oja tabi ẹran o, ọrọ lo lọ bi owe). Ẹ̀wẹ̀, bi irufẹ Oloye Eletu-odibo ba nfẹ lọ si bi Munisiba lati lọ yanju ọrọ kan nibẹ, ko ha di pe ki a da lohun bi a o ti da Akano tabi Ajadi lohun bi, eyini ni pe ki a dalohun bi ẹnikan yẹpẹrẹ lasan ? Eyi ha dara bi, ẹnyin ara wa ? Kilo wa ninu titumba ? Ṣe ẹbọ ki a f'ọwọ lu inu ki a fẹ danu ni ? Nitorina ni a tun tẹnumọ gidi-gidi pe ki nwọn lọ tumba.

Irufẹ titumba bayi ni awọn isọ̀ri-isọ̀ri ninu awọn alagba kan ṣe fun Eleko ni'lẹ yi ni ọdun kejila sẹhin lọdọ Gomina-jagun-jagun nì, Lugard nigbati a we ẽwẽ ipade kan lọdọ Gomina yi fun Eleko ati awọn Ijoye rẹ, Eleko papa lo sọ akoko ti on yio lọ sọdọ Gomina Lugard, ti onitọhun si reti rẹ lasiko na ; ṣugbọn nigbati asiko na to nkọ, Gomina Lugard ko ri Eleko titi akoko ti Olowo papa da fi kọja ti o wa lọ lẹhin na ṣugbọn ti Gomina kọ̀ lati tun ri ; ẹnyin ti o gbọ Gẹsi, ẹ ka diẹ ninu ọrọ Lugard yi nigbana :—

"As soon as I came to this Colony I was asked if I could arrange an interview with the Prince Eleko and the White Cap Chiefs. I was too glad to meet them, and I put aside my work for that purpose. But on the day for the meeting, although it was Prince Eleko himself who fixed the time, he did not arrive until the time for the interview had passed. In view of the fact that I am the representative here of His Majesty the King, any discourtesy shown to me is not a discourtesy to myself, but is a discourtesy to the King."

Pọn-npọn ọrọ Gomina ni pe "Abuku-kabuku ti a ba ta fun mi, ki iṣe emi ni a ta abuku na fun, bikoṣe Ọba King ti mo jẹ Aṣoju rẹ ni'lẹ yi ;" ohun ti o si pari ọrọ yi nigbana ni pe awọn Agbagba ti a wi na ba Eleko kọwe ẹbẹ si Gomina Lugard, gbogbo ọrọ na si pari ; njẹ bi o jẹ pe Eleko kọ jalẹ̀ lati bẹbẹ nigbana nkọ, ọrọ na ko ha ni bi Ige ati Adubi ?

Lakotan, a fẹ pe bi "Eko Akete" oni ti njade, bẹni ki a ri ẹnyin Agbagba Ẹgbẹ Majẹk'obajẹ lati wariko mu ọna bibẹ Ijọba fun awọn Oloye wa wọnyi pọn, ki ẹ maṣe jẹ ki o tutu. Ki o to to ọtuula *Monday*, ẹ jẹ ki a mọ awọn "Ọran ṣe ni wò, ka mọ enit'o f'eni."

IṢẸ ỌLỌLA GOMINA CLIFFORD LĀRIN WA.

[*Lati ọwọ* ATARI-AJANAKU.]

Si Oni'we-irohin "EKO AKETE."

Mo bẹrẹ f'oji,

Ni ọsẹ ti o kọja, a fihan gẹgẹ bi Gomina ti jẹ Omirán, ti awa si jẹ Kukute l'gbẹ rẹ. A sọ diẹ ninu igbati Gomina Clifford ṣe ẹnu ebu, ati awọn ti o bú ; a si jẹjẹ wipe, ni ọsẹ yi, a o gbe õre ati aidara ti o ṣe fun wa si ori iwọn, lati mọ eyiti o wuwo ju ninu awọn mejeji.

O to ọsẹ melo kan nisisiyi, ti ẹnikan bere ninu Iwe-irohin kan ni ilẹ yi wipe, "Ninu Gomina Clifford ati Makọli, tani olõre ilu ? Oluwa rẹ si da ara rẹ l'ohun wipe, Gomina Clifford ni !

Inu wa dun pupọ lati ri ibere yi, nitori o ti pẹ pupọ ti awa papa na ti nfẹ lati mọ olõre ilu, a ko si mọ wipe nipa fifi ẹnikan ni ilu we Gomina ni a le fi mọ olõre ilu. Ki ẹnikan bere nisisiyi wipe, ewo ni o l'agbara ju ninu gbogbo ẹranko igbẹ ? Ki oluwarẹ na si da ara rẹ l'ohun wipe, Túrùkú l'agbara ju Ewurẹ lọ, nitorina, Túrùkú ni ọba gbogbo ẹranko ! Gbogbo wa ni yio hó bo o wipe, ohun ti o bere kọ ni o dahun ; ekini, a kọ le fi Turuku ẹranko igbẹ we Ewurẹ ẹran ile ; ekeji, bi Turuku ba tilẹ ni agbara ju Ewurẹ lọ, sibẹsibẹ, iyẹn ko sọ ọ di ọba gbogbo ẹranko igbẹ nipa agbara.

Ipo oni-daru-dapọ bẹ ni ẹniti o fi Gomina Clifford we Makọli, lati mọ olōre ilu ninu awọn mejeji. O dara! Nigbati oluwarẹ gbe Makọli pẹlu Gomina Clifford si ori iwọn ōre ilu pọ, ti o si sọ fun wa wipe Gomina ni o tẹ iwọn ju, kil'o ṣe ti ko tun gbe Ọlọla Lọya Ajasa si ori iwọn kanna pẹlu Gomina, lati mọ ẹniti yio tẹ iwọn ju ẹnikeji lọ ninu awọn mejeji? Ti Gomina ba si tẹ iwọn ju Lọya Ajasa lọ, ki o tun gbe Dokita Randle si ori iwọn; bi Dokita Randle ba si tẹ iwọn ju Gomina lọ, ki o tẹ Waya si Ilu Ọba wipe on ti ri ẹniti o tẹ iwọn ju Gomina Clifford lọ nipa ṣiṣe ōre fun ilu, ati wipe, Dokita Randle ti on ri na ni on fẹ ki o rọpo Gomina Clifford ni ilẹ yi gẹgẹ bi Aṣoju-ọba. Ti o ba si jẹ wipe Gomina ni o ba tun tẹ iwọn ju Dokita Randle lọ, gẹgẹ bi o ti tẹ ju Makọli ati Lọya Ajasa lọ, ki o tun dan ẹlomiran wo ni ilu l'ọtun-l'osi, lati mọ ẹniti yio tẹ iwọn ju Gomina lọ: ti o ba si ri, ki o tete jẹ ki ilu mọ, ki o si ba ilu ranṣẹ si *Secretary of State*, ẹniti o jẹ Ọga awọn Gomina ni Ilu Ọba wipe, oluwarẹ na ni on fẹ ko jẹ Gomina lori wa; ṣugbọn, ti ko ba ri ẹniti yio tẹ iwọn ju Gomina Clifford lọ ni gbogbo ilu nipasẹ ōre ṣiṣe, iyẹn ni wipe, nkan ti Makọli ṣe ti, ko si ẹniti o tun le ṣe e mọ! Awa kọ ni a wi bẹ o, bikoṣe ẹniti o fi Makọli we Gomina, ti ko si tun ri ẹlomiran mọ ni gbogbo ilu ti o tun le fi we Gomina pẹlu, lẹhin Ejo-n'gboro!

Ju gbogbo rẹ lọ, iwa daru-dapọ ni, iwa omugọ ni, arankan ati inunibini ni pẹlu, lati fi ẹnikẹni ni ilu we Gomina-ki-Gomina, lati mọ olōre ilu ninu awọn mejeji.

Ninu gbogbo awọn Oṣelu ti o wa ni ilẹ yi, ati Kiriyo, ati Musulumi, ati eyiti o nṣe ilu daradara, ati eyiti o nṣe aidara si ilu, tal'o ngba Kọbọ kan lọwọ ilu, tabi lọwọ Ijọba ni oṣōṣù ninu wọn, tabi tal'o ngbe ile-oni'le l'ọfẹ ninu gbogbo wọn? Kàka bẹ, owo ọwọ wọn ha kọ ni nwọn tun nná pẹlu; ko si ọpẹ, ko si iyin, bikoṣe ebú. Bi o wa ni apa ọtun, awọn ti o wa ni apa osi yio d'oju ibọn kọ ẹ, bi o si jẹ apa osi ni o wa kẹ, awọn ti o wa ni apa ọtun yio sọ wipe ki o fo, ki o fi niṣo; ọmọde yio bu ọ, agbalagba yio tu itọ si ọ lara, ọrẹ yio ma jẹ ọ l'ẹsẹ ẹhin, ọta yio si ma sure tete lati ri ẹhin rẹ. Bi o ti wu ki iṣẹ Dokita tabi Lọya rẹ ti da ọ l'oju to, ati bi o si ti wu ki o ma ri iṣẹ ṣe to, ọjọ ti o ba bẹrẹ si da si ọrọ ilu, ọjo na gān ni awọn Onibara rẹ (*Clients and Patients*) yio bẹrẹ si sa fun ọ!

Bi Oniṣowo ni ọ tẹlẹ ri ni, ti Owó-ọja rẹ si rọju, bi enia mẹwa ni o ti nba ọ ra ọja ri l'ojojumọ ni nigbati o koi ṣe 'lu, ni ọjọ ti o ba bẹrẹ si ṣe ilu, onibara rẹ ki yio kù ju mẹrin ojumọ lọ, bi o ko ba tilẹ mura papa, o ki yio ri aye ṣi Ṣābu, nibiti ẹnikan nwa, ti ẹnikan nlọ nipasẹ ọrọ ilu.

Bi ōtọ ọrọ ba de, ki irọ salọ. Ti ko ba si ọrọ ilu, Dokita Randle, Herbert Macaulay, Esq., C.E., Henry Carr, Esq., I.S.O., Hon. Mr. Egerton Shyngle, Dr. Ọbasa of Ikija, Hon. Messrs. Kitoyi Ajasa ati S. H. Pearse, T. Horatio Jackson, Alli Balogun Abibu Oki Balogun, Brimah Igbo, Sanni Adewale, Mumuni Animaṣahun, Mọgaji Shitta, Kasumu Gbajabiamila, Yesufu Agoro: ki a ma ṣẹṣẹ sọ ti awọn Oloye Onifila-funfun wa. Gbogbo awọn ti a darukọ wọnyi ati awọn jakanjakan miran kuro ni ẹniti ẹnikẹni ni ilu le fi ẹnu abuku kan, ti ko ba si ọrọ ilu nibẹ.

Ẹniti o nwa rere ilu ninu wọn mọ ara wọn; ẹniti o si nfẹ gbe ilu gbun Ijọba mọ ara wọn pẹlu; ṣugbọn sibẹsibẹ, ati ẹniti o nṣe daradara, ati ẹniti o nṣe aidara, lọwọ tani nwọn ngba owo oṣoṣu fun ọrọ ilu, tabi tani a le fi we Gomina Clifford ninu wọn, ẹniti o ngba Ẹgbă ọna mẹrin pẹlu ădọtalerugba pọnwun l'ọdun (£8,250) eyiti o ku si iwọn ẹdẹgbẹrun pọnwun ni oṣoṣu fun owo iṣẹ rẹ larin wa.

Ko nṣe wipe Gomina kan nfẹ ilu tabi enia lati ṣe ore fun, ko ri, ni o ṣe wa si arin wa, agbẹdọ! Oyinbo onṣẹ Ọba ti o fi ilu rẹ silẹ, ti o mu ọna idalẹ pọn, owó ni o nwa kiri, ko si si ohun ti o gbe Gomina Clifford papa wa si ilẹ yi, bikoṣe owo, ani, owó, apekanuko. Nitorna, nipasẹ ore ko ṣe ore, a ko le fi Gomina ti o ngba ẹdẹgbẹrin pọnwun ni oṣoṣu, pẹlu ile ọfẹ, onjẹ ọfẹ, we ara ilẹ yi kan ti o nṣe iṣẹ rẹ l'ai gba Kọbọ kan ṣoso pere lọwọ ẹnikẹni li oṣoṣu, bikoṣe ebu, iya lori iya, sibẹsibẹ ko ye ṣe!

Gomina Clifford kọkọ fi ẹsẹ rẹ tẹ ilẹ yi ni *August 8th, 1919*, o si lo patapata ni *May 8th, 1925*. Iyẹn ni wipe o ṣe ọdun marun pẹlu oṣu mẹsan nibi, gbogbo owo ti o si bọ si i lọwọ, ati owo Ọkọ alọ ati abọ ti a san lori rẹ lé ni ẹgbẹrun ọna mejilelogoji pọnwun, (*over £42,000.*)

Njẹ fun ogidinleje owo yi, kini Gomina Clifford ṣe fun wa. Ti a ba wipe lati igbati o ti de ilẹ yi, titi o fi pada lọ, ko ṣe ẹyọ ore kan fun Ilu, iyẹn ni pe ati awa, ati awọn to wipe, lati igbati o ti de ilẹyi, titi o fi pada lọ, ko ṣe aidara kanṣoṣo, "okobo" ni gbogbo wa nṣe, bi aṣa Ijẹbu ọmọ Alarẹ.

Gomina Clifford ṣe ore ti Gomina kan ko ṣe ri fun Ilu, ki o to lọ, o si ṣe konigbagbe Ibi ti Gomina kan ko ṣe ri fun Ilu pẹlu; bi enia ṣe ore kekeke mẹfa, ti o si ṣe ibi nla kan si i, pe yala ẹnikan lo sun ṣe ibi na, tabi adabọwọ ara on papa ni gbogbo ore ti o ṣe dabi ọrọ kan ti a gbọ pe *Saint Paul* sọ wipe, bi onigbagbọ tilẹ ba ẹranko ja ni Efesu, ko si anfani kan nibẹ, ayaṣebi oku ba ji dide.

Gomina Clifford fun wa ni anfani lati yan enia mẹta si Igbimọ ilu (*Legislative Council*) gẹgẹ bi Aṣoju wa nibẹ. Anfani nla ni eyi jẹ, ṣugbọn nigbati a ba tan idi rẹ wo finifini, a o ri i wipe Gomina kañna yi, "ẹniti o pe olè wa ja, ni o tun pe Oloko wa ṣọ ọ." Nitotọ, ilu ni Aṣoju mẹta ninu Igbimọ Ijọba, ṣugbọn awọn Oyinbo ti Gomina yan si Igbimọ na pọ tobẹ gẹ, ti ko fi si ireti wipe awọn Aṣoju wa mẹtẹta le d'aba, tabi ki awọn da ohunkohun ṣe nibẹ, ayaṣebi awọn Oyinbo ba

Nigbati awọn Aṣoju wa d'aba pẹlu ẹbẹ ... ki Ijọba ṣi ilẹkun ile elegbo turuku Ereko, Ereko *Dispensary*, ti ọlọla Dokita ... daba, ti awọn Aṣoju meji to ku, pẹlu awọn ... Loya Ajasa ati S. H. Pearse si gbe e lẹsẹ, ... gbati o di ati nọ ọwọ s'oke nkọ, ṣe ọwọ funfun ... ju ọwọ dudu lọ, on lo si jẹ ki ilẹkun ile Dokita Ereko yi ti gbọningbọnin titi di oni oloni.

Apẹrẹ kanṣoṣo pere ni eyi, ninu ọpọlọpọ iru rẹ ... ti ṣelẹ ni Igbimọ na, ni ọna to lodi si ifẹ Ilu ati ... ẹ awọn Aṣoju wa mẹtẹta.

Aṣoju mẹta pere ti Ilu ni anfani lati yan lẹgbẹ ... gọnlọgọ oyinbo to wa ninu Igbimọ na, dabi Baba to nṣe Burẹdi ta ni kọbọ kọkan, ti ọmọ rẹ si ... ọkun pe on fẹ jẹ burẹdi, ti Baba si wipe on ko ... fun u ni Burẹdi ṣugbọn on le fun u ni kọbọ kan ... yio fi ra. Inu ọmọde dun, ṣugbọn nijọ ti Baba fun u ni kọbọ kan, nijọ na gan lo si sọ burẹdi oni kọbọ kọkan ri di sisisisi. Nitotọ Baba fun ọmọde yi ni kọbọ kan lati ra Burẹdi ..., ṣugbọn kini anfani kọbọ kan na nigbati ... o sọ owo burẹdi oni kọbọ kan di sisi? Bayi ni ipo awọn Aṣoju wa f'ara jọ ninu Igbimọ. Ẹjọ wo ni ayan mẹta le ro, ni awujọ ibiti ogun adiẹ ... ti to si le jare wọn? Ko si.

A wi tan, awọn kan nsọ pe Eko lo kọkọ ni anfani ati yan Aṣoju si Igbimọ, ki awọn ilu miran bi ilu ... ganyin ati Saro to tẹle e. Bẹni, ṣugbọn Gomina ... wọn ko jẹ ki oyinbo pọ pupọ ju enia dudu lọ to gẹgẹ bi ti ilẹ yi; enia dudu ibẹ si ni ifọkanbalẹ lati ... sọ obun ti Ilu wọn nfẹ laisi ifoya itako lati ọdọ oyinbo.

Sibẹṣibẹ, a ni lati dupẹ lọwọ Gomina Clifford fun anfani ribiribi yi, iba ṣe pe on papa lo diyedenu fun wa, tabi awọn ẹgbẹ *National Congress of British West Africa* lo jẹ ki o ṣe e, a si tan ma pe awọn Gomina to nbọ lẹhin yio tun nkan ṣe fun wa.

"Ore" miran ti Gomina Clifford tun ṣe ni ti awọn ọmọ wọn to fi si Agbede meji ipo oyinbo pẹlu enia dudu nibiṣẹ ọba; ipo "Mulato." Awọn enia dudu diẹ kiun to wa ni ipo na le mà ro, tabi ki nwọn mà tan ara wọn jẹ, pe nwọn wa ni ipo oyinbo; ṣugbọn awa mọ pe, agbede meji ipo dudu ati funfun ni nwọn wà, ipo Mulato, ni iwọn ... gbati owo iṣẹ wọn pẹlu ti oyinbo ti nwọn jọ nṣe iru iṣẹ kanna ko ba ti le dọgba.

Gẹgẹ bi apẹrẹ, ẹ wo ibi iṣe Ṣẹkitẹri, *Secretarial*, ti nwọn ni enia dudu wa ni ipo oyinbo, ẹ wo *Treasury Dept, Customs, Nigerian Railway* ati ibomiran pẹlu; ẹ wo owo ti nwọn ngba pẹlu ti oyinbo ti nwọn jọ wa ni ipo kanna, ti nwọn njẹ orukọ iṣẹ kanna, ti nwọn si nṣe iṣẹ kanna, ninu *Estimate* tabi Iwe èto Inawo Ijọba ọdọdun ti ọdun yi. 1925—1926 *Estimate. Head 4. Secretarial. Personal Emoluments Item 13 :—14 Assistant Secretries,* 13 (oyinbo) *at* £450 *to* 960 *per annum and* 1 (enia dudu) *at* £325 *to* 720 *per annum. Head 9 Treasury. Personal Emoluments Item 7 :—21 Assistant Treasurers and Treasury Assistant,* 19 (oyinbo) at £400 to 920 p. a. *and* 2 (enia dudu) at £325—720. *per annum.*

Head II Customs. Personal Emoluments Item 8 :—22 *Collectors and Supervisors* 21 (oyinbo) at £400—920 *and* 1 (enia dudu) *at* £325—720 *p. a.*

Head 28 Nigerian Railway, Personal Emoluments Item 236 :—3 Office Assistants, 2 (Oyinbo) *at* £400—600 *and* 1 (enia dudu) *at* £300—475.

Head 28 Nigerian Railway continued.

Item 256 :—19 Assistant Accountants, 18 (oyinbo) *at* £400—720 *p.* a. *and* 1 (enia dudu) £300—575.

Head 28 Nigerian Railway continued.

Item 273 :—II Store Keepers, 10 (oyinbo) *at* £400—720 *and* 1 (enia dudu) *at* £300—575 *p. a.*

Eyi fi han gbangba pe nibikibi ni iṣẹ ọba ti enia dudu wà ni ipo oyinbo, ti on pẹlu oyinbo jẹ oye kanna nibiṣẹ bi "*Assistants, Accountants, Treasury Assistants, Office Assistants, Store Keepers, Collectors and Supervisors,*" ti nwọn si nṣe iru iṣẹ kanna pẹlu, nibi kanna, owo ọtọtọ ni nwọn nsan fun wọn, owo ti oyinbo ju ti enia dudu lọ pupọ; eyiti o si buru julọ nibẹ ni pe akọwe miran lasan to wa labẹ enia dudu ti nwọn ni o wa ni ipo oyinbo yi ngba owo ju "Mulato" ọga rẹ, ti ko jẹ dudu ti ko jẹ funfun nibiṣẹ ọba lọ. A ha le wipe akọwe agba tabi *Chief clerk* to ngba irinwo pọnwun lọdun £400 *p. a.* ko gb'owo ju "*Assistant Accountant*" tabi "*Office Assistant*" enia dudu to wa ni ipo oyinbo, to ngba ọdunrun pọnwun lọdun lọ?

A mọ pe ko si igbati owo "Mulato" ko ni to ti akọwe agba ki o si fi diẹ ju u lọ, ṣugbọn ki o to to igbana nkọ, ko nṣe nkan ọdun marun mọ. Nigbati owo *Chief Clerk* to wa nipo enia dudu bẹrẹ lati ọdunrun pọnwun o le mẹdọgbọn l'ọdun £325 *p. a.*, ti owo "*Office Assistant*" enia dudu ọga rẹ to wa ni ipo oyinbo bẹrẹ lati ọdunrun pọnwun £300 lọdun, owo ti ko to eyiti oyinbo to ntẹ ọna lasan *plate layer* ngba, igi ko da baun si "*Staff appointment*" ipo oyinbo aseko Gomina Clifford yi.

Ka tilẹ dupẹ lọwọ awọn oyinbo agba ibiṣẹ ọba miran (*Heads of Departments*) ti nwọn nṣe iranlọwọ lati fun akọwe wọn ni ipo Oyinbo, ti awa ka si ti "Mulato" yi; ibaṣe pe nwọn tẹle apẹrẹ Gomina Clifford papa, boya a ki ba ti ri enia dudu kan loni ti yio wa ni irufẹ ipo bẹ. Nitoripe, akọwe agba ti ọfisi (*office*) Gomina papa, ẹniti Gomina pe ni ọrẹ on, to wipe ọdọ rẹ ni aṣiri on wà, ipo oyinbo wo ni Gomina fi si titi o fi lọ o, *member*? Ani, ko tilẹ gbe e de ipo akọwe agba *Chief Clerk*, ki o to tọrọ oye M.B.E. fun un lọwọ Ọba.

Itumọ oye ti Gomina fun Mr. Samuel, akọwe rẹ ni *Member of British Empire*. Ti o ba yẹ ni ika oyinbo, nigbati o ṣe pe abẹ asia Ijọba Gẹsi ni a fi itẹ ati inu didun wa, a le ṣẹṣẹ gba oye M.B.E., ki a to di *Member of British Empire*, pupọ awọn enia wa lo gbagbọ pe awọn gb'oye o, awọn ko gb'oye o, gbogbo wọn ni "M.B.E." tabi *Members of British Empire*.

Eyi keji to wu ki o jẹ, apẹrẹ san jn ọrọ ewu lasan lọ, Gomina Clifford iba fi Mr. Samuel akọwe rẹ ṣe *Private Secretary* bi ko tilẹ le fi ṣe *Aide de Camp* rẹ, tabi ki o sọ ọ di akọwe agba lasan *Chief Clerk* ki o to lọ, awa iba tubọ gbagbọ pe, otitọ ni o nfẹ Enia Dudu ti o ba le fi ọkan tan, gẹgẹ bi on papa ti ni on fi ọkan tan Mr. Samuel, ni ipo oyinbo.

Iyi nla ni ki enia ri oye gba lọwọ ọba, ṣugbọn bi enia gba K.C.M.G. ki o maṣe C.M.G. bi ko ba ni owo lọwọ, pabo ni; bi o fi ile rẹ Mọgegi, ti ku ri owo fi gba a pada, oni gbanjo yio ta a bakanna, bi o si di ọtẹ si Ijọba, Ijọba yio yẹ igi mọ ọ lẹsẹ, gẹgẹ bi nwọn ti ṣe ologbe Roger-Casement l'akoko ogun pẹlu gbogbo K.C.M.G. to gba.

Nitorina, a bẹ ọlọla ọgbẹni Baddeley, ẹniti o wa ni ipo Gomina nisisiyi, ki o jọwọ fi Mr. Samuel si ipo ti o ga diẹ si i nibiṣẹ; enia atata ni, gẹgẹ bi Gomina Clifford ti pe e. O tun kù awọn akọwe miran ti a fẹ lati mu ọran wọn wa siwaju Ijọba. A si dupẹ pupọ lọwọ ọlọla Gomina Clifford fun ọpọlọpọ awọn ọmọ wa to wa ni ipo giga lakoko tirẹ, ti o jẹ ki owo enia dudu le de £720 p. a. A koi pari ọrọ wa nipasẹ Gomina Clifford ẹniti a npete lati gbe tibi tire rẹ s'ori iwọn. Iyoku di ọsẹ to nbọ, lagbara Baba.

Emi ni ti nyin nitotọ,
ATARI AJANAKU.

THE EDITOR'S OBSERVATORY.

A New Muslim League.

There is a movement on foot in town to organise what is known as The *Nigerian Muslim League*, whose activity will be devoted, principally to the interests of all Muslims of different shades of religious belief.

Floreat, African Church!

Mr. Aboyade Cole late Tutor in *Eko High School*, we learn, will be inducted into Deacon's Orders at Salem Church (African) Ebute Meta, and the Rev. N. A. Onatolu will be consecrated Bishop in connexion with the same organisation at Bethlehem Church, (African) Ebute Meta, on Sunday the 7th *proximo*; a Thanksgiving Service at Bethel Church, Lagos, as a fitting *finale apropos* of these functions, is arranged to take place on the same day.

"Here goes Bishop Heber but for the Grace of God!"

This famous saying attributed to that eminent divine Bishop Heber on his seeing a gang of prisoners in the street, reminds us of the *impasse* which was said to have been responsible for the greatly surprising action in which the inmates of His Majesty's prison at Broad Street, indulged on Wednesday last; as the matter is under investigation we await further developments ere any comments on the regrettable episode.

Welcome!

Warm welcome to Mr. Hopkins, the popular local Agent of Lever Stores, who arrived from Europe on Thursday last on the *Aba*. *Ke Lafia?*

Ẹ YE'KE ṢE, EKE NPA NI!

Dajudaju pupọ ninu ẹnyin ọkawe wa nibigbogbo yio fẹ mọ okodoro ọrọ ti awọn kan sọpe Gomina Clifford firan Ọbanikoro Oloye si ilu nipa ti pe ọrọ Eleko ko ni iyanju mọ: a si ti ri ka ninu ọkan tabi meji ninu awọn Iwe-irohin ojugba wa pe gan-lẹru bẹni ọrọ na ri: ṣugbọn eyi ṣe wa loju su: nitorina ni a ṣe tọ Ọgbẹni wa Lọya Ajisọdidun l'Oyinbo J. T. Nelson Cole (Alaka) lọ losẹ yi, nitori on lo ṣe ogbufọ ọrọ ti a sọpe Gomina na ba Ọbanikoro sọ ki o to ṣikọ lọ si'lu rẹ ni ọjọ kẹjọ oṣu yi: nigbati a si bi Lọya lere bi otitọ ni "iṣẹ" ti awọn Iwe-irohin kan sọpe Gomina Clifford tan Ọbanikoro si gbogbo ilu gẹgẹbi a ti ri ka ninu Iwe-irohin kan ni pataki, Ọgbẹni Lọya Cole si fesi pe nitotọ ni Gomina ba Oloye yi sọrọ lede Gẹsi, ti (eyini Gomina papa,) si sọpe ki on Lọya ba on gbufọ rẹ fun Oloye ni ede wa: ọrọ ti Lọya Cole ni Gomina sọ lede Gẹsi fun gbigbufọ na leyi:—"*Tell the Chief, Good bye the past is gone and cannot be recalled*" Itumọ rẹ:—"Sọ fun Oloye, Odigboṣe, ohun to kọja ti lọ, kosi tun ṣe pe pada mọ": a tunbi Lọya lere pe Gomina na ha fi iṣẹ eyi ran Oloye na fun gbogbo ilu nibi? Lọya si dahun pe on ko gbọ irufẹ iṣẹ-riran bẹ lẹnu Gomina titi on fi gbufọ tan fun Oloye yi.

Ẹ ko wa ri bi awọn miran ti nkọ lati ma so irun iwaju pọ mọ ti 'ipakọ? Kitoyi o, bi orukọ ọmọlọmọ!!!

[*Copyright*]

"EKO AKETE" LAW REPORT.

[Lati ọwọ ATOLUGBOKUN.]

Suit No. 767.

LASISI EDIDI
versus
RIANOTU AND O. B. SULE

Lọya Adekunle Wright lo wa fun Lasisi Edidi. Awọn ti wọn pe lẹjọ wọn ko gba Lọya.

> The plaintiff's claim from the defendants is the sum of £4. 4. 0. (Four guineas) whereas £1. 4. 0. being balance due and £3. 0. 0. being six months rent from *October*, 1924 to *March*, 1925 at the rate of 10/- a month.

Lasisi Edidi lo wa nigbati awọn ti o pe lẹjọ ni awọn ko jẹ lowo—Edidi ni *Victoria Road* ni on ngbe, oniṣowo ni on, on mọ awọn mejeji yi dada wọn si jẹ on ni pọun mẹrin ṣile mẹrin wọn haya ile lọwọ on ni lati oṣu *September* titi *March* wọn si jẹ on ni ṣile mẹrinlelogun, ile ṣile mẹwa losọsu

Adajọ wa di ọrọ na awọn tọkọ taya ti wọn awọn ko jẹwo wa nsọ wipe iya on lo haya ile wipe ṣile mẹjọ ni ile yi loṣoṣu—Adajọ ni ki wọn £2. 8. o. owo oṣu mẹfa iyẹn jẹ ṣile mẹjọ ni oṣu ati ṣile meje owo irin ẹsẹ.

Ni ijọ *Friday* ijọ kẹdogun oṣu yi. Niwaju Ọlọla Ralph Molyneux Comble Adajọ agba. Ni ile ẹjọ Ganran.

Suit No. 44/25.

THE BANK OF BRITISH WEST AFRICA LTD.

versus

MARY WOOD and M. E. ASHCROFT.

£1643. 19. o. principal and interest due on a mortgage dated the 3rd day of August, 1921, made by and between the above named defendants and an Agreement of even date therewith made between the said defendant Mary Wood, and the plaintiffs dated the 3rd day of August, 1921.

Lọya Ajasa lo wa fun awọn Oyinbo Banki yi, o si gba idajọ fun awọn Oyinbo yi fun owo wọn ti wọn pe ẹjọ fun.

3. (1) SAM SAYE (2) Witness WORES (3) OSENI AJOSE

Awọn ọdaran ti Ijọba mu nipa ọrọ *Cocoa* ninu *Lighter Cocoa Elder Dempster*, Lọya Williams lo ba wọn ṣe ẹjọ yi Adajọ ni ki nwọn ma lọ—Oseni Ajọsẹ o ku orire.

Ni ijọ *Monday* ijọ kejidilogun oṣu yi—Niwaju Ọlọla R. M. Combe Adajọ agba.

AFRICAN AND EASTERN TRADING CORPORATION

versus

MUDA AYINDE and BRIMAH KEKEREOGUN.

Lọya Shyngle lo wa fun awọn mejeji ti Oyinbo yi pe lẹjọ. Ẹjọ yi ni pe wọn fẹ gba aye lati mu lọ si Kotu Adajọ mẹta, Motion for Leave to appeal to Full Court, Leave granted £5. for record and 2 Sureties of £50.

A DUPẸ ỌJỌ!

Ọgbẹni Lamidi D. Salvador ti Ile-owo awọn Oyinbo A. J. Tangalakis nilẹ yi, pẹlu awọn Akọwe ẹgbẹ rẹ miran nibi kanna dupẹ ajo ati ayan ti pupọ enia ṣe fun wọn nigbati a ko wọn lọ si Korọnti ni *Tuesday* ọjọ 19 oṣu yi.

Change of Name.

This is to inform friends, and the public in general that I, who have been known and called EBENEZER ADEGBỌLA THOMAS FAYAN, desire to be known and addressed LADAPỌ ADEGBỌLA, from 1st, June 1925, and thenceforth.

All documents bearing my former name remain valid.

E. ADE: FAYAN,

Lagos, Nigeria.
25/5/25.

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Preachers for To-morrow.

AWỌN ONIWASU ỌLA.

ROMAN CATHOLIC. (HOLY CROSS)

Masses will be sung by Priests appointed.
Awọn Paddi ti a yan yio ṣe Isin ni gbogbo akoko wọnyi. (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) Lafiaji.)
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 Curate
6.30 p.m. do. The Archdeacon
9 a.m. St. John's (Aroloya) Rev. H. V. E, Johnson
6.30 p.m. do. do.
9 a.m. & 630 p,m. St. Peter's (Alapako)
Rev. S. V. Latunde
9 a.m. & 6.30 p.m. Holy Trinity (Ebute-Ero)
Rev. S. J. Gansallo
9 a.m. St. David's (Jordan) Rev. J. H. Ogunro
6.30 p.m. do.

WESLEYAN

10.30 a.m. Tinubu Rev. D. A Bababunmi
7 p.m. do. Rev. A. N. Cole
10.30 a.m. Ereko Rev. D. A. Tekoe
7 p.m. do. Bro. A. T. Coker
10.30 a.m. Olowogbowo Rev S. A. Pearce
7 p.m. do. Rev. J. A. Angus
10.30 a.m. Ọbun Eko Rev. E. E. Williams
7 p.m. do Rev. S. A. Pearce
Williams' Memorial (Wesleyan) Ebute Mẹta
10.30 a. .m. Rev. D. A. Tekoe
7 p.m. Rev. L. R. Potts-Johnsn

AFRICAN

9 a.m. Jehovah Shalom Rev. J. F. Ogunko
6.30 p.m. do. do.
9 a.m. Christ Church (Ebute Mẹta)
Rev. Supt. D. A. Hughes
6 p.m. do. Bro. J. T. A. White
9 a.m. Bethel Rev. J. Ṣotayọ Williams
6.30 p.m do. do.
9 a.m. Zion
6.30 p.m. do.
9 a.m Salem Church (Ebute Mẹta
Rev. J A. Wright
6.30 p.m, do. Rev. E David-Ṣodẹinde
9 a.m. Bethlehem Church (Ebute Mẹta)
do.
do. Bro. M. T. Akinṣọwọn

10. a.m. African Methodist Rev. N. J. D. Ṣomọ[...]
7 p.m. do. Bro. H. A. Williams

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. Ararọmi
6 p.m.

ISOLARIAN BROTHERHOOD.

7.30 a.m. Ilupesi The Founder;
7 p.m. do. do.

St. STEPHEN'S (EPETEDO)

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

AHMADIA (ISLAM.)

6 a.m. Fajir Service Y. P. O. Ṣodẹinde
5.30 p.m. Open Air Service Imam K. R. Ajọṣẹ
(Central Mosque, Arọlọya 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 Ọdunlami Street, Breaking Bread
7.30 p.m Open Air Service at Campbell Square,
Wm. C. T. Terrell.

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. Gbogbeade

IGBẸ L'OWO WÂ.

EKO.

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GROUND NUT.
£13 10 fun *ton* kan.

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...i aṣowo Irin Iṣẹ lorişirişi lati adọta ọdun ...n titi di oni.

...TARI AJANAKU ni ỌGBẸNI na jẹ ninu ...a onisowo Irin Iṣẹ ni ilu Nigeria.

ỌKỌ tita wa ni owo pọ ọ.

Ero ya wa ra

ADEBOYE ŞOLANKẸ Onişowo "Gbabiọgẹdẹ" nta Panu-kikọle ati kikan-..., iṣe lorişirişi, Kọkọrọ (Işika) t'ilẹkun ...t'apoti lorişirişi, Atupa fifalọwọ, Simẹnti, ...la lorişirişi ati Epo-ọda, Fikifiki, Okun ẹrọ, ... Ọşan, ati Pakun ti Awo-ẹja lorişirişi, ...wo ti awọn Aganyin fi nko Ẹja-şawa ...kun ati Ẹja Abọmafọ, ni Şọbu rẹ ... No. 4, Idunmagbo Street, (l'ebute ...lowu) ati ni No. 19, Moloney Bridge ...treet, (l'Anikantamọ) l'Eko.

Ọ nta Iworo (Golu) ati Fadaka-tutu ati ...in-iṣẹ Agbẹdẹ Iworo ati Fadaka.

...wo Ọja rẹ fanimọra. Ẹ lọ ra tiyin nibẹ

Coffins to suit your Taste.

Coffins with Pillows, Shroud, Brass ...dges, and Removable Lids, on sale at ... Kessler's Establishment, 7, Labinjo ...ane, Lagos: also Gramophone Records, ...es-lamps, etc., etc.

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

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Egbogi yi dara pupọ fun Aboyun, iju, Ẹda Aran, Oyun ti o ba fẹ bajẹ ati orişirişi arun mi ti ki jẹ ki obinrin bimọ.

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Oniruru Posi li ọ wa fun tita ; lọdọ Paul I. Samuel owo wọn bẹrẹ lati Pọun meji abọ titi de Pọun mejila şile mejila. Ẹ le ri wọn ra ni 40, Campbell Street, leh Ile-isin Ṣọşi Ebenezer ; ati ni No. 71, Igboşere Road, nitosi *King's College.*

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Ki Aiperi ma ba şeni :—Fun Agbalagba, ki a ma fi şibi meji-meji tẹlẹ inu lorọ. Fun ọmọde şibi kọkan. Ki a mi igo na daradara ki a to mu egbogi na.

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