

EKO AKETE.

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

VOL. III. No. 123. SATURDAY, NOV. 22, 1924. THREEPENCE.

Circulation 1,200 Copies Weekly.

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ADABA NFỌ IGEDẸ O SẸ B'EIYELE KO
GBỌ, EYELE GBỌ, NTIRI L'O NTIRI!

Ogidigbo Igede ti Dokita Moses da Rocha lẹ fede Gẹsi to jire lalẹ Friday ọsẹ to kọja ni lẹ Afari Ogun l'Ẹhingbeti ti o bọ si ayajọ ọgẹta oḍun gan ti a bi Ọgbẹni wa Kiniun Onibudo (Herbert Macaulay) mu ki mimọ iwe jinlẹ wu ẹnikẹni; bi o ri bi jagun Dokita yi ti nso itan Ọgbẹni Herbert Macaulay ni ọkan ko jọkan, ti ti Ọgbẹni Josephus Vaughan, A-dọgbajale ọkọnrin si nlo o si wẹwẹ lede wa; enia lẹrẹ le la ẹnụ silẹ ki o si ma kan to pà.

Ọgbẹni A. Ade Ọsodi ti o jẹ Alaga Ipade na nse bi arirà awọn Oloye Onfilafunfun, ti nwon jẹ Isangbe rẹ l'otun l'osi, tubọ fi eyẹ si alẹ ẹjọ yi; nigbati jagun wa papa Ọgbẹni Herbert Macaulay si na ẹnụ gán ọrọ l'awāwẹ, kekẹ p'ohun m'awoko l'enu.

Ọgbẹni Anthony B. Olatun ti o gbe ipinna ti Eletu Odibo ọsẹ lẹsẹ ọsẹ ká-si-nkan ọrọ iyebive lalẹ ọjọ na. Bẹ si ni Ọgbẹni Oluyele Bright da awọn enia lara ya ninu ọrọ rẹ ti o fi onn oloyinmọmọ kan pari, lẹhin igbati Ọgbẹni Adeoye Deniga ti ọpọ lẹdọ Dokita da Rocha, Ajsodidun ọkọnrin; ẹsẹ ko gbeji ni lẹ Afari Ogun jẹ lalẹ ọjọ na, ile kun akunya, gbogbo ọgba ko si ẹ gbà

Kosibotiri ni eyẹ alẹ ọjọ yi.

"GBAU"—TOLOTOLO YINBỌN IDI—
ẸNI TO FẸ BABA L'EFE, APARA
NLA L'Ẹ DA, L'Ẹ DA, L'Ẹ DA, L'Ẹ DA.
APARA NLA L'Ẹ DA.

Lilọjọsin ti Kiniun Onibudo (Herbert Macaulay) lẹ josin ni lẹ lsin rẹ (Sọsi Alagọgọ) lara ọjọ Sunday to kọja, ti pẹkẹ ko mu, ti o fi lo ti o si fi bọ, pẹlu aimeye awọn ọrọ ti nwon ba lẹ ta bọ, mu ki gule-gule awọn Adagbamadanu bọ si ofo, ijọkẹji

oja, sibẹ a si tanma pe irufe ohun ti nwon ro pe yio se l'aro *Sunday* na, ti Ogbeni wa na ba lo si Şoşi te ŞeŞe bi a ti fi'we si'ta, ti ko si se, yio mu awon eniakenia wonyi ye siwaju elode nijomuran—E mase idajo ohukohun siwaju akoko re titi Oluwa yio fi de.

Bi a ba ni mo o, onigoran a mo o!!!

AJOJE KO DUN B'ENIKAN KO NI!

Ogunlogu awon Bokini ati awon Oloye Onifila Funfun ti nwon wa si *Dinner* ta se fun Ogbeni Herbert Macaulay ni ale *Munday* to koja ni *Bonanza Hotel* fi han gbangba pe a se nmo riri awon eni-nla wa dip-dip; lehin onje origirisi ti olukuluku wa ti "oko" fun ni origirisi awo ti a gbe ka ori Tabili beni oro "Ge" ti a da sile si nkolu ara won; igbadun ale na ro toto; lati iwon agogo mejo ale ti a fi Ipade Ajoje yi si, a ko tuka ni'le onje na titi iwon agogo kan oru. Apo ti a si di fun Ogbeni wa na joju niba.

Eletu dibo la gbe apo owo na fun, ti o si ghe fun Oqagun wa na leju gbogbo awa ti a wa nibẹ ni iduro.

Lehin igbati Eletu Odibo ti sure fun u tan, lo te orin yi bo enu:—

Ibi Olori yan'ri o,

Mba le yan t'emi

A'o mo'bi ti Makoli yan'ri o

Mba le yan t'emi.

Nse ni ogunlogu wa mbu ijo mora kekẹ lalẹ ojo yi. Igbadun na kuro l'awada

Diẹ ninu awon to sorọ ni:—

Ogbeni Thomas H. Jackson (Alaga Ipade Ale na) Ogbeni Herbert Macaulay C.E. Ogbeni H. Withnell M. Williams Iyaya, Ogbeni D. A. Leigh, Ogbeni G. D. Francis, Ogbeni L. A. Cardoso, Ogbeni Adeoye Deniga, Ogbeni Oluyele Bright, Ogbeni A. Ade Osoodi Alaga Ariya Jubilee na, ati Ogbeni Eletu Odibo, Olori awon Oloye Onifila Funfun.

AJO KO TU O!

A gbo pe gbogbo awon omo Oloye se Ipade kan ni Ilupesi ni *Saturday* to koja

nipa irepo ti o wa si oro ilu nisinisinyi, eyiti Ogbeni Oqagun Birrel Gray Bale oko ilu, ndu gidigidi lati se nisinisinyi.

E KU IYESI, OYINBO TO MO'YI
TO M'EYE.

Ni *Tuesday* ose yi a gbo pe Ogbeni Oqagun Birrel Gray Bale oko ilu, lo ki gbogbo awon Oloye wa karikari ni'le olukuluku won.

Eyi wu ni gidigidi.

IGIDA L'EPO OYINBO O O O O!!!

Adajo-agba (*Sir Ralph Combe*) A-fi iwa suru toju Alajaju b'omi gbona, da gjo awon ti ofin fi sun pe nwon ji adota garawa Epo Oyinbo ni Ijora ti o je ti awon Oyinbo *Miller Onigowo* ti ile yi. Adajo fi *Godwin Davies* si ewon odun kan-abo pelu ise asegan. Soyemi bakana. O si fi *Simplicio A. Ramos* si ewon odun kan pelu ise asegan, sugbon a so pe a gbe ejo *Ramos* lo siwaju awon *Onidajo* meta ti nwon yio gbo ejo na ni ojo kedogun ose *December* to mbo.

Si Oni'we-irohin *Eko Akete*.

Mo ju ba o,

A fe ki gbogbo awon ti o nghadun wosika wa mo pe ki nse didun ina wa lati ma ta abuku fun enia, sugbon bi ipo wa ba ni lati fi wa si oia be, a ko le se alai se be.

E NI A PETE PERO LATI D'OWO RE
DE'LE NPELE NI NPELE SI.

Oro Ogbeni wa Herbert Macaulay di oro nla ni ilu *Nigeria* ati ni gbogbo agbaiye, ohun pataki ti o ma mi so bayi ni pe mo wo otun mo wo osi, ko si eniti a le fi oro na we bikose oro Anobi Yussufu; gbogbo awon Onigbagbo ati imale lo mo dajudaju nipa ote ti awon obakan re se si ti nwon si ta a juna pelu aniyani si o tile ka. Ki a ma fa gen lo titi adihin bo gbogbo ote won pelu aiyederu, nwon tun pada lati wole niwaju Anobi Yussufu nigbati iponju de si won, ani Anobi Yussufu tile di olagbala won tobe ti gbogbo agbaive fi ngbo okoli Anobi Yussufu. Ni ode wa nisisiyi ati ri awon Mosondoki abatanje ti nwon gb'ogun ti Ogbeni wa Herbert Macaulay ni akoko kan l'ori asan, aniyani buruku won po

toḃe ti nwon tilẹ fẹ fun mi maḃe ẹk. sugbọn Olorun niun annu rẹ da gbogbo ete won si won lori pada. Gege bi o ti wa ni aiete ko se pe ko si ohan titon kan ni abe orun eyi fihan wa pe fẹmbeḃkan ti wa ni ode aye pe, niwona awon olode ti ilu wa yi ko jamu nikan kan arara, lehin ti awon alamu'ronu wonyi ti sa gbogbo ipa won ti o si pin, Oba Olowa wa gbe ọrọ kenḃ-kenḃe ba awon papa ni ilan kọjọkan eyi ti o je olori ko ri owo yo gbe mo, omiran fi " efin re ba para kan se eleya adire," tani le ni igb'ugbo pe ninu awon janduku wonyi le wa ninu ipo awosi ni igb'oro Eko yi (*Gratiously the line will tell*) diẹ diẹ akoko yio so.

Nitoto ko si enikeni ti o wa ti ko ni alebu tire gege bi eḃa, awon baba wa ipa l'owe pe " arif l'arika, arika babba iregun " lonu pupu ni Ogbun wa Herbert Macaulay le ri ohan pupo ka si wa lonu pupa awon elegeḃe re ti nwon ni apa juru kasalasan, tani nuni awon omu ogun esu wonyi ti o je fi ile ati omu re aḃe lati lo ja fun odidi ilu kan nipa ọrọ ile ti on papa ko ni (*one foot*) eḃe kan niḃe ko si larin won.

Ḗḃe Macaulay ta, Olorun so di Oba, o fi ori la iku ninu agbalagbalu omi okun. Olorun omu bo; ni oḃo ti awon opitan ti ma nso oniruru itan ni ode Eko yi, a ko ti gbo pe enikan se iranḃ ọḃo ibi re ti o si ni ararin nnu bi ti Herbert Macaulay yi, adura wa ni ki Edumare tobo sun emi re sawaju fun wa, ki awon agbalagba wa si fi eyi lo ogbon " oloye ni oro mawo " o.

Ni ode aye wa yi oniruru idawo lo wa, awon elomiran ni owo pupu sugbun Olorun ko yonda omu fun ti yio ḃeḃan de, trufe awon enia be ni Jesu toka si pe "awon igi ti ko ba so esu ki a ge won lile, ki a si wo won ju sinu ina, awon miran tile wa lati ma se ika, ati lati ma ba enia je sugbun oro Olorun ki yio pada, " nigbati iwọ ba dḃsun ati ba enia je l' nigbana la o ba o je," a gbo ti *Specialist* ti oro re ti fuyẹ bi eniti ko ni ga ti ko ni go, se ko mi ki ogun ma ja lu.

Ki nto pari oro mi mo ki Balẹ ọḃo ilu Majot Birrel Gray fun ayan re lati le da amoran awon Oloye wa po; ati pe geḃe bi o ti je ololo enia ti ki fi oro si abe abun so ti ki si pọ si apakan ninu idajọ re, a ni ireti pe yio fi oro Oba wa Eḃugwayi Eleko siwaju Gomina agba Sir Hugh Clifford ki o fi yedean fun anfani ilu Eko yi, nitoye ọrọ yi lo ndun t'omode t'ageba ni arin ilu yi ati agbeḃe re, ki Oba ko l'e.

Ḗ ba ma ni ti Agbe bo o fun orin kekere yi,

MACAULAY tani o se b' iwo,

o ti se.

Ti o se b' iwo, o ti se,

O lo titi la r' Oba

o ti se.

Ti o se b' iwo, o ti se,
O m' Olowa bo wa le
o ti se,

Ti o se b' iwo, o ti se b' iwo,

Emi ni tinrin nitolo.

AKIRIMANU.

" Delenda Est Carthago "

By Clippens.

Says the Poet, " The path of glory leads but to the grave." "*Delenda est Carthago*, " as often repeated by Cato (Carthage must be destroyed) and the aristocrats of ancient Rome, may be applied to the spirit of jealousy and rivalry, to frogs trying to look like bulls and thereby burst themselves, reigning amongst us at the present time. There are some sent into the world to be like roses, whose sweet fragrance is wasted in the desert air, pine away and die. Some in ordinary, insignificant position for which fate has reserved great things, to wit Joan D'arc who in (1428—1430) won a miraculous victory over the English invaders of France, and was hailed as the Saviour of France. But, the path of glory led Joan D'arc to the stake and she was burnt as a witch in the market place of Rouen.

John Wilkes (1757—1797) the winner of freedom of speech in Parliament, and all political controversies and topics, was regarded by the elite of his day as an obscene man, was expelled from the Honourable Houses of Parliament for writing an obscene essay on women, fined, imprisoned and outlawed for championing the cause of Democracy, saved by Lord Mansfield, who reversed his outlawry on some technical legal points, and to whom the universe owes its social advancement as well as political liberty, unto the present day. He was subsequently made Lord Mayor of London Here, in Nigeria, we find here and there people who love their country and would gladly give their all for its general progress. We find Mr. Herbert Macaulay, C.E. who has just celebrated his diamond jubilee on November 14, Friday last, towering above all ranks and creeds and rivals and jealousies, as a prominent political figure. The Olawa Land Case, especially, in which he risked all, and thereby gained all, has covered his name with glory. No sooner was the " Herbert Macaulay " Diamond Jubilee Posters announced a Divine Service, note, not special service, on the 16th Nov., 9 a.m. than F. Melville—Lagos, rose up, and protested with all his might, that, neither the Vicar of Christ. Church Pro-cathedral nor

Melville Lagos was approached on the matter; an incident which makes it plain to all concerned, that even if they had been approached, worse things would have happened, like a red flag before a bull, and the notorious partisanship of certain people makes it clear that vital principle of Christianity is being sapped day by day undegaified prejudice. The short-sightedness of our Church authorities is really amazing. Soon there will be no genuine person left them, but Mugs.

Mr. Herbert Macaulay had once lost all but his unprecedented energy and firm will by which he accomplished great things. His own portion of *Delenda est Carthago* which accompanied him wherever he went in the form of a printed indictment but in spite of which he accomplished wonderful things, has rapidly changed to *Veni, Vidi, Vici*.

We wish Mr. Herbert Macaulay a long lease of life from the great God of all, to this, Nigeria, North and South says. *Amen.*

CLIPPEUS

EKO AKETE.

EKO, SATURDAY, NOV. 22, 1924.

OLORE KA KU, ÖRE
OLORE KA RÜN, ÖRE
T'OWO T'OMQ IJÄ WA!
IJA WA!! IJÄ WA!!!

Irufe orin to ye Qgbeni Qgagan Birrel Gray, Balé oko Ilu Eko nisinsinyi Ieyi, nigbati a bere si sakiyesi ibewosi re fun didu to ndu ki alafia irepo, ati ife ara eni, le wa larin wa nibi.

Lati igbati o ti bere ise re bi Balé Ilu ni a ti nri oriariyi ona rere to ngba, ki owo le wo owo ki ese si le wo ese; o bere lati odo awon Oloye pe on nfe ki t'awon t'on ma pade ni gbéda-gbéda lati ma jiroro bi nkan ti nlo si ni'lu; o pari gbúngbúngbún to ti wa larin won, ko fi mo bayi nikan, on papa goge bi ipo re ti to ni, si mu ona ile olukulukuku nwon pon lati lo ki won; irufe iwa eniti o nfe alafia ati rere ile yi ni Qgbeni Qgagan na nhu bo yi; be si ni a tuu gbo pe o npete ati s'afunse oro ti awon Musulumi pelu; kérékéré eyiti o ti je gbin-

ngbintikin oro a-wuwo bi ate ibanaju. eyini ni oro Eleko, ko ni sai di oro ti Qgagan wa na yio s'alu, ti yio yanju. Enyin Ilu e ba ni gbe wakù yi:—

"E s'amin, amin, amin a, e s'amin
Boya Malaika a je s'amin !!!

Ninu eyiti Qlorun nsişe tire werewere bayi lona ara, a be awon ara wa gidigidi, papa awon olöraye enia ti nwon ko nise meji ju ise a-turota bi ölübü lo, ki nwon lo s'agbeje mo'di fun iwa ayinsí, Alayinsí ki je k'oran k'o tan; sugbon bi irufe awon eni be ba mo l'ewa, ti nwon ba yan a rún, nipa didaba lati pakuta si ise ribiribi ti Balé Ilu nse larin wa l'Eko nisinsinyi fun rere awa papa, koriko to ni ki Erin ma g'oke alo ni irufe awon be yio je, nwon yio si di alomole l'ese Erin.

Bé lori, enia kò dabi Allah! akoko Qlorun lo si ye; otitò ni owe wa kan sope "Ogun odun kise titi lai." Qlorun np'owe enia kò mò; adura wa ni pe ki Qlorun mas i tubo fun Balé wa yi se lati re ilu lekun oran wa—ani oran Eleko, tobe ti a o si fi ni ayo ati inu didun lati ma ba awon Onigbagbo ara wa korin bayi pe:—

"Ghana l'a o fayó
Ru Iú wa'le !!!

EJÍŞI, EJIDÓKO!

[Lati pupo AYARI-AIANAKU.]

Si Oni'we-irohin "EKO AKETE."

Mo bere p'oji.

Iwa ote je ohun ti o buru pupo ju lo, on ni o si nda rudurudu silé ni ilu.

Ni Alaruba ijerin, a gbo wipe, gbo gbo, tabi Asoju gbo gbo, Musulumi Eko l'oton-l'osi je ipe Balé ilu, (*The Resident of the Colony.*)

Ki nwon to lo ni elomiran ti nso wipe Oyinbo Balé ilu yi fe lati pari ija didie ti o ku li arin awon Imale, ati wipe yio gba gbo gbo won ni imoran lati ma kiran li ehin Lemomo Ligali. A so fun won wipe eyini ko ni a o ba won so lohun, bikoşe oro miran patapata.

Be fo ni. Nigbati nwon de ohun, Balé Ilu (*Resident of the Colony*) so oro nipa Ekute ati Igun'pa (*Inoculation.*) O ni, o to, o si ye, ki

gboḡbo enia ma gun apa, ki nwon ma si se jafara lati ma pa Ekute.

Ohun ti a ni lati so nipa Apa-gigun ati nipa Ekute a ti so o ninu okan ninu Iwe-irohin wa ti soja, a ko si fe so a-so-tun-so oro kanna.

Bi Bale Ilu ti pari oro re, ti Apejo si dide lati tuka, nje ki Lemomu Ligali dide, o dide ti I

Ejiṣi, Omo-ḡṣin kan ti roa so alikunba Lemomu mo Aga, nigbati Oyinbo gba won soro lowo. Iyoku di ireḡbe, wahala kekere ko ni a se, ki a to je da Lemomu Ligali silẹ ni ominira kuro lowo pakute apapandodo ti Ejidoko yi ke silẹ fun u li airotẹle.

Owo te omo oniwakiwa yi, a si tanma pe Ijoba ; yio da seria ti o to fun u : ani, seria ti yio je aṣere ati ikilo fun alafarawe ojo miran !

Ḃ m-se ka oro yi si oro kekere ; oro ti o le da nkan nla silẹ ni, ti a ko ba tete bu omi pa ina re li ona ti o to.

Anu se ni wipe, Wosika mi ti o se yi ko le ju eyi lo, anu oro Ile Dosumu ti ngo tun fi ḡnu kan di se si li o se yi. Opò nla ti a nse nipa Itan HERBERT MACAULAY ti a fe so ni rafanda ni o gba pupo ninu aye wa ni o se yi.

THE HOUSE OF DOSUMU.

Part III.

In our last issue, we rapidly reviewed the incidents which ended in the unfortunate position the Eleko is now placed, and we laboured to point out by arguments how inequitable is the decision arrived at which brought about his being degraded and our explanation proves his indisputable right over the Staff which he handed to Chief Oluwa as an object of identification when visiting England ; it proves the justification of his staunch refusal to repudiate the distorted version of statements made by Mr. Macaulay in England and also the justification of his disclaiming responsibility even of the correct version of those made by that gentleman, but which he was not asked to repudiate.

These circumstances are undoubtedly very unfortunate, but, as can be seen when impartially scrutinised, they lead to less complicated issues that have been made out of them, and as already pointed out, we do not think any punishment, to be inflicted, if deserved, should be so very severe and be irrevocable.

We know how the Eleko in his despair, and evidently out of sheer anxiety to regain his position, lodged a petition with the Government for submission to His Majesty the King, and how when the petition was transmitted to England it met with disfavour ; and we feel that in the unenviable position in which the Eleko found himself he had no alternative but to petition the King.

We believe it would have been reasonable on the part of Government to have advised the Eleko not to petition the King, if it was certain that it was unwise to do so and that the favours asked therein would not be recommended, and, of course, it would then be left with the Eleko to press for its submission notwithstanding such suggestions unless an assurance was given that local authorities were prepared to reinstale him, but the Government did not warn him, and transmitted the petition.

We have not the means of knowing the official comments when transmitting this petition, but with our experience of His Majesty the King's mercy we can say with confidence

that had the comments on the petition been favourable the result would have been equally favourable.

(To be continued.)

Yours truly,

ATARI AJANAKU.

FROM THE EDITOR'S OFFICE-WINDOW.

Bravo ! The Bishop of the Brotherhood.

Bishop Isola preached a very eloquent Sermon last Sunday evening, during the Thanks-giving Service arranged for our country-men, Mr. Herbert Macaulay, C.S., in honour of the series of event connected with the celebration of his three-score year.

Isape Hall was literally packed from "floor" to ceiling ; the attendance being in the neighbourhood of 2,000. We salute Bishop Isola, E ku se. Mr. Herbert Macaulay and his Lieutenant, Mr. Ade Osodi with some members of former's family attended the Service.

Well done, worthy son of a worthy Father.

We join issue with our contemporary *The Eketi Ofi* in congratulating our young gentleman, Master Akisola Adesigbin, a pupil of Wesleyan Boys' High School, Lagos, and son of our respected townsman, Mr. Akin Adesigbin, Proprietor of "Ika-Fore" Press, who has recently returned from England, on his brilliant success in the recent scholarship examination at King's College, Lagos, in which the future African "Wrangler" topped the list of passes which success makes the scholarship tenable for four years. Indeed, Education is a Legacy.

"Footprints on the sands of time."

Our deservedly popular Medico, Dr. Magnus Macaulay visited The Eko Boys' High School in their new premises at Ricca Street, (Okepopa) Lagos, not long ago.

The doctor must have personally observed the absence of one thing, and another, the mere getting of which, would have contributed to the further progress of the school ; would our stac mind leaving his "Footprints on the sands of time" by doing something tangible for that institution which is racy of the soil ? We trust our learned doctor's good sense.

IGBE L'OWO WÀ.

EKO.

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Vice Versa—A Comparative Study.

THE OTHER SIDE OF THE STORY.

The extracts below speak for themselves. We live in a world of the survival of the fittest where the strong cannot help but oppress and exploit the weak—nay, where Right, Justice and Humanity dare not raise their heads against the mailed fists of Wrong, gross Injustice and idolised Brutalism.

The noise that the world would be made safe for democracy which rang through every ear during the anxious days of the late world war has ceased as far back as the end of the war and the world has resumed once more its usual autocratic—shall we call it capitalistic—tyranny. The civilised world has failed, and failed ignominiously to deliver the goods. The common people are still groaning under the wheels of oppression almost everywhere.

Consistent with this universal inclement atmosphere, the West African—the Negro properly speaking—is second to none of those who have to suffer for this state of affairs. Campaigns of abuse continue to be organised and barked forth against him almost everywhere.

In America, the late war does not alter his condition as regards Lynching. In South Africa he is still alienated in his own land. Even in London the Capital of the Empire comes the following from the pages of *John Bull* for October 18, 1924:—

"The majority of the coloured men in England do no real work, nor did they come here for that purpose. Their object is to live easily, and they do this by tampering on the credulity of innocent girls; lead them into temptation and sell them into an awful and degrading life."

One woman, who recently went into a London hospital for a serious internal operation, is to-day a wreck of her former self. Her story is one of naked horror. It is known by the police, to whom she has constantly turned for protection.

For the past six years her life has been a nightmare. When she was quite young she was introduced to a coloured man. She hated him at first—then he curiously fascinated her. She could not explain what drew her to this man. She told her anxious and enquiring friends that she was completely hypnotised. ...The COLOURED BRUTE did not marry her. ...In America and South Africa the white races do not follow the example of the English authorities and sit calmly watching the amazing and awful of women being sold into slavery by black slave traffickers. A league has been set up in Cape Town to deal promptly with the situation there.

Alex. Johnson, a black perverser, got his deserts in America for trying to despoil the honour of a white woman. He was thrashed with twenty-five lashes of the birch and branded on the forehead with silver nitrate. Lesser punishment than this would curb the activities of the coloured parasites in Britain. ...These greasy and GREEDY BRUTES are now coming to this country in rapidly increasing numbers. In nine case out of ten their object is the defilement of our womanhood. ...What is wanted is closer police observation on these East-End haunts, and more stringent investigations of the dens in

the "black colony" around Tottenham Court Road. Immediate action should also be taken by the police regarding the coloured men arriving at ports like Cardiff and Hull. They should be asked to explain what they want in coming here, to stay, when no one will employ them.

The honour and safety of our women and girls should be the first consideration of the police. A serious endeavour to clean up Britain's "black colonies" will earn the gratitude of every right-minded British citizen."

Now, what on earth could these wild journalists say to the following account—which represents the other side of the story—as published in London in the *Socialist Review* for September 1924:—"Treatment of women." Dr. Hegley also quoted a couple of cases where white police officers took native women from their husbands for their own use. At Kimbok, in the Sepik River district, the police master sent his black police boy, Kiapsur, to obtain a good-looking woman for the use of certain police authority, which he did. Previous to this a man from Kimbok was jailed for 12 months. A certain police authority took the prisoner's wife and kept her as his mistress for the 12 months the man was in jail. The woman was defiled, and, through living with a European, became a common prostitute. The statements were amply substantiated by the following report handed by Father Corbis, of the Catholic Mission, to Mr. H. C. Cordew, Commissioner for Natives:—

I was present when the chief of a Village near Marenberg informed me that the District Officer and the police officer sent out to the native Village for native women for immoral purposes.

Dr. Hegley's statements and the documentary proof accompanying them would of themselves be sufficient to warrant investigation by the League of Nations' Mandates Commission."

Again what have they to say to the following from *The Afro-American* for October, 10, 1924:—

"Bantas Enjoin Whites from Ruining Girls.

Forty Native Delegates Ask Government to Halt Loss of Europeans.

England Urged to Provide House for Her Half Breed Children.

Belwayo Rhodesia, Africa, Oct. 1.—Forty Bantas delegates of various parts of the colonies attending a native conference here asked the government in a resolution to stop white Europeans from ruining native girls.

"We would not mind Europeans marrying our native girls," says the resolution, "but we complain of the creation of the new nation known as half casts under the present system in which white Europeans ruin our girls and then desert them."

"We are in need of financial assistance for the hundred of fatherless children left on our hands."

ADEKANBI.

ẸNIKEJI,

Aṣọ oke to yanju mbe lẹdọ Iya Afia
Saamota Ikẹ Qlortun fun tita, opoku oyo
ni owo wọn, lẹ bere ni 3, St. John Street,
I' Eko, leti ile Johnson Agbejoro.

IROHIN KUKURU

nipa Ile Ejo Ganran ti awon alufin ti o bere ni ijo *Monday* ijo keta oju yi eyiti

Onidajo Agba se alakoso re

SIR RALPH MOLYNEUX COMBE.

[Lati owo ATOLUGBOKUN.]

Ejo Kesan ni ti odomokunrin kan ti oruko re nje Hamsah Brimah Lewis eniti o je akowe ni Sabu Oyinbo Alagbon ni koru Banki ni ti eti ibiti nwon gbe ni iwe ranse si idale—esun ti Ijoba fi sun odomokunrin yi je esun mejidilogun, ejo omode yi gba ijo kan pelu abo gbako, awon Loya re ni E. Jenkins Harrison ati T. Adebayo Doherty awon eniti o fi gbogbo ara si se fun odomokunrin yi, sugbon agbejoro Oba to je pe alatako omode yi, ko fi aye kan silẹ fun Adajo lati wo oro na se, esun omode yi ni pe o da iwe isiro ru, loja ati jale ati pe o yi iwe pada; iwe to wa ni *Office* Oyinbo re agba fun ona ati jale ati pe o si ja awon Oyinbo re lode ni nkan to lo okodinlegbeta ponun o le meta (£48) sugbon omode yi ni on ta a lawin, o si mu eleri kan wa lati so pe on ra oja awin to lo oniwon adqataleruga ponun o le meta, se le metala ati kobu meji, ati pe on si ti ta oloogun ponun pelu nain, owo ti on gba s'owo ni sehin. Ka ma fa oro yi gun Adajo ni on gba wipe nwon yi iwe to wa ni *Office* Oyinbo agba pada eyi to je iwe ti oja to wa ni Sabu ti omode yi wa, ati pe ti a ba ni omode yi ko le yi, enikan lo ma yi fun ire omode yi ti a ba gba iyi gbo, to si je pe iwe omode yi papa meji ninu ala kan ninu iwe re, wamba re ba eyiti nwon yi ni *Office* Oyinbo mu, iye bihan ni pe dajadaja a ni lati so se omode yi jebi esun mejila ti a kokoro fi sun, nigbati o jebi eyi ko si tabi tabi fun esun jiji pe o ji fun ire ara re ni ati pe eyiti o ta lawin, o ta fun ire ara re lati ma fi owo na jise, ko si ohun ta le wi ju pe o jebi esun jiji ati esun meji yoku wipe o fe h ona eru jale o jebi re ati pe o si jale nitoto. Loya Harrison dide o bebe ten, Adajo ni, nitoripe ko wa si Kotu ri fun ese kankan ati pe o si ti nsi se irufe eyi ni iye odun, on a fi elewi ta Petti ko lo si ewon oju mejidilogun fun esun mejila takoko ati oju mejidilogun fun esun iyoku, sugbon oju mejidilogun lo ma lo, ise re ijo kankan a o ma ka fun meji—(The conviction should run concurrently.)

Ejo Kewa ni ti Jonathan Adesanya Adebowale, eniti Ijoba fi ejo re ranse lati Ijoba Ode wa si Kotu Ganran, esun ti Ijoba fi sun ni pe o ko iwe lati ba odomokunrin ti oruko re nje Joachim Popo Solade je.

Adebowale yi gba Loya E. M. E. Agbebi, ejo bere o si gba ejo kan pelu abo, a ko le rohin nigbati awon eleri ti Ijoba pe to soro tan ti Ogbeni Agbebi bere si si iwe ofin lehin to je ki elero re ro ejo tan, Ogbeni A. D. A. Macgregor papa bere si si iwe ofin, Adajo ni on ti pe Adebowale jebi, sugbon gege bi oro na ti lo yi, on a fi ejo na ranse si Kotu Nla eyiti Adajo meta njoko (*Full Court of Appeal*) ki nwon gbo ejo na. Nitorina ki Adebowale ko wa fun idajo re ni ijo keji oju *February* to mbo, oju narin l'oni, ti ejo Ganran yi yio tun si, ko wa gbo idajo re—gege bi iduro re to wa, on fi ogorun ponun kan fun on papa, ki iduro na le se giri.

Ejo Kolanla ni ti awon Ogbeni Godwin Davies, Solola Soyemi, ati Simplicio Ramos.

Esun ti Ijoba fi sun won ni eyi:—

Ekini ni ijo kokanlelogun oju *August* odun yi wipe awon meteta gbero po lati se eru wipe nwon lo apoti epo Oyinbo (*Kerosine*) marundilogota fun fiu kan awon eyiti o ju danu nigbati o je wipe apoti meje pere ni awon lo.

Ekeji ni pe owo bode ti nwo: san lori apoti marundilogota ti Ijoba da pada nigbati o je wipe owo apoti meje ni Ijoba ni lati da pada.

Eketa ni pe nwon gbero lati ji apoti epo Oyinbo mejidilogota ti owo re je (£37 16 0) ti ponun metadilogun si le merindilogun, eyi ti o je epo awon Oyinbo *Miller* ati pe Godwin Davies ni asiko na o je akowe awon *Miller Brothers*.

Ekerin ni pe Godwin Davies eniti o je akowe tabi iranse fun awon Oyinbo *Miller Brothers* ji apoti epo Oyinbo mejidilogota, ti owo re je ponun metadilogun si le merindilogun (£37 16 0) ti o je eru awon Oyinbo *Miller* ti o gba si ise.

Ekarun Solola Soyemi ti o je akowe tabi iranse fun Ijoba (ni Bode) ti *Nigeria* se tabi ati se iwe eru sinu iwe ti Ijoba fi si itoju re, iwe ti o je ti Ijoba ti o si ko sinu re wipe apoti epo marundilogota (55 cases) ni nwon lo nipa fiu kan awon apoti ti o njo danu, nigbati o je wipe meje pere ni nwon lo.

Awon epe ti ijoba fi sun won ni marun ti a ka si eke iwe yi. Agbejoro Oba, Cecil Williams Victor Carey lo se ejo yi.

Godwin Davies gba Loya Folarin,
Solola Soyemi gba Loya Olayimika Alakija,
Simplicio Ramos gba Loya Adeyemo Alakija.

Nigbati awon Loya Ogbeni mefeta wonyi joko ni ijo ti ejo bere, eyi ni mo ni niran ejo ti won pe won ni Agbala ise Loya ni ilu Oyinbo ti mo si ni aworan nibi, awon mefeta ni won pe si ise ni ojo kanna. Ejo yi gba ijo marun gbako. Lati ojo Alaruba ope to koja (Wednesday the 12th to Tuesday the 18th) titi di ijo Atalata ope yi. Ijoba ma eleri mejila wa okan bo jokan. Awon ejo pa pa so ti won eyiti nwon ri ninu re. Nigbati adajo wo ejo na titi oni on ri wipe Smplicio Ramos ko je bi esun kini ati ekeji. O ku esun keta. Eniti o ba mo Adajo agba R. M. Combe wipe mo bi o ti ma ka eja oro ko to yo ori re. Adajo ni on ko gba eri Henry Johnson gbo, ayen akewe S. I. M. Johnson, wipe ifura wa ninu oro re ati pe ijewo Godwin Davies fun Oyinbo Miller nigbati won fi agbara ninu ko je ki on le sa'pa lori re. Awon Loya wonyi si se gidigidi Adeyemo Alakija si se fun Ramos, Adajo ni won jeta.

Davies, oju mejidilogun : Soyemi, oju mejidilogun : Ramos, oju mejila : agbegbo won pelu ise a-pe-lagun, Adeyemo Alakija ni ki adajo fi ejo Ramos sinaju adajo meta (Appeal Court) adajo gba. Nwon gba iduro fun Ramos, nwon si fi si silu ki o ma lo si ile na. Awon meju yoku. rere. o di Ogbu-onigo.

(Ko ti pari.)

This, That, and The Other.

By an Old Crow.

An Easterner Looking West.

I am not surprised to read in a recent issue of the *Nigerian Spectator* an announcement in bold letters stating that Mr. H. Antus Williams has discontinued his connection with the Akiboni Press in the two capacities of press Manager and Sub-Editor. I am neither surprised that the discontinuation almost occasioned a law suit by Mr. Williams against his former chief.

Well, knowing Mr. Williams' former political opinions as he himself used to express them without fear or favour, his connection with Akiboni Press was a phenomenon, and one calculated undoubtedly to amount to an easterner trying to look West!!!

Born With Two Heads.

One of the foreign papers received last mail contains the following :-

—Milwaukee, Wis., Sept. 18.—(A.N.P.)—A baby girl which lived for two days and which was born with two heads was buried here Wednesday. Both heads were fully developed, one occupying the normal position and the other attached to the side of the neck.

After all, *Medusa* the seven-headed dragon of Kingley's *Heroes* may not be an unnatural form in the world of human personalities!

Journalistic Madness!

I am not a regular reader of *John Bull*. The last two copies I took the pains to read, contained some stupid trashes directed against coloured people resident in London. A striking headline runs as follows: "Negroes we Don't want." It is certainly an eye-sore for every coloured reader of that infamous journal to see how Negroes are being referred to as "Erebus" in the Capital of an Empire the loyalty of whose Negro subjects could not be spoken of too highly.

We know that no responsible and sane European writer may stoop so low as to indulge in such madness.

This is just what is expected of a self-opinionated journalism which has lulled itself to the belief that it has supernatural qualities. Such dogmatic and grossly mad belief leads only to one goal and that goal is a place like Wormwood scrubbs Gaoi where *John Bull's* former editor, Mr. Horatio Bottomley, an ex-M.P., is now kicking his heels.

AN OLD CROW.

AGBAKO IKU GBIGBONA.

A gbo pe igi gedu wabu lu Lebira kan ti o nsi se ni Ijora ni *Thursday* ope yi, o si pa a loku d'orun bi idan.

Ki Baba go ni.

To our Readers.

Atari-Ajanaku's Life of HERBERT MACAULAY C.R., is unavoidably crowded out of this issue, but will appear as a supplement to this paper in our next issue.

Further particulars will be announced later.

[Ed.—Eko Akete.]

ECHOES OF HERBERT MACAULAY DIAMOND JUBILEE—TELEBRATIONS.

THE GREATEST AFRICANS OF THE AGE.

[BY A NATIVE OF AFRICA.]

Marcus Garvey stands out prominently as one of the greatest Africans of the age. The Scriptures saith, a little child shall lead them. Garvey is comparatively a child, a young man of thirty and four, aspiring to unite 400 million Africans and to found an African Empire. That he is succeeding in realising his dreams, no one can dispute, although that success might be on a small scale, for Marcus has already four million followers. Never before in the history of the world has any single individual undertaken such a stupendous task. In America, Garvey is not regarded as Utopian by those whom God has not chosen to lead his people to the promised land although they may be highly pleased and enjoying the patronage of the Caucasian race from whom all the good things of this world flow to those who worship them. Marcus Garvey is a Jamaican and, therefore, a West Indian and a British subject. He is a journalist by profession and studied in the London University.

But before Marcus Garvey had ever dreamt his dreams, and when he was a mere child still under the surveillance of his parents, a Gold Coast man under the guidance of an invisible Hand was making plans for the unification of the four British West African Colonies. Under a Crown Colony system, such an idea in any man will be ludicrous as these "Crown" Colonies are regarded as "estates." But the birth of the Congress of British West Africa, which has come to stay despite the Clifford-Guggisberg-Armistage onslaughts, is a monument to the great African, Hon. Casely Hayford, M.P.E., M.L.C., B.L. Sili bit of frame, yet with a giant heart and with brains, this shrewd statesman, eminent lawyer and author, thinker and writer, with much of his time occupied, finds time to devote himself to the services of the African race. As a member of the Gold Coast Legislature, what needs there be for him to urge for reforms or to worry himself about the Crown Colony System? Therein lies the greatness of the man.

If the Nigerian Government was not being administered on the Czartan model, the Hon. Casely Hayford would have had a serious rival in Herbert Macaulay, who has a following that no

African has ever had. Despite this fact, Macaulay is an extraordinary man endowed with extraordinary gifts which he uses to benefit his country. The Nigerian Government failed to destroy him, and any attempt at his destruction goes him the many lives of the cat, and his triumphs are shared by numberless Africans of every creed except those employed by the Government to bring about his ruin. It is very difficult to write anything about this great man. West Africa, from Senegambia to the Congo and also the Congress, needs him. Make use of him and be sure of success.

Gold Coast Leader *refers* to it.

Si on'u we Robin Eko Akete,

Mofinba o,

Jowo mapai gba ni haye ninu Iwe Irohin re lati so gbolothun meju nipa oran Ilin mi. Eyiwo ni Abeyokuta, oahun ti mo fe fi siwojoto oru mi na ni adura eyin bi pe, ki Oluwas Oluodunmare ki o papa awon Oba wa, awon Igbimowo wa, ki so si fun won ni oahun ti won yio ma fi se Ila wa na *Afina*. Oluhin pataki ti mo fe so pe, nipa owo ori ti a nkan yi, onadi won ni nkan owo na ni Ila o yato si ti owo, ni arin Ilu ki Ijoba to pe gubintu lejlo pe ko san owo ori, won yio tiru pe ko fe san rara mi, nko si ranti tabi ti mgbo pe a pe erinkenti lejlo lati igbadi a ti berye ni san owo yi, obakulaku ni udu lati sun ture, papa nigbani gbogbo kina gboj pe eniti ko ba san tire Ijoba yio pe lejlo. Kuru wa ye ti o ko le fun awon ma o'lo ni trufe aniani yi peba. Tubali ni a ti ngba owo yi lowo won, ko ti pe Igun osu yi ni a gboj pe, ape awon ara Abule Lagbayan ni aya owa Eregerintin lejlo intari won ko lere di owo. Sugbon ekansoso ni a gba Abule ibe koja ti a so fun won pe akoho ati da owo yi to, obase gbebi ti won ma ri Iwe lejlo ni won ri, hainokan, awon ara Abule yi sare da owo ti won le da, won ko lo si Owole, won si ba Akoye ti o ngba owo yi lowo won ni Owole, sugbon a so fun won pe gbogbo owo ti won da wa yi, a fi nyan *Fine* won ri. Igbati won ba la da da Ekeji wa ni won yio to ri. *Trabanté* Recepti gba, sugbon a fun won ni *Recepti* fun owo ti won ko san yi to! sugbon oahun ti a awi ni pataki ni pe, Egba kanna ni wa, aniani ti a ba si fun ara Ibe, o to ki ara oko ni si peba, ati peba awon onise yi ti o wa loko nife ikolo lopolopo. Iwa ti won fi nba awon ara oko ko dara, ola ara oko ni ara Ibe nje, nitiri na mo tanna pe awon Ijoba wa yio ba wa ye atunpe na.

Mo dupe lopolopo fun aye ti o fun mi yi

E mi ni tire nitolo,

OSAMOJO

P.S.—Nigbati a so pe a ko ti pe gubintu lejlo, eyin ni o'dun yi. 1924.

C. VAUGHAN

ti Ibe-Oja Sheffield ni Iba Kalawa ati Ibe-Oja "Excelsior" ni Iba Agarawo, ni ojuturu zwoon ohan kikole fun tila ni owo opoko-oyyole.

O ti mowo Irin Ise lorisirisi lati adota odun waha titi di oni.

ATARI AJANAKU ni **OGBENI** na je sinu awon oniogowo Irin Ise ni Iba Nigeria.

OKO Iba wa ni owo po o.

Ero ya wa ra

ADEBOYE SOLANKE Onigowo "Gbabigede" nta Panu-kikole ati kikan-eko, Igo lorisirisi, Koloko (Iwika) t'ilekun ati t'epoti lorisirisi, Alupa fifalowo, Simentu, Oda lorisirisi ati Epo-oda, Fikiiki, Okun ero, ati Qsan, ati Pakun ti Awo-ola lorisirisi, Awo ti awon Aganyin fi ako Eja-pawa Pokun ati Eja Abomafu, ni Sobu re ni No. 4, Idunnagbo Street, (Iebute Olowu) ati ni No. 19, Moloney Bridge Street, (Anikantang) I'Eko.

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

Owo Oja re fanimora. E bi ra tiyin nibe

On si ni ayolu awon gbe Oriinbo oniogowo to nje Arnold Whitehead Ltd. to wa ni Manchester (Ni Iba Oriinbo) to si nranjy orisi-risi, oja fun ni lati odo won ni Eko ati agbegbe re. Lo wabere ehu oro nipa owo yi lowo re ni Sabu re tabi ki o kowe ranjy si ki o fi ayawo sinu apoti ikowe si t'Qba P.O. Box No. 796, Eko, Nigeria.

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I O GE

Ogbeni S. A. Q. Macaulay ti No. 88
Opopo nla l'Eko nibi epe si l'fo Egbogi to
keriri kan si eti Ebute l'Epe.

Ile Egbogi na ko jina si llo-Oja awon
Oyinbo Onigowo John Holt.

Ogbeni yi ni Ajaloleru Egbogi ni Saba
na, eyiti ki foju arunkarun ba'le jere ti a
ba ti lo won.

E wa dan a wo ba lo o ba.

Ogoku-oyoku ni owo tita won.

T. A. Erinoso,

*Forwarding, Shipping, Buying, Selling and
Commission Agent, Land and Estate
Agent, Produce Merchant,
Licensed Auctioneer & Valuer.*

19, Tinubu Street, P.O. Box, 242,
Lagos, Nigeria.

He Ita Egbogi ti Macaulay.

88, BROAD STREET.

Wabiwosi orisirisi Egbogi lo epe de l'ua
wa ni tita awon bi: —ogun Ezbo orisirisi,
ogun Eda, ogun arun asiri, ogun Aramo,
ogun Onigbameji, ogun Aran orisirisi, ogun
Lakuregbe, ati awon ogun miran ti a ko le
ma to l'ese.

Ogoku-oyoku ni owo won, awon si jo bi
idan.

Oro, e lo dan awon Ogun-wanyi wo nibi
ti a gba nta won.