

# 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. 121. SATURDAY, NOV. 8, 1924. THREEPENCE.

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## GBOHUN-GBOHUN.

EYI A WI RE! EYI A WI RE!!

Ko-nko ru awon mefa ninu awon  
Sanmari ti a pe fun Ise Jury to bere ni  
Monday ose vi ni Ganran; a gbọ pe awon  
enia mefa na ko dahun "Mo wa" nigbati  
Akowe Agba Kotu npe oruko awon ara-ibi  
to ku nikokan, titi o fi kan oruko tiwon  
papa, eyini ni pe awon ko si ni Kotu  
nigbana. Pönwun marun-marun (£5) ni  
a gbọ pe Adajo Agba (Sir Ralph Combe)  
ga ni o enikokan won lara ni t'oni warasea.

ENYIN ERO MOKA (MECCA) E MA GBO.

Ihin kan ni ninu Iwe-trohin kan ti a  
npe ni Sunday News ti ojo karun oṣu to  
koja pe Oba Sultan ilu Saud ti o je wonpa-  
pa enia npete ati se ilu Moka loṣe nipa  
gbigbe ogun ja won; Muslim Oba ibe  
papapelu emewa ati awon iyawo re f' salo

si Jeddah ilu kan leti Okun Pupa; a si so pe  
ninu ebi, ipati, ati rudurudu ni ilu na wa  
nisinsinyi; sugbon inu wa dun gidigidi  
lati so pe Ijeba Gesi ko jafara lati ran Oko  
Ogun kan ti a npe ni H.M.S. Clematis  
lo lati lo dabolo awon "Qimo" Oba King  
George to wa ni ilu yi.

ERO LONA.

A nreti Dokita Adeniji Jones Olola, lati  
pada bo wa'le lati Ilu Oyinbo ni Thursday  
(Alamsi) to mbo. Enyin Ilu, papap enyin  
Egbe Bembata, e ku afojuse.

ADENIJI-APATA. O DABO!

Alufa Eni-owo A. Adeniji Paddicombe  
A-fi-joṣoṣo-ṣola ati Alufa Duval (Oyinbo)  
ti ljo Alaribomi, dakan lo be ise ljo won  
wo ni Thursday ose yi; gbeiyelo ni nwon  
mu lo fun irin ajo na. Nwon yio de  
Osoṣo, Ilesha, ati Ilu Ekiti ki awon to  
pada bo wa'le.

## • The Herbert Macaulay Diamond Jubilee

"EKO AKETE" SPECIAL EDITION

KI L'E NSE ?

DIAMOND JUBILEE.

ITUMO RE? OGOTA ODUN.

A o tẹ Akanṣe *Eko Akete* ni Satide to mbo, lati fi ki Ogbeni Herbert Macaulay (Kiniun Onibudo) fun Ajọyọ omọ ogota odun ti yio da ni ojo Kerinla oṣu yi, ti o bo si *Friday* to mbo. Aworan Elegiri yio wa ninu Iwe-irohin na, pelu orọ ikan-ko-jo'kan ti a o so nipa re l'ede Gẹsi ati Fede tiwa, koḅo merin-merin li a o ta Akanṣe *Eko Akete* na.

Ẹ tete lo san asansile owo, ki e ma ba "bo'le" pirapira.

Igbalẹ *Eko Akete*

22 & 24 *Williams Street,*

Eko,

ojo 8 oṣu *November, 1924.*

ATOTO O, K'E GBOHUN ARO.

Ijoba pa laṣe fun gbogbo enia ni'lu lati ba buruburu ni iduro pelu idakejeje ni agogo moḅkanla arọ ireni (*Tuesday*) fun iranti awon Akoni ti nwon b'ogun lo ni odun kewa ohun.

K'A MA MA DE'RA WA, O !!!

Ipade gbogbo-gbo ti awon Asanwo-omi wa losan yi ni 'le Afari-Ogun lehingbeti lagogo merin, lati da owo ele ti Ijoba npete lati gba lowo awon Munisipa ro, nipase owo ti Ijoba ya won fun sisan fun awon onile Yaba ti Oba nfe gba.

Dokita Oguntola Ṣapara, I.S.O. ni Alaga Ipade na, Ogbeni J. Egerton Shyn-  
gle, Olola, Ogbeni Debayo Agbebi ati Ogbeni Olayinka Alakija awon Onimoran, yio ba awon enia soro nibe.

## IROHIN KUKURU

nipa Ile Ejo Ganran ti awon alufin ti o bere ni ijo *Monday* ijo keta oṣu yi eyiti Onidajo Agba se alakoso re  
SIR RALPH MOLYNUX COMBE.

[ Lati owo ATOLUGBOKUN ]

Ka to bere si irohin yi a ni lati so nipa Isin ojo na eyiti o sele ni Ile-isin alagogo ni Ehingbeti, gbogbo awon Adajo agba, Adajo kekere, awon Agbejoro Oba lo wa nibe ati gbogbo awon Loya, sugbo ninu gbogbo awon Loya Ogbeni Loya Abiodun Abayomi nikan lo wo ewu oye re, eyi wa da o.

Gege bi e ti mo, nigbati Isin pari tan Ile Ejo si, Akowe Kotu bere si awon agbagba (Jury) re nigbati nwon pe won tan, a ri wipe awon mela ni ko wa, awon yi ni Ogbeni C. O. Blaise, W. A. Dawodu ati Jinadu Sombarẹ nwon pe won, nwon tun won pe, sugbon Adajo ko gbo ije won, nibe ni Adajo agba gbe wipe enikokan ninu won ni lati san ponun marun marun si apo Ijoba—lehin eyi ni Kotu bere ejo.

Ejo ekini ti Ijoba fi siwaju awon agbagba (Jury) ni ejo odaran ti oruko re nje Jebba Madu eyiti Ijoba fi sun fun esun isile ati jiji eru eleru eniti oruko re nje Samuel sugbon odaran yi ni on ko jebi, nitore aya on ni alafisun nse, lehin ti awon agbagba wadi re, nwon ri wipe o jebi fi fo'le ati jiji eru eleru Adajo ni ko lo si ewon odun marun pelu ise ase lagun.

Ejo ekeji ni ti odaran ti oruko re nje Bernard eyiti Ijoba fi sun fun pipa obinrin kan ti oruko re nje Maggie lara ti o si se lese, odaran yi ni on jebi, sugbon ohun to mu on binu ni pe, on fo mu obinrin yi wa silẹ yi lati ilu awon Anaba, niwon odun mejila, ni asiko yi obinrin na fe ni oju miran, on wa de ile on ko ba, on wa ba ni ile re niwon agogo moḅkanla abo, o ni on lo si ode ni, inu wa bi on pe, a npe ni ole o ngbe omọ eran jo, fo ba fi ada sa, o ni inu lo bi on. Obinrin Maggie yi, owo re osi fi ge ja tan, ko si ohun to le fi owo na se. Enyin obinrin eso di owo nyin; bi oko nyin ba ni ke ma jade ke joko aḅi bi e ko ba fe se mo.

Sugbon enyin okunrin eso di owo nyin nipa inu tufu nyin, ke la mo ohun ti e nse—lai fa oro yi gun lo titi, Adajo ni iwo odaran se ese ti on le fi ju e si ewon ojo aiyere ti o ku, sugbon on a fi eyi fa e leti ko lo si ewon odun marun pelu ise a se lagun.

Ejo Eketa ni odaran ti oruko re nje Awudu Anka, eyiti Ijoba fi sun fun esun isole ati jiji eru Ajata Aloyin, odaran ni on ko jebi isole, sugbon on jebi jiji eru yi, nigbati awon agbagba wadi oro odaran yi, nwon ti pe awa wi lo nwa, nwon ni o jebi gbogbo esun ti nwon fi sun—Adajo ni ko lo si ewon odun meta pelu ise ase lagun.

Ejo Kerin ni ti Jonathan Adesanya Adebowale, ejo ti Ajole Ijobu Ode Ogbeni Hugo, Dominique de la Mothe, fi ranse si le yi fun esun wipe o se iwe ibaje si ara Ogbeni Isaiiah Ononaiye Onobanjo eyiti o pe Ogbeni yi pe elewon ni ati pe ko si ye lati yan si Igbinu owo ti Ijoba Ijobu Ode ati pe Ogbeni gba owo fan Ijoba eyiti o nlo ni ona owo fun arare, eyi yi ni esun ti Ijoba fi sun Adebowale, sugbon Agbejoro Oba Ogbeni Macgregor ni on ko ni eri to lati fi ba ejo yi lo, Adajo si ni on da si le. Loya Agbebi ni Adebowale gba.

### MUCH ADO ABOUT NOTHING.

Since the issue of the posters, relating to the proposed celebrations of The Herbert Macaulay Diamond Jubilee, we learn that some Christians have been so christianly in their action as to impute motives as low as themselves to the idea of a Divine Service being included in the programme of events. What harm there is, may we ask, for one to worship in one's Church on any occasion? Will lip-Christians, who are eaten up with envy and spite, please mind their business if they cannot manifest the spirit of Christian charity? For the salving of the conscience of our goody-goodies we may add that the statement "Divine Service, Christ Church Pro-Cathedral" in the posters means, that Mr. Herbert Macaulay will attend the Divine Service, or will worship in that Church, and does not imply that a special Service has been arranged with the Bishop of Lagos or the Vicar in honour of the gentleman's Diamond Jubilee. No undertaking or promise was given by any one that a Special Service shall be held.

Goody goody protestors and conscientious objectors, hands off the Diamond Jubilee; and swallow your bickering s.

Unless there is not going to be a Divine Service at Christ Church Pro-Cathedral of which Mr. Herbert Macaulay is a member on Sunday, 16th November as stated on the posters, we can see no reason for this uncharitable fuss and much ado about nothing.

Ed.—EKO AKETE.

### Thanks for Sympathy.

Mr. G. Benja Williams on behalf of himself and family hereby begs to return thanks to those who by personal calls, letters, telegrams etc. have sympathised with them in the recent bereavement by the irreparable loss caused by the death of their beloved son Gbadebo Williams which took place on Thursday, the 23rd October 1924.

### Thanks for Interest.

Mr. Herbert Macaulay C.E. of Kirsten Hall, Lagos, hereby returns his unfeigned thanks to Mr. Saka Williams of Ibadan, for one guinea birth-day present, which that gentleman so kindly forwarded him, on the 3rd instant.

### FACTS AND FIGURES.

#### Pendulum Government of Great Britain.

"THE PUBLIC IS TIRED OF ELECTIONS"  
SAYS GARDINER.

General elections in Great Britain begin to look like a yearly business.

This year the country is just emerging from one which occasioned the fall of the Labour Government. Last year alone there were two which caused the falls of the Coalition and the Conservative Governments respectively. At this rate we need not look for a prophet to tell us that there may be another General Election next year.

Parliamentary Government may be one of the best governments in modern times. It may be the most accurate referendum of the wishes of the people. But when one has to consider the enormous amount of money, energy and exertions in other directions, the great and sudden changes in Government policy and outlook and the general upheaval and anxiety occasioned by general elections it appeared that something is wrong somewhere if such universal perturbation could possibly be brought to bear upon the people once—if not twice—a year.

The following from the able pen of Mr. A. G. Gardiner appeared *inter alia* in the issue of *John Bull* for October 11, 1924:—

"I am sure the country does not want to be flung into chaos once a year in order to settle whether Tweedledum or Tweedledee shall be in office. The public is tired of elections. It wants parliament to get on with the business of government instead of the business of Party manoeuvre.

We have vast questions on hand which demand continuous and firm handling. The Dawes scheme for the settlement of Europe is just launched; the Irish situation is in the most critical position; every day brings news of the storm that is blowing up in India; unemployment still hangs like a black cloud over the sky; housing, profiteering and a score of other matters that hinder the recovery of domestic property are left on the anvil. And as a panacea we are going to have another General Election, nominally to decide whether we are going to "clasp the bloody hand of Bolshevism," but really to settle whether we are to have a new Party distribution and a new set of taxes on the Parliamentary burdy-gurdy. I see only one remedy. It is to elect a Parliament, as the French do, for a fixed term of years, and compel it to "carry on" to the end of its period. If a Government fails let another automatically take its place, and let the Parties fight their battles and make their deals within the House instead of turning the country into a bear garden every twelve months.

ADEKANLI.

## EKO AKETE.

ECO, SATURDAY, NOV. 8, 1924.

### AŞORO WỌ BI ẸWU AŞEJU, AŞEJU BABA AŞETE.

Oriki yi lo ye pupo ninu awa-moto nigboro ile yi, nitori iwa ika won, iwa aibikita won, iwa afojukamo won, ati iwa ainani won si awon enia to nfi ese rin ni popo-ode; bi "tete sese je" awa-moto kan, ti ofin mu ki o "ko bi Akuko" nipa pe Kotu buna jo o lara pe ki o san ponnu mewa (£10) tabi ki o lo sese asejan bi oju melo kan fun ese wiwa moto re ni iwakawa, tobe ti o fi jamba enia, ogoro enia ni yio ma dawo irufe awa-moto be, on papa yio si fi imu s'okun bi Klegbara, lajai je pe awon enia mo pe on papa lo nfi owo ara re fa "iku to ma pa a" bayi nipa aibikita wiwa moto na gburu nibiti o to fun u lati wa jeje nitori owo enia to wa nibe; glomiran ninu awon odaran yi tile nngomo fi moto ti nwon nwa na sika fun enia, nwon a ni nwon nju Bra, Bra to ma ra won lo s'ogba ewon !!!, bi o si pe won lohun rara lati fi iwa agidi nwon han won, apata ni awon alakori na yio da si awon enia a-fesetin.

Ni ojo Wednesday (Alaruba) ose yi ni Isale Williams Street, nigbati a ndaribo lati ode, a salabapade awa-moto kan, ti o nlo

ori moto L749 re ni ilokulo, bi eniti o ti ma oti yo, tabi ti o gb'ede; bi a si ti toka si ewu ti o nfun awon to nlo to mb'o ni ita na, beni enikan sare wa nigbati Alaru awa-moto yi da duro fun ibawi wa, ti Ogbeni na si umi hplehele, bi o ti nbere lowo darandaran awa-moto na pe bi o fe fi moto re pa on ni apafon si ikorita ni, nse ni kek'e pohun m'awoko lenu okumara yi, eniti o momo fere fi moto re na kolu Ogbeni yi.

Bayi ni a si ri awa-moto kan (L855 ni Sunday ojo 26 oju to koja ti o ko awon obirin Hausa kan sinu moto na, ti o si nwa ni iwakuwa loju rin to wa ni isoda Aroloya lo si Isale Aghede; ti gbogbo enia si akigbe pe Ha Ha; nigbati o je pe owo re ko lo pa nko, ogo ni o se moto oni-moto ni isekuse nigbati o je pe bova baba re ko da haya ri, a mb'osi-b'osi rira.

Lilo ti pupo awon awa-moto nlo moto oni-moto, kete ti nwon ba ti fe oju oga won oni-moto na ku, ju ilo olomi-ojo lo.

A ko so pe gbogbo awon awa-moto lo ni irufe iwa "iberi" yi lowo. A tile le jeri si aimoye awon awa-moto miran ti a ti wo moto nwon ri, ti nwon ko je sese fi kolu esingin ti nwon ba sese salabapade l'ode, a mbo-tori ki nwon fi kolu enia, Omoluwabi ni irufe awon be; ero inu wa ni pe awon ti nwon ki nbikita lati fi moto oni-moto kolu igi ati ope ni awon omu alaij'obe ri, ti nwa obe s'aya.

Ki pelepele to iru awon eni be, ki nwon ma ba te basubasu fi digbo labita.

Eniti ko ni j'oj'oj' l'apa, ki ba won k'asa mo ki o, ki o !!!

### Thanks for Sympathy.

I, on behalf of my family beg to thank most sincerely the many friends, neighbours, and relatives, who by personal calls, letters and telegrams, expressed their sympathy with us in the deep sorrow occasioned by the loss of our Dearly Beloved Mother Josepha B. Barretto who departed this life to life eternal, on Sunday the 19th October, 1924, at her residence 9, Pike Street, Lagos.

N. AKINOLA MOSES.



## OLOWO SORO, ENU RE LA'NA!

[Lati pọp ATARI-AIANAKU.]

Si Omi 'we-irohin "EKO AKETE."

Mo bere f'oji,

Irohin kon wa wipe, Lord Jellicoe, Gominu agba patapata ni ilu kan ti a npe ni *New Zealand*, lo si Soji owuro ti Ijo *Anglican* kan (*Wauganni Anglican Church*) ni lolo yi. Alufa Soji yi se iwawu gigan li ojo na, o si wipe, ere ejin ati orişirişiri ere idaraya miran ko dara rara!

Lord Jellicoe tabi Gominu yi ti pinnu tele lati lo si Soji ale, sugbon nigbati Iwawu owuro ti su u, li osan, nwon tele waya (*Telephone*) si Oniwawu na wipe, Lord Jellicoe fe lati wa 'josi ni ale pelu aya ati omo re: sugbon, ti o ba fe wipe, iwu Iwawu ti owuro yin ni a o tun se ni ale, enikan ninu won ni yio wa mo.

Awon Alufa gbos, tabi nwon ko gbon; nigbati o di ale, ara-ile-wa ge Iwawu re ku-ku-ku, l'aiso ohunkohun ti o lodi si fe Lord Jellicoe, gbo gbo Soji si fi erin tuka.

Bayi ni Olowo se soro ni Ilu Oyinbo, ti enu re la'na !!

Titi ose meji loni, a ro wipe Iwawu gan ti Alufa Soji yi se yio de owo wa; nigbana ni a o to le mo niti wa bi Iwawu na yapa nitoto, tabi be lo.

Awa mo wipe ise oro siso tabi Iwawu ni awon Alufa nse jenu: sugbon sibesibe, eyi ko wipe, enu won li o ye ki a ma gbo gbo gbo isokuso, tabi ki o jowo won ni isokuso ati iwakwi de opin si.

Alufa miran a wawu-wawu, a so eyiti o se so, ati eyiti ko se so; sugbon gbo gbo re, lori iro ati agabagebe ni! A mo wipe ko si ibiti a ki nko adie ale; sugbon a ko ri ka ninu Bibeli, lati Genesis titi de Iwe Ilihan, wipe, Jesu ko adie ale ni ibikibi, nigbati O wa li aye: beni aperi Re ni awon Alufa ni nwon ntele?

Iyoku di ojo miran; asamo oro sa ni a fi eleyi pa!

## ILE DOSUMU.

Oro ile Dosumu ni a fe bere si so li ose yi, o si le to ose meta tabi ju be lo ki a to gb'enu karo nibe. Gafara ti a to oro lowo gnyin okawe ni ni wipe, ede Oyinbo ni a fe so oro na, ki awon ti a fe so o fun gan le gbo o ni a-gbo-ye.

Sugbon, ti e ba fe ki a ma so itumo ohunkohun ti a ba wi nibe ni ede tiwa pelu, e jowo, e tele je ki a mo, ki a ba le tele ife nyin loran ni gangansi.

## THE HOUSE OF DOSUMU.

## Part I.

His Majesty King Dosumu ceded, under pressure, the Island of Lagos to the British Government. The facts of the case were these—"Her Majesty's Government having decided to take possession of Lagos, Captain

Beddingfield, the Senior Naval Officer on the Station, brought his ship, the *Prometheus*, into the river. Dosumu was invited to a Conference on board that vessel, when he was informed of the intention of the Government to convert the anomalous protectorate into an avowed occupation, and requested to sign a treaty of cession. Not having his chiefs with him, Dosumu refused to do so, and two or three days were then given him to make up his mind. Mr. McCoskry, the Acting Consul at Lagos, admitted this fact for in his despatch to the Government he said that the King had no arguments of weight to urge against the proposed cession of His Kingdom to Her Majesty, but that as his Chiefs were not present, he promised to lay the matter before them. A few days afterwards another Meeting was held on shore, at the house of Mr. McCoskry, who says that they saw at once that the party opposing the cession had succeeded in getting the King to refuse. The Chiefs then attempted to intimidate by threats; but as Commander Beddingfield had taken measures to put down disturbances, none occurred. Dosumu was then informed that unless he made up his mind before 6th August, five days formal possession would be taken of the island in the name of Her Majesty. There were at first threats of opposing this by force; but the precautions taken, and especially the imposing presence of a vessel like the *Prometheus*, kept all quiet. x x x x x Under these circumstances the signature of the King was obtained to the treaty."

In his despatch dated August 7, 1861, addressed to Lord John Russell the Acting Consul William McCoskry endeavours to justify this incident and says *inter alia* that "Your Lordship will observe that if the matter has been carried apparently somewhat against the will of Dosumu this was forced upon us by the conduct of his people, as had we receded, they would have been convinced I was acting without authority."

Again, in a letter dated August 8, 1861, Dosumu emphatically stated that he never intended to cede his Kingdom to Her Majesty, and that he only signed the Treaty "because it I do not be (Captain Beddingfield) is ready to fire on the Island of Lagos, and to destroy it in twinkling of an eye."

It was stipulated in the Treaty that Dosumu should receive an annual pension equivalent to the net revenues of his Kingdom, and that he did not receive; but was granted £1,000 a year only. In his report dated 6th March, 1865, presented to the House of Commons, His Excellency Colonel H. St. George, O.R.U., R.E., a Commissioner appointed to investigate the condition of things in the British Settlements says *inter alia*, that "the memorial of Dosumu relates chiefly to the insufficiency of the pension which he receives from the Government in return for his cession of the country. He urges that he formerly received £1,000 a year from the duty on exports, with import duties on tobacco and cowries, besides fines and fees, while the merchants of the Merchants contributed largely to his revenue. He complains x x x that he is not permitted to use his seals to grants of land as stipulated in the deed of cession. There is good reason to believe that there is truth in Dosumu's statement that the £1,000 a year he now receives does not represent, as the third article, second paragraph, of the treaty provides, the net revenue hitherto annually received by him. This matter should receive attention; and if on enquiry the claim is established, the necessary augmentation of his pension should be made from the ample revenue which the Settlement is returning." King Dosumu lived 21 years after this but this augmentation was not granted. During his life time however and throughout his political career King Dosumu, in spite of this great injustice, assisted the Government to the best of his ability.

After his death in 1885 his son, Prince Oryekan, succeeded him, but because the Treaty stipulated that the position should end with Desamu's life, no allowance was allowed by the Government for paying Oryekan; the Government recognizing, perhaps the principle that no alien power can hold sway in any country without recognizing somebody as a head in that country, decided, after repeated representations, to allow and did allow Prince Oryekan a stipend or compassionate allowance of £500 per annum. Oryekan enjoyed the confidence of the Government until his death in September, 1908. After his death, Prince Ishangbayi, one of the three contending rivals was appointed to succeed him as the Ekeko of Lagos in 1901, and since his enthronement had been enjoying comparative ease and happiness no less than the confidence and support of the British Government, coupled with the respect and admiration of his own people. By a consensus of opinion he was acclaimed at the time as a illust King endowed with a fair amount of tact, common sense and political sagacity; and none of these essential qualities seemed to have been dissipated prior to 1916 when the War Ruler question came up for consideration and the political affairs of Lagos found themselves in the hands of a few agitators who had many axes to grind and whose conception of patriotism was as crude as their own principle was hollow.

[ To be continued. ]

Eni ni tinyin nitoko,

ATARI AJANAKU.

#### FROM THE EDITOR'S OFFICE-WINDOW.

Well-done, Mr. Town Warden.

The prompt attention accorded our remonstrs made not long ago in this column, by the Town Warden, relative to the deplorable condition of Brimco and other streets, reflects great credit on the keen sense of duty of our Town-Warden; not only, are scavengers regularly detailed for duty in these streets now, but constant vigilance is maintained in respect of their being kept clean and tidy. This is as it should be.

#### A Service of Honour.

We learn that Bishop, head of the Iboerian Christian Church (Methodist), is arranging a Service of Honour for our respected Congressman Mr. Herbert Macaulay, C.F. whose Diamond Jubilee celebrations take place from the 14th instant. The Service of Honour, which is fixed for Sunday next at Jajale, Jimo-Ora, at 7 p.m. (sharp); Special Yoruba Hymns from the fertile pen of the Bishop will be sung on the occasion. We bespeak a full house.

When thou art converted, strengthen thy brethren.

Some of our good friends who have been, for years going in for the use of native dress for "daily bread" (hat, etc. are now, it is pleasing to learn, discarding the "coat of mail" for the more suitable garb prescribed and smart in make-up; congratulatory; it is hoped others who are still combating with the old practice unwisely though it be, will get converted in time, for

"Apparel do proclaim the man."

( With aplenty to Shakerpore. )

ENIA DUDU KO LE DA OHUN  
KAN SE.

[Lati owo "TEJEJE" ]

Si Oni-we-robin Eko Akete.

Jowo mo fero gafari,

Mo ko iwe yi si ginyin Enia Dudu ni gbogbo ti ti a niy ede Yoruba.

Oro ti mo fi siwaju iwe mi yi "Enia Dudu ko le da nkan se" je oro ti ima jade lenu ti gindele ati agba wa, ni igba-gbogbo, nigbati mo ba si gbo ti awon enia wa ba nso oro yi jade nse ni oju ma ngba-ni-ti fun fu ede bayi; eyi jo mu ni ko iwe yi lati fi se oju, apere ati ifi oro we oro fun ara wa ki a mu fu oro bayi kuro ni enu, ki a si ji gidi bi okunrin atigba ti jifi hoje orun, "Oshunkohun ti owo re ba ba lati je fi tagbara;tagbara re se" ni oro na wii,

Ko si okunrin ti o le ji ni oro jio kan ki o so wape gba (ed) wo ile to on wa lai jo si oro, ife tabi gna olowo kan aya gedi fun ma ti ni oko (stone) kan ti o so siwaju ti o si ngebe the rite nisisiyi.

Awon Okunrin,

Awon Okunrin funfun ti o wa larin wa to fun wa lati fi dagbawo, nwo si ti ko wa da ile, Okunrin si ti, da oye yi si wa ninu, yagbon a ko owo, a ni oju a ko le fi tiran, a ni eti a ko fi gboran, a ni owo ati ese a ko le se ife apa wa ka fi a aran onile, awon Okunrin nso fun wa pe Agemo ni on bi omu on ma animojo ka si owo re; oju ba ko, nwo ko ti fi ori fi ori, aniani aye haw wa nipa ife ati eko tabi owo, nipa faji ati ere, ko ha si ye fi a ji gidi pelu oye ti a ni ninu ati eyi ti a siri lati edo won wa yi, ki a ko arantam ati agba-gba pelu awi ile gbogbo kuro, owo alagbaja ks, eleyi ke ko si ninu ede Okunrin funfun bi kose fe, ninu enu mi ni otosi yio ka si; Okunrin ibo se meye, be,

ibo se tabiru ni nwo ko je da siw ara wa, bi gbeje ni nwo ina nge nigbati nwo ha ti de lu wa, bi nwo ha de ibi ife nwo a mo ipo ara wou, oga a fi atara si ipo oga awon gbeje re ko je so wipe o nge far, atale oga a mo atare tti lo fi kan kekere ina adu, yagbon je ki nwo ni ibi ife sile ti kekere tarla nwo a jumo ma gbe gasi ka ma lo wotowole ka ma fereja lojo o di olori ko si jagarinyin gbojbo won lo je ngebe ifa alon, iwo joko s'rin manin, eleyi ke, taburu to ba e ni iye yi ti ra esin, o di onile ojuja, oju ba ko, owo bakba asaga-ta ko ni o gbe bayin pefesi ti o ngebe nisisiyi.

Enyin ko gakiyesi Okunrin Oniyun, oro ti o se oju eni kun ki gbe ni ko ja gbo, Awon ti o ti npe "Ma! ferejan koun an bayi siso" (My friend come and buy scissors) ni Eningbetti lo wo wou



ni Ereko, Ita-Agarawu, Kano, Zaria ati be titi lo bi igba eran ke, o di bi o ba si ti wo jobu (*shop*) won ti o nfi oju wa nkan lati ra ni wa ma gbo *what do you want*, kilofe, ti o ko ba si tete dahun nwon a ni ole oloja bo sode, bi o ko si tete jade nwon a sogo re si ita, iba ma si sepe nwon nberu ofin Ijoba ni Koboko pelu ipa ni nwon o fi gbe e si ita. Igba-gbogbo ni nwon si ima pe Ensa Dudu ni asiwere pe isaju nyan ni won se de ile yi ti nwon nru eru won kiri ni Ehingbeti titi a fi nwon di onile oloja, oju kanna ti a ba Ensa Dudu ni nwon joko si. E nraiyi tabi e o raiye lode. Kiyesi awon Oyinbo Oniyun yi, ni ile wa ni nwon di olowo, gege bi awon Gesi tabi Oyinbo miran, bi enikan ba didi ti o mu iwe ile re dori ko qdọ Gesi pe on fe fi iwe yi dogo ati ma ra oja ni awin logan ni nwon yio gba siwon igbati nwon ba ti ri eleri wipe iwe ile yen je ti oluware na, gege bi a ti so pe alagbeda po ni ode to yi, sugbon gb'aju gb'aya dori ko qdọ Oyinbo Oniyun pelu alai gbọ ede Gesi re nononono (No) li yio fi ko aita oja yi lun e pelu gbogbo iwe idogo ti o ko lun apo ko won rara. Eyi ko to ko wa pe akoko na de lati wa ni isokan pelu ara wa lati gbe egbe tabi owo kan silẹ, ni iwon igbati a ri wipe şaga ninu wa ni o le da duro, ki a si ni igbagbo pe ohun ti a hun ni ilopo meta tabi jupe lo ko se faja, agbajo owo ni a fi nsoya. Ka ji bi okunrin asunramu ko fe boro-boro, ki a si fi orọ ni Ife se anije ati anure wa nitiri eyi ni pataki arun to wa ni arin wa. (*Kot li pari.*)

#### THANKS FOR SYMPATHY.

Mr. T. I. KESTER on behalf of himself and family, hereby returns sincere thanks to all those, who, either by personal calls, letters, telegrams, and otherwise, have expressed sympathy with him, on the occasion of the "Entering into Glory" of his dear Mother who breathed her last a few weeks ago.

### Stop Press.

Sierra Leone Legislative Council  
Elections—Results.

#### URBAN

1. BIOKU BETTS, 2. BANKOLE BRIGHT, 3. HARLATT

#### RURAL

1. TUBOKU METZGER, 2. CROWTHER, 3. FRENCH.

A Police Inspector arrested.

We regret to learn of the arrest, yesterday, of Mr. Willy Willoughby, Inspector of Police, Colony, on an alleged charge of falsification of account.

"ONE CROWDED HOUR OF A USEFUL LIFE  
IS WORTH AN AGE WITHOUT  
A NAME"—Sir Walter Scott.

## Herbert Macaulay DIAMOND JUBILEE.

NOV. 14, 1884. ——— NOV. 14, 1924.

The above event will (D.V.) be celebrated  
as follows:—

Friday, 14th Nov. 8.30 p.m.

### Macaulay Day

A Public Meeting at the Glover  
Memorial Hall.

AN ORATION will be delivered by

DR. MOSES DA ROCHA, M.B., CH.B. (EDIN.)

Refreshments will be sold. Admission Free.

Sunday, 16th Nov. 9 a.m.

Divine Service at Christ Church, Pro-Cathedral,

Monday, 17th Nov. 8 p.m.

Diamond Jubilee Banquet at the Bonanza Hotel,

A PURSE will be presented to the Hero.

Banquet Tickets 7/6 each; obtainable from the  
Principal Secretary at the "Eko Akete" Offices  
22 & 24, William Street, Lagos, not later than  
Saturday, the 15th November.

Thursday, 20th Nov. 8.30 p.m.

Diamond Jubilee Social Gathering, Conversa-  
zation, Native Dances, Sports, Games etc.,  
at the Glover Memorial Hall. Admission  
by Tickets only 2/- each, obtainable from  
the Principal Secretary, and also at the gate.

Saturday, 22nd November 5 p.m.

Diamond Jubilee Group Photograph at the  
Victoria Gardens, Glover Memorial Hall.

### All are welcome.

A. ADE: OSHODI, ADEOYE DENIGA,  
Chairman. Principal Secretary

OLUVELE BRIGHT,  
Lagos, 28th October, 1924. Assist. Secretary.

CARPE DIEM.

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

Masses will be sung by Priests appointed.

Awon. Puddi ti a yan yito se Iain ni gbogbo akoko woyi.

(MORNING)

Masses Iain Aro,

6.30 7.30 8.30 9.30

7.30 8.30 9.30 10.30

(EVENING.)

(Benediction) Iain Ibhukan.

4.45—5.30 6.45—7.30.

St. MICHAEL'S (Lahaji).

MORNING. 7—8.30—9.30

EVENING. 5.45—6.30

**ANGLO-CAN**

Time.

9 a.m. Christ Church.

5.30 p.m. do.

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

4.30 p.m. do.

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

6.30 p.m. do.

9 a.m. St. Peter's (Alapako) Rev. S. V. Latunde

6.30 p.m. do.

9 a.m. Holy Trinity (Ebute-Eko) Rev. S. J. Gansallo

6.30 p.m. do.

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

6.30 p.m. do.

**WESLEYAN**

10.30 a.m.

Timbu Rev. D. A. Bababunmi

7 p.m. do.

10.30 a.m. Ereko Rev. A. N. Cole

7 p.m. do.

10.30 a.m. Olougohowo Bro. J. J. Fraser

7 p.m. do.

10.30 a.m. Qbon Eko Rev. E. E. Williams

7 p.m. do.

Rev. H. W. Stacey

Bro. J. A. Thomas

**AFRICAN (COMMUNION)**

9 a.m. Jehovah Shalom

7 p.m. do.

J. F. Ogunko

do

J. T. A. White

do

J. A. Laloye

do

Bro. A. Aboyade Cole

do

Rev. E. A. Akola

do

Rev. N. J. D. Somuji.

do.

9 a.m. Salem Church (Ebute Meta)

6.30 p.m. do.

9 a.m. Bethlehem Church (Ebute Meta)

4 p.m. do.

10.30 a.m. African Methodist

4.30 p.m. do.

FIRST BAPTIST CHURCH  
Rev. J. R. Williams  
do.

10.30 a.m.

6.30 p.m.

9 a.m. Amaroni (Baptist)

6 p.m.

EBENEZER (BAPTIST)

9 a.m.

5.30 p.m.

ISLAMIYAN CHRISTIAN CHURCH (Brethrenhood)

7.30 a.m. Ilpasi The Bishop of the Brotherhood

7 p.m. do.

do.

St. STEPHEN'S (EPETEDO)

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

ARMADIA (ISLAM.)

Fajir Service Y. P. O. Sodamide

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

(Central Mosque, Alapoya Street.)

ZION CONGREGATIONAL

9 a.m. Kikaya St. Rev. Supt. S. A. Coley

4 p.m. do.

SALVATION ARMY

10 a.m. Glover Memorial Hall

Captain A. A. da Costa

3.30 p.m. (Harvest.) Lt.-Col. G. H. Souler.

CHURCH OF GOD

10 a.m. 22 Odunlami Street, Breaking Bread

7.30 p.m. Open Air Service at Campbell Square,

P. A. Taylor & Wm. C. T. Terrell.

---

**B. Anderson & Co. Ltd.,**  
*Merchants & Indent Agents*

Importers—Exporters

P. O. Box 145, Lagos, Nigeria.

KRUSCHEN SALT, Sole importers for Nigeria

DRY YEAST, Danish Manufacture

CHESTERFIELD CIGARETTES, best American make

TUNJOBO BEER & STOUT

LAON BEER, German Pilsener

VERMOUTH, LAQUEURS, CHAMPAGNE etc. etc.

Martinez & Co. Turin, Italy

CLAY pipes, Otto Imme & Co. Ransbach—Wester-

wald, Germany

SEWING MACHINES etc. Husquarna Vapenfabriki

A/B, Huskvarna, Sweden

OUTBOARD, MARINE, STATIONARY ENGINES,

MOTOS DYSMOS & WINCHES solid reliable

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SWEDEN

AMERICA PRICH PRIZE, direct from U S A.

Flour, wellknown American: Guardian and

Orlando brands

All kinds of goods from every country possible,

lowest prices, quick attention. Write for

quotations.

Si Oni'we-irobin *Eko Akete*.

Mo ju ba o,

Igba ninu aiyé je ohun ti awa éda ma storo papa igba rere. A gbo fẹran pe awon agbalagba wa ti fi sinu ero won lati da imoran won po ati ki ede ko yede gbogbo ti o wa larin won le tan yayan. Nitoto ni awon agbalagba awupe bi enia ko ba gbaogbe ero ana ko ni ri eni ba eere, iye ni pe bi a ba ni ki a ma ya bi enu bi enu yio to aso hen, nitona gbogbo wa lo mo pe igba ko lo bi eere. Igba kan ni awon Panapara lo tu onit si awon Janma lara, igba kan ni awon ni ibon wa won kiri, igba kan ni fẹmbelean ki a wa awon melo kan kuro larin Iba, igba kan ni ego awon Janma njaba firiri ni Koto, igba kan ni awon eru Iga'dungaran apete ati f'Oba bi aya awon omo Eko - igba di'igba Oyiabo, ti eru arogadi omop' igba kan ni awon yac. Erela titan, laika ekiri awon nfe fi awo re se gbedu, igba kan ni awon Janma ko gboodo koja ni Mojalasi Jimo, ki a jeje wipe awon o wole lo kirun, igba kan ni awon Janma fi Mojalasi Shitta se Mojalasi Jimo, igba kan ni abo Oloye Oluwai di abo oko ireke, gbogbo wa lo ya mo pe egin ota cai ki ga, igba kan ni Iga'dungaran di eru jeje lati lo nitoni eke Indasi Arjenmodaru, igba kan ni Mojalasi Atimi pin meji ti Afa Oguaro yapa kuro lodo Lemomu Dabiri, igba kan ni Lemomu Dabiri tun ri pe oja ti Ahmadia lo f'ona, nitoni gbogbo ire igba woyi ni a se wipe bi a wa nto bi enu bi enu yio to aso hen, ni akoko ti iwa uwoyi npe firiri eminu nko wa pe awon Omo Ogun Egu ko tile nroni ni tabi awon ko mo pe igba nri pelu akoko ni, mo se iranti ni gere ti Oloye Oluwai ati Macalay bo lati Iba Oyinbo pataki ohun ti o tena mo ni pe ki a wa ni irepo, sugbon awon Omo Ogun Egu ko eti didi si imoran re.

Gege bi o ti to loju Olorum lati si won leti fun ipari ija ote yi, adura wa ni pe ki gbogbo won je ka so owo po, ki a ba le ri ohun ti a nfe lodo Ijoba. Eyin agbalagba a tun ke si nyin Ikanai nipa ero Oba wa Eleko Apfiriw-eyin, ki a le ri owo fi so aya pe Oba awa papa mbe nibe. Ki Olorum ma si pari gbogbo re fun wa.

Kafari Ejeje mo toro gafara fun otin yi.

Macalay aiyé a yé re e (2)  
Oba Eleko, Oba Eleko,  
Ko si akan. *Ajibo.*

Eni ni fi nyin nitoto,

AKIRIMANU.

## ***This, That, and The Other.***

*By an Old Crow.*

### RELIGION

Writing on the expenses of Churches in England a writer says: "There are parsons.....but the average man seems to turn away from them all. What is it in this average man which is the religious institutions?.....Atheism is not an active force in their (people's) lives, but neither is religion. They have a dim notion that science has destroyed superstition and consider that a good deal of religion is merely a form of crankiness."

The world to-day is about to experience what could well be described as a religious bankruptcy.

Men within their correct senses are beginning to cease subscribing to a thousand and one creeds, eighty per cent of which they know not to be anything short of cold absurdities. What the average man wants--if he wants anything--is a religion that call it a code of morals? which while satisfying the changing needs of the times will refrain from setting forth a mass of dogmas which after all cost and done become a dead letter on point of practicability.

### CHANGES IN TIMES AND LAWS.

*Tempora mutant, sed et mutabunt in illis--so says a Latin aphorism.*

It is simply natural that legislation passed so many centuries ago should fall and need serious amendment in these days. The civilization, the environments, the peoples of those days are certainly quite different from those of today.

If for instance, in the days of Moses "An eye for an eye" was the law, in the era of New Testament "Thou shalt not resist evil" was the amendment.

But in these days neither of these two laws is good enough for practice.

While the British law, for instance, does not permit you to take "an eye for an eye," at the same time it does not spare the persons who "smile thee on the right cheek" much less advising the complainant to turn the left cheek to the offender!!!

AN OLD CROW.

Ogbeni T. A. Erinogo je Ojulowo Orowo. O ni oja ranse, o nta oja, o si ni oja, o je Onigowo pataki ninu Ekufo, Epi ati orisigisi oja miran. Ogbeni na si tu je eniti o gba iwe ati ma ta Ibe, lle tabi Oko.

E lo fi Oja nyin fun u ni:—

19, Opopo Time

Tabi ki e kowe si ni:—P.O. Box 12

EKO.



### HE SINGS IN HIS BATH.

Hard things have been said about the man who sings in his bath, disturbing other people's sleep, but please understand his feelings: he is singing out of the pure joy of his heart. He gets up feeling brimful of health and energy; he's glad to be alive; he welcomes the advent of another day of glorious existence; he offers up a song of praise—even though it's only a mimic ball song—having been born in such a wonderful world.

Well, that's something to make a song about; isn't it—you who grumble at his musical efforts—you would make music too if you got up feeling

as he feels.

And you will feel that way—just bursing with the need of expiating sheer joy of living—if you take your dose of Kruschen Salt.

The little dose that does so much. Just sufficient to cover a *td.* piece, tasteless in your breakfast cup of Tea or Coffee.

It will keep your kidneys and liver in order, it will remove all waste matter clogging the system, purifying and refreshing the blood, make you tingle in every fibre with new health, new vigour, new joy.

Obtainable from all Stores and Chemists. Sole Importing Agents for Nigeria: B. ARDRETTSON & CO. LTD. P. O. Box 145, Lagos.

### MUSIC LOVERS.

Now in stock limited quantity of latest dance Records:—Fox Trols, etc.

Sacred Songs for Christmas, etc.  
Arantome Mine Springs, and other spare parts  
Also in stock, finest quality Guitar light touch  
melodious tones, fitted with engraved aluminium

Title Pieces; specially constructed for any tropics  
Guitar, Violin, Mandolin, Banjo Strings, and other accessories in stock. Call at Vidal R. Cole

109 & 111, Broad Street  
"AJENIFUJA" Store.  
Lagos, Nigeria.  
P. O. Box 201.

**Kruschen  
Salts.**

**2/9 a Bottle  
containing  
96 doses.**

**TO LEASE.**

**A House**

AT 40, AROLOYA STREET,

FOR PARTICULARS APPLY TO:—

Asani Abasi,  
16, Withoughby St., Lagos.

**J. C. VAUGHAN**

Ti Ile-Oja Sheffield ni Ita Kakawa ati Ile-Oja "Excelsior" ni Ita Agarawo, ni oniruru awon ohun kikole fur-tita ni owo opokun-oyokun.

O ti ngawo Irin Ise lorisirisi lati adigba odun ehin titi di oni.

ATARI AJANAKU ni OGBENI na je nina awon onisowo Irin Ise ni ilu Nigeria.

OKO titi wa ni owo po o.

**Ero ya wa ra**

**ADEBOYE SOLANKE** Onisowo "Gbabigede" nta Panu-kikole ati kikan-oko, lso lorisirisi, Kokofo (Isika) t'ilekun ati t'apoti lorisirisi, Atupa fifalowo, Simenti, Qda lorisirisi ati Epo-oda, Fifikiki, Okun ero, ati Qsan, ati Pakun ti Awo-eja lorisirisi, Awo ti awon Aganyin fi nko Eja-gawa l'okun ati Eja Abomalo, ni Sobu re ni No. 4, Idunmagbo Street, (l'ebute Olowu) ati ni No. 19, Moloney Bridge Street, (l'Anikantam) l'Eko.

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

Owo Oja re fanimora. E lo ra tiyin nibe

On si ni asaju awon egbe Oyinbo onisowo to nje Arnold Whitehead Ltd. to wa n Manchester (Ni'lu Oyinbo) to si nranse orisi-risi oja fun-ni lat'odo won ni Eko ati agbegbe re. Lo sabere ehin ero nipa owo yi lowo re ni Sabu re tabi ki o kowe ranse si ki o fi sowo sinu apoti ikowe si t'Qba P.O. Box No. 796, Eko, Nigeria.

**Coffins to suit your Taste.**

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

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

**GOOD MARKET.**

Gonorrhoea Specific, Moloke Mone, A. & D. Bula Matadi for health-restoring purposes: these Medicines are on sale at Mr. H. Campos's 1st Class Shop, 37, Odunlami Street, Lagos. The Specific acts like Magic: has cured many obstinate cases, and will cure yours just the same, if any.

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

Cable Address:—

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ALL INDENTS EXECUTED.

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Sold on Best Terms.

Produce to Europe covered by Floating Marine Insurance Policy.

P. O. Box No. 305.

Agent in Lagos:—

**Mr. Karimu Kotun**

3, DOSUNMU STREET.

**Ruby Plates! Ruby Plates!!  
Ruby Plates!!!**

BOON TO GOLDSMITHS

*Just arrived*

Call at once and make your choice from:—

**DURO THOMAS,**

55, Massey Street, Lagos

# A. Kessler,

7, Labinjo Lane,  
Williams Street,

**P.O. Box 459**

Highly Recommended:



THE

## Pilsener Beer

*"Crystall" Brand  
Light & Sparkling*

Per Case

**32s.**

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

## JACOB AJAYI,

*General Woollen Trader,*

has on hand Woollens in endless variety  
at 50, Dosunmu Street, Lagos, at

**Prices to suit everybody.**

*Call now, fortune awaits you.*

ILU EPE KO KERE LAWO. EYE O BA  
LOGE.

Ogbeni S. A. Q. Macaulay ti No. 88  
Opopo nla l'Eko nibi sese si Ile Egbogi to  
keriri kan si eti Ebu.e l'Epe.

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

Ogbeni yi ni Ajaloleru Egbogi ni sabu  
na, eyiti ki foju arunkarun ba le gere ti a  
ba ti lo won.

E wa lan a wo : be le o ba.

Opo ku, oyo ku ni owo tita won.

## T. A. Erinosh,

*Forwarding, Shipping, Buying, Selling and  
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*Agent, Produce Merchant,*

*Licensed Auctioneer & Valuer.*

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

### Ile Ita Egbogi ti Macaulay,

88, BROAD STREET.

Wabiwo si ori sirisi Egbogi lo sese de fun  
wa ni tita: awon bi:—ogun Egbo ori sirisi,  
ogun Eba, ogun arun asiri, ogun Aramo,  
ogun Onigbameji, ogun Aran ori sirisi, ogun  
Lakuregbe, ati awon ogun miran ti a ko le  
ma to lesese.

Opo ku-oyoku ni owo won, nwon si je bi  
idan.

Ore, e lo dan awon Ogun wonyi wo nita  
ti a gbe nta won.