

EKO AKETE.

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

VOL. III. No. 118. SATURDAY, OCT. 18, 1924. FOURPENCE.

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20 OCT 1924

N. V. HANDLEMATTSCHAPPIJ V.H.

OYINBO **J. F. SICK**

Oba Iḱe, Ile Iḱe, 9, Ita Bode lailai, Eko.

A je Ajirera ninu ḱwḱ Iḱe, oriḱirisi Iḱe wḱnyi wa ni tita:—

Iḱe Oyinbo, Iḱe Rubber, Iḱe Olomi Waji, Iḱe Onikeke, Iḱe Elejo, Iḱe Ayirin, Iḱe Oniwḱrd ati Fadaka, Iḱe Kerewu, Iḱe Jḱḱ, Iḱe Olokuta, Iḱe Oloruka, Iḱe Eleranko, Iḱe didan Yinmyirin, Iḱe Meremere, Iḱe Mojokun, Iḱe Adumadan.

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

Ihoko taba Onigi, Jigi, Aḱo Aran, Eḱo agbado, Ile, Oti Elewuro (Beer) ati Eleso Ajarā (Wine), Awḱn onje Ipanu, aḱo is'oso, Eḱo ere omode, Ohun Oḱo, Abelā (Candles) ati egbagbeje oja miran.

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E fi owo ati Letter ranse si Editor.

GBOHUN-GBOHUN.ATAPA NI GAN'KU, ENI GAN'KU ARA
RE LO GAN !!!

Enu zekere ko lo ya ni lati gbọ pe awon Ṣoṣi diẹ to wa ni'le yi ko owo ti Eleko fi ranse si won lati lo fun adura gbigba fun idawoduro aluba ode yi, niwon oṣe melo to kọja.

Orọ yi dun ni lopolopo nigbati a gbọ sugbon gege bi o ti je pe, Wiwe la we ki a to jare oye, yio je didun inu wa lati gbọ ohun ti awon Ṣoṣi na yio ri wi ni a-wi-jare si irufe iwa yi, eyiti a ka si iwa abuku ati afojukamo; gege bi owe wa kan to wipe:—

Aifi eni pe eni,

Aifi enia pe nia,

Lo nmu ara oko san lbantẹ wọ'lu.

Ki a to wa so gbolohun diẹ si orọ na.

E MA BỌ AWON AGUNTAN MI.

Awon Ijo Omo-ibile (U.N.A.) nge ipapoda nla fun titẹ siwaju ise Ijo na nisinsinyi, Alufa Igbakeji Alabojuto eyini ni G. A. Oke yio fi Ṣoṣi Jehovah Shalom silẹ, yio si di eniti yio ma bojuto gbogbo Eka Ijo na to wa lati Kano de Ijebu Ode, ati lati Ajase de Igbo Ijẹ lona Igbakebo. Alufa J. F. Ogunko ni a si nipo lati Ijo Ebute Meta (Christ Church U.N.A.) wa ropo Alufa Alabojuto G. A. Oke ni Ṣoṣi won ti ile yi, Alufa Newton yio f'owo mu Igberiko ni bibewo. Alufa Ayo Salu yio wa ni Eka Ṣoṣi na ti Ijebu Ode; D. A. Hughes Alabojuto Agba papa ni yio ma lo ma bo fun desiwaju gbogbo Ijo na, ati opolopo Eka re. Eyi wu ni lori digidigi.

EHINKULE OLOGUNRO OHUN T'OJU RI,
ENU KO GBODQ SO.

Ni Tuesday oṣe yi ni awon Otelemuyen ra Okonrin grodogirodo bi ode Egun kan ti ko je Sekuri, ko je Ibiobio mu pe o bu omodebirin kekere ti ko ju omọ odun merin pere kan ni iwa egbin, logan a si mu Aja enia yi ati omọ jojolo na lo sodo Dokita Sapara lati lo ye e wo. Ejo na si wa ni nro nisinsinyi. Igida !!!

ARA EKO, E BU S'AYO

Lati oṣu 16 November oṣu to mbo, awon oga oko oni Fakafiki Fakafiki (Railway) yio din owo oko ku lopolopo. Eyini ni pe sile marun pere ni oko na ni wiwo lo si Ibadan fun Ipo keta (3rd. Class) iye kanna si ni ni wiwo; bayi ni nwon si din gbogbo owo na karikari lo si orisirisi ilu titi o fi de Jos Ilu awon Onihoho.

Nje enyin Awa-Moto-Ero lo s'aju irin, e r'aye tabi e o r'aye l'ode?
O d'owo nyin o!

WOSIKA LATI OWO AKIRIMANU.

Si Oni'we-irohin Eko Akete.

Mo juba o.

Lati igbati odun yi ti bere lati nse akiyesi oniruru nkan ti odun aluba (Leap year) ko wa si ode aye. Ighin igbati a ti se odun titun tan ni January, opolopo yio ri pe rogbodyan ejo Koto lo po larin awon odomokuntin wa tobe ti awon elomiran tile ti nbera pe kini odun yi ko wa yi. Ighin eyi awon opolopo oniṣowo pada di akowe, awon miran nmu won ko ni ile lori mo, lori boya bi mo ti nse akiyesi ni awon elomiran si nse, nitori ni gere ti odun yi bere iwe awon Onigbanjo (Auctioneer's Notice) nse bi kaiti lode ati pe enikeni ti o ba si lo si Koto yio gburu opolopo iwe ipa lati ti ilukan (will of

fi fa) bi odun aluba yi ti nja nibi ise Oba kakiri (papa ti Customs lo tie yoye ju ninu odun yi) be ni ni ibi ise awon onisowo. Awon akowe miran to ti fi okan lele se laisi iku, on ko le ti idaluro; foti bi eni yo jiga ni unwon yo won juro; awon elomiran lairo tele di ara Kanu apapandodo, boya yio san die fun won, kaka ko san, nse ni gbese elomiran tubo npeleke si. Nigbati gboqbo nkan wonyi ale bayi mo ro pe awa olorun nikan lo nda ese, bakanna Oba Ase-yi-o-wu na owo pasan re si awon obirin lara, oke Okun di Ebute Meta fun won, Kanu wa di Ehingheti tobe ti mo fi bere lowo awon obirin melo kan pe oke Okun yi ma nse firiri o. Okan damilohan pe:—

Baba mi o wi be ko, iwo papa ko ri bi nkan ti ni si ni ode Eko yi nisisi, awon akowe ti a ti ni bo mole ni Ehingheti ti di oloyo jija, boya oke Okun le kan die bi a ko ba si ri se lohun, boya ena Kanu le san die; nitoripe ninsinayi oko on papa Awo-aja lo nba won lo die ni Okun Apese nigbati ko ri-kan se-kan. Lehin eyi rogbediyin Soji tun tewo gba, awon Alufa die to se yo nwon ti yo won, eyi ti ko se yo bi orika ologbe Lemomu Braima nwon fi sile pelu ede agabagebe ati iwa alantiji re, Sugbon onisango mo ewa emiti on nwa danu. Bi ata nwon Ologun nina ode sise, nibo ni ka fi ti Ekan ciola si. Ijo Wesleya mo kan sara si nyin igba nyen, tani nje aja ni Mojalasi, iyen be.

Nkankan da wa loju pe bi Mojalasi ti nrehin Lemomu be ni Soji yio rehin onsekuse yi nijokan. A ko gboqo ma fi enu kan ti awon odomobirin wa; olopolo won so ise agbere di owo sise nipa wiyi Sobu kiri pelu apamo lowo lasi Kobo kan ninu re, awon miran tile njale ojukoroje, ara ibo, awon ohun ti odun aluba ko wa ba wa niwonyi o.

Lehin ti Baba Yeye ti fi gboqbo nkan wonyi se ikilo fun wa ti a ko si dekin iwa baburu wa O wa fi arun "Larinke to nda'le ru" ranse si wa pelu Moto ti awon owo wa toro lowo ologbe Bauley, gboqbo wa wa nsure kiri. Gboqbo iwa amo-ese ti ko ni idarigi, awon oriakin larin awon owo wa poju. Sasa nina wa lo mo nkan ti orin tabi oro to njade ni enu awa eda je nigbamiran ti aye ba sofo fun wa a o la die nipa orin ni adura pelu ofo. Ki Olorun ko jowo ko dawo ibinu Re duro lara wa. Amin. Gege bi Eko Akete ti so ni loloyi ara ilu e je ki gboqbo wa gbarajo lekani si ki a lo ba Gomina wa pe ko nse denu ko darigi Oba wa Eleko ki awa omo eriwo le ti aye fi aropale sere ni Ehingheta ki awon olorun wa titun le ma se fa a larin awon elegbe won ti nwon je arcle bakana.

Mo fi orin kekere yi juba Oba Eleko —

E je ka l'ote sapanan,

E je ka so' wopo ka gb' Oba wa

Enyin to ti nsofe, te l' Oba ko si lo ju' le
S' oju gboqbo nyin a ja
Eoyin odaranmoran nina aye
Omo oniwun ki noga ko to gb' apo ibaba e.
Oba Olowa A so e (oro aye)
Se wa-r' gba lo l' ode Eko l' awa
Aye a yf e o, se wa-tun pada jori won.

Emi ni ti nyin nitoto,

AKIRIMANU.

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

On Public Speaking.

Bravo! to Mr. J. M. Stuart young for his latest contribution on Public Speaking in the latest issue of *The African Messenger*.

"To start with" says Mr. Young "wine is not poured from a water-but. Gold is not discovered near to iron-ore.....The valuable material of Thought must be at the command of the spirit" etc.

But as the Frenchman would say, so much for those whose spirits command the material of Thought—those who know and know they know—but what about those who have no natural talent for it, I mean those who after all honest efforts could not come up to the mark? And these alike, certainly, would have occasion to speak in public sometimes or the other. "It is not expected" says An Oxford M.A. "that any one will inflict a speech who is incapable of making one." What alternative hints should this class of people take?

In such a case may I humbly suggest that *Brevity* should be the order of the day! One should rather be brief than to open one's self to ridicule.

At a dinner a gentleman got up, in response to a brief Toast, and said "Gentlemen, I thank you" and took his seat.

But if, on the other hand, you feel that you can be a bit funny or humorous—well done!—here is a model for you:—

"Gentlemen, I rise with Diffidence and Diffidence and I will endeavour to give you enough of it. I repeat myself at your request, but I defy any of you to report me. My position, if I may be allowed to define it, is unpleasant. It is sometimes said of partially demented persons that they don't know whether they stand on their heads or their heels. Gentlemen, I am in that predicament. I am capable of the worst kind of oratorical somersaults. If I play the mischief with syntax, don't tax the sin on me. I haven't an idea what to say. But perhaps you don't want ideas. Well, if all you want is words, I can talk to you like a book. You can take down what I say if you choose, and arrange the words to your liking when you get home. Upon what

thence shall I spread myself? Shall the ladies be my subjects? No, that's impossible, for the ladies are not subjects—they are sovereigns. If you don't believe me, ask your friends. Shall I touch up the British Lion, or remind you that, "Hercules never conquer, never shall he slay you? Will you yield, because he'llards, fishing, football, cricket, and so on, or any other matter simply meant answer your purpose? If so, make your selection—I am equally at home in all.

Have I your attention, gentlemen? Do you follow me? If you do, I hope your understandings are in good training order. Don't applaud, gentlemen. You are hearing well—well—well. Whenever you want a lucid, brilliant, and instructive speech, call on me!

America and a Vocation.

Chicago.—A young Negro after assaulting a white girl was killed in the street. Says the *Reader's Telegrams* 13/10/24. It appears the Author of this report does not indulge in Americanism otherwise he would have used the *American technical term* for that particular vocation in American life, viz: *Lynchd* instead of *killed*.

Day by day America is proving to the world that the mixture of White and Black communities on extensive scale and on the same social pedestal does not agree any more than a white cloth and a stain do.

AN OLD CROW

Sik Oniwe-irohin Eko Akete.

ḡwọw ma gni fun mi laye diẹ niinu lwe-irohin rẹ lati so gbobhon ọrọ diẹ lori ọrọ to jade niinu lwe-irohin rẹ ti oṣe to koja (27th September) niipa foto tabi aworan baba wa Herbert Macaulay. K.E. ti o de fun titi, mo juba o, ko si ani an niipa ti pe ogunlogbo ena, ni Eko ati ilu nran lo ni aworan baba wa yi lati ran, o dani loju pe ọrọlọju awon Oyinbo mitan tile nwa loju mejeji, sugbon ọrọ ti aworan rẹ lati ta yi dabi ọrọ awon baba wa to so bayi pe wa ki g'e erua erin leri ka fun ma fi ese wa ibo ire, lati oju ti awon letinbo ti egbe ilu (*Managing Committee of the Nigerian National Democratic Party*) ti se enu foro lati so ọrọ to wa gboogbo egbe lori ilu pe awon ngero lati se eyẹ nla kan fun baba wa na, ni opologbo enin ti ro pe o dabi eni pe Eko ko tun tẹ je alamore mo, lati oju ni ma ni opolopọ enin ti nreti lati mo iraye eyẹ ti a o se fun iru eni be ti ina ili dun si lati bu ọrọ fun, ogunlogbo enin lo si ni ero pe o yẹ ki agbe aworan nla kan tabi mejji ka fi akan si silẹ Atari-ogun (*Gleaner Memorial Hall*) ki a si fi ebeji si lilapese nibiti t'uru t'ompo ati awon ti ko ti owo lati ra yio ma lo wo oloro won nigbakuaba, ti wonn ba tẹ, bi be ko ka se aworan ni okuta daradara ti ko ni le baye kalak ti t'uru t'ompo ma ti oloro won, lehin ni ki a wa fun ni ebun pataki ti o jọju ti yio si wa gboogbo awon ogbe lori bi a ba wipe ka da enu le ọrọ eṣe lati ma so niipa iwa ọrọ rẹ, a ko ni le panunmo.

Baba wa HERBERT MACAULAY E.E.
Eni a biki ta o le ki tan, eṣigiri orin la fun fi nko,

Pamupamu kijiṣiṣi: ohan-ṣoso aṣanaku niṣigbo kijiṣiṣi,

Kinuwun Onibudo, o bu ranuramu gboogbo eranko lo nṣalo,

Eni a pete pete ba d'oye eṣe dede, baba nla nṣale lo nṣale si,

Eni lo an bakan Olorin t'oran wa, ohan gboogbo to nṣe lo niyi niṣu,

O dake ilu dudu, o la ni jo; gboogbo ohan gboogbo di daradara,

Aṣeṣe ejo to nṣoro bi agbon, o burin Eni ma di soṣe-ṣoṣe bi owo egbin,

Eni a, abudu. Olorun nibokun, o wo le lka isare lo jo ko yo,

O t'edi alaeja b'omi gbigbona, Baba t'edi alaeja b'omi gbigbona,

A p'ape-hoku asejina okuta, o f'otio ina t'ere ila palẹ,

Ko si l'awujọ aki, ko si l'awujọ eke, Olubori, inu funfun l'o fi niṣe waw,

Lekeleke gburada t'eggan lo ku, baba se ehan gboogbo tan, o ku t'elena,

Atari-ajanaku ko f'ere ọmọde.

Ki Olorun ba ni sun eni tẹ siwaju fun wa. Mo duppe loṣọ tẹ o *Editor*.

Eni ni tirẹ,

OSEWONI.

[A duppe loṣọ ọrọ wa fun gbolahan ọrọ ti o so yi sugbon ti a ba ti alakikanju bokun kan to se inawo ribaribi lati ara ara rẹ lati fi ki Foto (*Photo*) yi tẹ l'olowo ti makunmu lowo ni owo p'ọ, lati ko si nibe. Imoran ti okupe wa yi gba ni, eyini pe ti a ba ya aworan Eni-nla na ki a si gbe ko, yala si lilapese tabi ile-atarigun ki t'ere t'ompo ma lo wo o nibe, dabi aworan eniti lba (*Fever*) niṣe, sugbon kaka bi oluwatẹ tiraka lati gun agunmu lba yi, nge lo nloro rẹ leri bi akowo-egbe; ti o ba jọri rẹ eniti yio fi diẹ gannagan niinu agunmu na ju a lori, ti o ba si tun lo ọrọ l'owo sugbanna lekeji, a tannaṣe pe oluwatẹ yio so fun agbe yi pe ki o lo gun agunmu tirẹ intori. Gba ma ko tan ba.

Be ege ni ọrọ ọrọ wa yi rẹ; bi olukunaku ba ra Foto (*Photo*) yi si le, eyiti ina wa dun lati jihin pe girigisi ko si asure ra a.—ko ni si ogun a nṣeṣe gbigbo lo wo o mo ni ibi nrejeji ti oluwe yi daruko; nitiorina ni a ti i pe o ye jọṣe ki l'agba ti ewe ni tirẹ ni arawoto ni le. Gba ma ko tan ba—*Editor Eko Akete*.]

EKO AKETE.

EKO, SATURDAY, OCT. 18, 1924.

MO KO'ROGBO. MO KO'ROGBO MO KO'BI!
MO BARUKU, MO BARUKU MO DE'GA!
QBA NKO, QBA NKO? O MBE N'GA !!!

Tani irufe orin yi ki dunmo nigbati awon "Fayá" "Ajíwé" tabi awon "Ajíbade" ninu isisè ni Isalé Eko ba nre wo-kete lori ilu bi Alu-gbedu ni Iga Oba, ti awon "kókòró" ninu ipò ba si ni di-ra-a, ninu Afin Oba ni Eko utife? Sugbón a ha tun gbọ iru orin-yungba-yungba yi mo lati iwon odun gbọro bi? A o ha se gbọ o bikoṣepe ki a mura giri lati se etó ti gbogbo wa mo ni siṣe nipa oran Eleko.

Dajudaju awon òkawe wa koni sai bere pe bawo lo ti je ti oro Eleko ti nse lomo-lemo be ninu *Eko Akete* lati enu ose pupu wa? Ti a ba ri enikeni ti o ba nbere bayi a ko le ba oluware wi danin-danin, nitoripe berèberè ki si bère.

A ntenumo oro Eleko nipa pe ki o maṣai wu Gomina-agba Sir Hugh Clifford, Oloye nla G.C.M.G. lati pe Olowo pada sipo re ki o to fi ni silẹ lo.

Bi alaḡbède ba nlu irin timotimo, o fami; loju wa o ye o si to jojo fun Gomina ki o se eyi bi ore a-seḡo ti o lo se Eko, ti o si wa ni ipa re lati se; a woye pe wíwú Gomina lori lati se be kù si owo awa papá; bawo ni awon Agbá-agbá, awon Olori, awon Agaju ati awon On-lákáyè ilu ti pa ata won pe s'okan si? Bawo ni nwon ti nṣapá si lati fi agbajo-owo so'ya? Tabi ninu Ibatara ni nwon si wa sibesibe? Tabi Igi la gbe, a ko gbe oku la si mba kiri? O daniloju pe owo ilu yio te ohun ti a nfe yi lagbara Baba ti awon Agaju wa wonyi ba fa-arawon-mora, ki yio si je tipe-ti-ele tabi à-kánti mo, a si tun ngbọ o kakiri pe awon Ogbeni wa na nse Igade larin ara won ni okan-ko-jokan nisisiyi lati pa imo po ki ilu lo be Gomina fun oro na, ti o ti di

gbengben-nenken, awuwo bi ate ibanaju lati ojo yi wa; bi eyi ba ri be, nje a yo pupu; a ko se alaimo pe awon Oḡ-darun kun ode bi wọbu, ti nwon nhe aheso, kiri, sugbón, ohun ti a tun ji so fun ni, lasiri nipa oro Eleko na, ko mu ni, kominu pe pipe Olowo pada sipo re le je iro, ti gbogbo enia ni lu ba fohun s'okan si i, ki o ma si pe la baja kan lo mu Gomina nipa lati se e, tabi akasegbe.

O ku s'owo nyin o, Einyin ilu; abo oro to fun Oḡgbon, eji giri ki e se ise-agba nipa pipa rapo bojuto oro Eleko na. Koye bi Agba agba meku ki o d'amurin; tóto o—o d'owo nyin o, a mu lele, igbhin a dun raniranran bi agbáyun lagbara Sókó. Lekansi, e ba ni teju bo orin yi ki e si fohun gbe e.—Ajíbade A-ji-ludun fòsa, o ko ngbo na?

Mo ko rogbo, Mo ko rogbo Mo K'obi!
Mo k'abi, Mo k'obi.
Mo b'aruku, Mo b'aruku, Mo de'ga!
Mo de'ga, Mo de'ga.
Qba nko? Qba nko?
O nbe ni'ga !!!

LORD LEVERHULME TABI A-SESE-YO MARIWO!

[Lati gaw ATARI-AJANARU.]

Si Oni'we-irohin "EKO AKETE."

Mo bere f'oji.

A bi omode silẹ, nigbati o se, o bere si joko, lehinna, o nra, kerekere, o nri; bi ero, bi ere, o ndi omo odun meta ti ko se 'gbe-jo'!

Nigbati o di eni odun meji, o ga tabi o gun de ejika babo re. Baba re ko si ni ile ni ojo kan, o bere lowo iya re, o ni, *Mamma*, ngbo ojo wo ni *Birthday Papa* ti? Eyi ni wipe, ojo wo ni Baba de aye?

Mamma so fun a wipe, ni ose ti o nbo ni *Papa* yio di eni adota odun! Nigbati a da omode yi f'ohun ibere re bayi tan, o dajẹ titi Baba re fi de lati ode.

Bi *Papa* ti wo ile, ti awon niki i Kabo, Icabo, be ni o ta'ju-kan, o ri omo re nsokun. O bere lowo re ki o se e? Omo yi si dahun, wipe, era nba on wipe, ki a to ri odun melo kan si i, on ki

yio le ba Papa ati Mamma on gbe po mo, ayasebi nwon lo ra ile nla kan ni ilu ajeji, ki nwon fi ko ile-Petesi ti yio ga to Tawa (Tower) Soji Ereko tabi ju be lo, ki on ma gbe oke, ki Baba pelu Iya on ma gbe isale re!

Inu Iya baje pupo lati gbo oro bayi li enu omo re, nitori o ro wipe, kokoro ori re ti sonu li o je ki o da iru aba bayi!

Sugbon, Baba, gege bi okunrin, o mu suru, o bere lowo omode yi wipe, Kil' o se ti o da iru inoran be? Omo si dahun wipe, nigbati iwo Papa on nlo si eni adofa odun, ti Mamma ti le ni ogaji, ti on je omo odun mejila pere, sugbon sibesibe, ti on ti ga ju Mamma lo, ti on si ti gun de ejika Papa; nje, nigbati on ba fi ma to eni adofa odun bi Papa, on ni yio ga ju gbogbo enia lo Faiye, enu-ilekun ile-ki-le-ti ko ba si ga to Tawa Soji Ereko, yio je a-bere-wu fun on!

Ati Papa ati Mamma, awon meji bu si eni nigbati nwon mo wipe omo won ko siwere, ero re dabi li a-sege-yo mariwo, ti o fe kan orun ni, iro ero ti ko jina pupo si ti eni omugo igberaga se lati da ni ori ru, bi igbati omi gbigbona dapo mo tutu!

Omode ko mo wipe bi o ti wu ki o le tete sure d'agba to, idagba na ni opin, ibiti o ba si pin si, ni omo-ehin on papa yio ba a, gege bi on ti gun to agba isiwaju re. Ibase wipe opin ko si ninu idagbasoke awa eda ni, ori gbogbo wa iba ti gun kan orun nisisiyi: ati orun, ati osupa, ati irawo, imole gbogbo won ni a ba ti di mo ohun, boya ninu okunkun biribiri ni a ba wa nisisiyi.

Ni Ilu Oyinbo, mariwo kan sege yo nisisiyi, o fe lati kan orun, erin mariwo na si pa wa titi. Lord Leverhulme ni gbogbo nkan ti Oloran se fun on ni ilu on l'ohun ko te on l'orun, ayasebi on ba fi owo "ra gbogbo Nigeria," ki awa Enia Dudu si je iwofa tabi lebiru laon on, nitoripe foju re, a ko le lo ile wa da adara, a ko si le da se ohunkohun fun ara wa, ayasebi Oyinbo ba ni wa gbigbona bi eni ti ogunran omo Olumokun!

Nko ba Lord Leverhulme wi, ko nse ejo re. Ibase wipe o je okan ninu oke aimoye "arakunrin" re ti o wa ni Ilu Oyinbo, ti ko ri ije se, tabi ki o jaja ri ise kan se ni ile yi bi "Foreman Plate Layer," o ha le da iru aba nla ti o nda yi bi omo abuke?

Lord Leverhulme ko ko fi ara han wa gege bi oro nigbati o aro ejo nijelo wipe, Iyoba jina owo ilu ni inakuna, ti o si so epolopo oro ti o se 'so, ati eyiti ko se 'so. Fun oju yia a-yasodi yi, Gomina wa, Oloja Hugh Clifford nu u ni "dama" oro, o si yin'bon oro lati ile yi, o fi ranse si i ni Ilu Oyinbo.

Nigbati a ka oro Gomina yi, anu Lord Leverhulme se wa pupo, gbonin ninu wa tile ka ariyanjyan na si ija 'nin omiran (Grants) mejii, ija eyiti kukute (Pigmies) ko gbo do da si. Sugbon

ero wa ni wipe, ojo ti Gomina wa ba fi ese kan Ilu Oyinbo, on pelu Lord Leverhulme di i, k'a-re-wa.

Sugbon kini a ri ti o sele ni apejo kan ti awon meji pade ni Ilu Oyinbo? Lord Leverhulme bere si bo Gomina wa ni ibo iloriko, o ni ore re pataki ni on nse, ati wipe o si ye ki a fun on ni aye lati fi owo gba ile wa eletu foju kuro lowo wa. Gomina ko hu ilu, ko ha kelebe si oro na; awa si tanma wipe o se on papa foju su-u ni.

Eniken ti ko bai ri oro Lord Leverhulme yi ka ninu lwe, ki o mase jafara lati lo si Ipade Egbe Tunluse "Demo" li osan yi, gbogbo re ni a o la si i Peta patapata nibe, ki a to damoran ona ti a o fi le je ki Oyinbo Oloja yi mo wipe, gbogbo ero re dabi ti a sege-yo mariwo ti o ni on fe kan orun.

Nitoto, olowo san ni Lord Leverhulme nse—egberun ona egbaji ponwun ko da ni idi gba. Sugbon Oyinbo kan ni owo lowo siwaju tire, ti o ba si se wipe awon olowo siwaju re ba ni erokero bi iru tire yi l'okan ni, enikan so so ninu won iba ti da'ba ati ra gbogbo Ilu Oyinbo tan, bi olaware na ba si haya gbogbo ara ilu bi iwofa tabi lebiru, nibo ni Lord Leverhulme papa iba wa loni?

Oro ile wa ko nse oro kekere; ko si eniti ko kan. Eyi ko nse oro pe emi ni alori awon *Countable Gang*, tabi emi ni Selditeri *People's Union*, tabi emi ni Baba-egbe *Democratic Party*, *Young Nigerians*, tabi Ijoye ninu Egbe miran gbogbo. Akoko yi ko nse akoko ija tabi aso, ko nse akoko wipe "Nko lo lo si Ipade ti Lagbaja ba wa." Akoko ti a ni lati wa ni irapo ni eyi, ki a si parapo gege bi enia kan, lati jumo ko oju ija si eniken ti o npete-pero ati so ara re di olawa wa ni ile wa, lehin ti a ba si ti jumo segun iru enia be tan, ti o si 'yan, ti ko ri aye duro gb'obe, ti a ba fe lehinna, a tum le bere si mu ejo ara wa gege bi aje, nitoripe a ko ri iru wa ri ninu gbogbo orile-ede aye!

Sugbon ti apakan usoro kan nisisinyi, ti apakeji nwipe beko, ti a ba je ki edi Lord Leverhulme mu wa, orun ma yo ni, ko nse oro enikan, nitori owo lagbara pupo, owo yi si buaya lowo Oyinbo ti a usoro re yi, o de gongo.

Ki Baba mase je ki edi mu wa, sugbon eniken ti to ba si wape on yio fi ori kilun joko sinu awa ibaje, oro epe ko, ile olaware yio di ahoro.

Oro nba ro, nio ro! Nigbati Marcus Garvey opin oye tabi ti o ni awon Enia Dudu omo ogun re je oye nla ni. Amerika nijelo, awon Oyinbo ni se yeye, awa na si pa ohun po ni, won lati fi se eleya pelu. Sugbon loni, a mo opolopo emi ti itumo pupo ninu oye ti iyoba fi nta wa Foré ko ye. Nwon bere itunwo oye C.M.G. ti Enia Dudu miran ko lo lati hu iwa ibaje kibaje sibere mitori a ti le gba? A si so fun woa pe "Commander of Saint Michael and Saint George" ni, a so odun ti a da oye yi sile ati awon ara ilu ibiti a da sile fun, ki o to di oye ti o tan kiri Ilu miran nisisiyi. Lehinna

ni a tun bi wa lere pe, ije, enikenti ti nwon ba fun ni oye C.M.G. na la le pase fun Angeli tabi Moleka ti nwon npe ni *Sarah, Michael* ati *St. George*. Awa dalun ije. Agbede! Lehunna, a tun bi wa lere pe, bi onigbese ba gba. oye na, Ijoba yio ba ba san, gbese re? Agbede. N.P. Bi C.M.G. ba we si ofin, a la le ba ro eto bi? Berea.

Lekin ti a bere orisiri ero nwoyio lowo wa tun, ti a si da won loban, sibesibe nwon ni ko ye won, ko te won Iyem. A bi yiyi ti s'upukan.

Itumpo ki a na pe enia ni "Lord" oruko Olowa ni ibere keji. Mo si la a pe "Lord" ti awon Oyinbo npe ara won ko npe "Olowa", wwon fi nba iwi oja tun ara wan ni. Logan, Ogboni Olofinicoyi dalun wipe, gese bi awon Oyinbo ti nba a lo yi, ti nwon npe ara wpu ni "Lord". So, so and so, nigbati o ba yio, ijo kan na enikan nian won ma wipe on "God". So, so and so. Lesekanun, mo kilu tun si pe, ki o nmaso 59 isokuso.

Lord Leverhulme asese yo marawo to ni on te kan onun, mo juba o.

Emi ni tiyin nitolo,

ATARI AJANAKU.

FROM THE EDITOR'S OFFICE-WINDOW.

Street-Scavenger, where art thou?

It is passing strange to see that scavengers denied for drzin-scavenging duty at Branson, Evans and Blica Streets, are, as a rule not used to remove the places of the rubbish which kinds its way into the drains and streets in those parts, with the result that almost every morning trunks may be seen in the neighbourhood, especially at Odo-Isido, busy as the proverbial grave-digger, in clearing outside their doors in order to allow the smooth flowing of water. Well! Mr. Town Warden, wake up your men!

Wembley Visitors, welcome home.

Warm welcome to Mrs. Almonds Gibson and Master Jumbo Blair, eldest-son of our progressive townman Mr. C. Olayemi Blair and Mrs. Isaac, who arrived from England on the *Aida*, on Thursday last after much and profitable sight-seeing at Wembley.

A D.D. not a Man of God? What?

Quest.—When is a D.D. not a Man of God?
Ans.—When he holds a secular appointment, as The Duke of Devonshire, the Ex-Colonial Secretary.

(Reader, note the *underlined* double D.)

ENIKEJI,

Aso oke to yanju m'be Irdp Iya Afin
Saamota Ike Olorun fun ita, ipoku oyoku
ni owo won, lo bere ni 3, St. John Street,
I'Eko, leti ile Johnson Agbejoro.

A REPELLENT MEASURE.

By *Citizen*.

(Continued from our last issue.)

There is no question of sympathizing with the polygamist on the part of the public, but of sympathizing with the monogamists as equals of such illicit unions.

Wearied in incessant work and infinite love for the souls of men the Saviour of mankind sat thus on a well while a Samaritan woman drew milk to draw water from the well, Jesus said to the woman "Give Me to drink," but the woman answered—How canst Thou, being a Jew, ask water from a Samaritan? For the Jews have no dealing with the Samaritans! Jesus said to her thou hast received the gift of God, and who is it that saith to thee, Give me to drink; thou hast asked of Him and he would have given thee living water. The woman saith unto Him—Sir, Thou hast nothing to draw with and the well is deep from whence thou hast Thou that living water? Art thou greater than our father Jacob, who gave us the well, and drink thereof himself and his children and his cattle? Jesus answered and said unto her—Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto Him—Sir, give me this water that I thirst not neither come hither to draw. Jesus saith unto her,—go call thy husband and come hither. The woman answered and said,—I have no husband. Jesus said unto her,—Thou hast well said,—I have no husband. For thou hast had five husbands and he whom thou now hast is not thy husband in that thou sayest truly.

The question of this woman's sin never came before our gracious Saviour and God, but everlasting life was freely bestowed on her. This shows the monstrous folly of the subjects of our dismission to magnify one sin more than all the others. Sin is sin. And the parents of the so-called child-born-sons-of-Holy-Water, are no more sinners than those on whom the tower of Siloam fell, except you repent ye shall likewise perish. Let it be remembered that the *Editor of the Beacon* at the last Strand gathering that the *Editor of the Leisure Hours* joined not in one of his forefend articles on the subject, that the majority of those concerned (parents of the illegitimate) promised, at the time of their baptism, and very soon, that they would observe the Church's law as regards Marriage, having deliberately undertaken their undertaking, they are able, even if they desire, to do so, to bring up their children to follow the law of the Church in this matter. Example in such cases speaks louder than precept. With great submission, as they say in the King Bench, it is gross, error of judgment on the part of *the Leisure Hours* to call baptism a solemnization of Marriage, and it is interesting to note that the English Church has no place for the illegitimate. Regulation in C.M.S. Churches of which the writer is a full communicant may be traced from the act, ridiculous pretensions of the authors of our country *ipso facto* left flat to the ground. The consequence of the dispensation of the law with that of grace is unworthy of the Church of Christ. Whatsoever ye would that men should do unto you even so do unto them, for this is the law and the prophets.

"Verily I say unto you," saith Christ, "that the publicans and harlots go into the kingdom of heaven before you."

Any frail human being may break any promise particularly if that promise should prove to be inconsistent with

his temperament and to his views of things in general. We say, as quoted before, confirms this view of ours. Let it be emphasized over and over again that we are no more there to discuss the merits of the law but to see under the dispensation of grace.

What we did we think of a magistrate with a human heart who punishes a child for the transgression of his parent / say, father / who stole a case or two of gin and the magistrate, called the son and sent him to prison, who was thinking as ever about his father's crime. If he were not for the sake of the son by his command would have perished an ally with the greatest ease.

If you how much know how to give good gifts unto you who are poor, how much more shall your heavenly Father give you abundantly to them that ask of Him.

This clearly proves that Salvation is free, independent of conditions. In one word, salvation is free and unconditional. It cannot be manufactured by environment or any other (yes, from a bite means. This generally Regulation cannot be made in England but the fate of such people will be only a matter of time and he will find that himself holy words a goodly bringing up under Providence that Speaksake. It should have been done. (sometimes he would a subject have been done).

Man has a free will, and it is a free agent. Petty cannot be manipulated.

As regards, Sam, because Paul the greatest of the Apostles of our Lord Jesus Christ.

A renegade of a John Bunyan became an ardent preacher and suffered persecution as a great soldier of Jesus Christ.

Some so-called "goodly" homes are whitened sepulchres. Hell itself was such a palace to Diabolus that he exclaimed, "It is better to reign in hell than to serve in heaven."

We do not think much of a Regulation, so gringibly unwholesome that it brings a particular class of children / born-in-law / into a state of lawlessness. It is a selfish nature, class is subjected, from a needless order to which another class is subjected. It is a selfishness of the crowned nature. It is a Thakikasa, hoodwinked guess. It is our humble expectation that the landlords and their supporters will yield to the verdict of the public, and remove a quand anomaly from our midst.

If after all that has been said, the landlords and their supporters think it is to retain their "set" measure, the Regulation that hardly contains that the burial of a child should precede its baptism, then all we can say is, that Dame Earthlings should have the day, and, *Fiat justitia fiat curiam.*

CLIPPER.

NI IRANTI

IYA WA OWOT, CHRISTIANA ADISATU
OLOWU TI IDUMAGBO, ENITI O FI WA SILE

TI NI OJO KERINLA OSU NOVEMBER 1922.

"Sun, Obate, sun ki o si smi

"Gb'eri re le okan aya Baba

"A fe o, sugbon Baba le o ju,

"Suaire! Suaire!! Suaire!!!"

ABI OLOWU,
IBIRONKE OLOWU,
OLATUNDE OLOWU.

Si Oniwe-frobin " Eko Akete "

Mo joba o.

Jowo masai fun mi, laye diẹ ninu Iwe 16, ki ale so diẹ ninu iwa tantu mi mi ni awon Ijigun Oko Ibe (Railway) sibu. Ni Monday oju kedunjo osu September, mo wa idun oko owuro, nigbati o nburo ni Abokuta ni agbegbe mejje owuro, yugbati awon Ijigun oko nbureti. Iwe eniti nlo si Abagbado, oṣunrin kan ti o ti bere Iwe Abagbado ni Latifawa, ti o si ti sun oko fun Abagbado, sugbon ti ko mo pe Iwe Olomua ni a gbe le on lowo, awon Iritu-oko (Ticket Collector) ni nigbati o nlo, awon Iritu-oko (Ticket Collector) ni nigbati o je wipe Abagbado ni o nlo, o se gba Iwe Olomua? O ni on ko mo pe Iwe Olomua ni awon ta fun on ni Latifawa; o ni oko Abagbado ti on fe, lo ni awon gba Iwe on. Iyiti ni itegbe won ni a fi o ba, sun sile nigba pe Iwa abo (Ifo) oṣunrin yi buru buruku bi on ko ba, sun oko fun (Ticket) Iwe Abagbado ni Latifawa, sugbon won ko gbo, won ni dandan a fi o ba, si san oko fi awon bu fun yi. Eyiti o wa kun mi loju ni pe, sile nigba-abo ti won gba yi bent, a fi ase fun won lati se ni? Tabi ise idase won ni, bi awon tile fe gba ni? Iwe oṣunrin yi kimi se ti won ko gba oko lati Olomua de Abagbado, ati oko ti won ma nigba le e (Penalty) irufe iwa won yi po rukoja niinu oke. Nitoto irufe ori ti a ti mo yi po latin awon ti ko mo iwe ti awon ko so pe Agege ni awon ni won oko a gbe iwe Agege fun won, igbati awon ba de tun oko, oro lo gbe won lehin, awon Ijigun-oko a bere si se won bi oje se oju. Loju mi iya opolopo ni won bi oje iwe awon ti ko mo kan, ti a nba irufe iwa won yi si, mo fe ki a kiyesi pe, irufe mo nlo si ibekun a gbe iwe ibekun fun mi yi ko mi lati Iddo wa si Abokuta, bawo lo ti ri ti o je pe ti ni Latifawa yi igi oran be ma nsele? Mo duppe pupo fun aye ti o fun mi yi o.

Eni ni tire nitiojo

ENI-ORAN-S'OJU-RE.

GOOD MARKET.

Gonorrhoea Specific, Molohe Mone, A. & D. Bula Matadi for health-restoring purposes: these Medicines are on sale at Mr. H. Campos's First Class Shop, 37, Ogunlami 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!!!

Si Oniwe Iròhin Eko Akete.

Mo hẹrẹ fọjì.

Esi orò ti *Archdeacon* Ogunbiyi nipa ti rikisi to so wipe awọn ara Onḍo di mo on nighati on fẹ lati kuro lohan, ni odun 1903 wa si Ebute Eko nihin. Orò ti o so ninu *Nigerian Spectator* oju kẹrin oṣu yi. Orò ti mo fẹ so yi je otitọ bi orò na ti lo, nitori ko si enikeni ninu nyin to mo omo-ḍirin ti won ape ni Demojare yi to emi ti o naṣ orò rẹ yi. Omobirin yi je olan ninu awon-agba obirin to wa ni odo Bishop Phillips (Ologbe) lakoko na, lehin ti gbogbo nkan wonyi selẹ tan ti Bishop Phillips (Ologbe) wa bi omobirin na lere omo papa lo daruko abiso *Archdeacon* yi fun Bishop.

Nighati won fa orò na wa si Eko nihin, ore ni awon ara Onḍo ni won nse fun nitori ki iṣe yi ma ba bo lowo rẹ; ore na lo di ibi yi o, ohun ti ko jeki o dun wa si wipe bi tohun ko se oju yin esun tibi nko? Nitori awon olore rẹ igbana nidi orò yi lo tun pada wa di ota rẹ, gbogbo orò wonyi lakoko na ni won da le Bishop Phillips (Ologbe) lori, ironu rẹ je ohun ti o po julo ni igba aye rẹ.

Sugbon eje Bishop Phillips nkigbe, esan, esan, esan, titi di emi, o mu Ologbe, o si di Awusa mo e lowo eyi ara, cwe a je, sugbon outo ni yio leke.

OMO ONDO.

MRS. ANGELINA LABINJO, ORUN'RE.

A ba iya, Madam Damiana Silva, omo ati awon ebi Ologbe Mrs. Angelina Labinjo kedun iku arabinrin wa yi ti o sele ni ile rẹ ni 28, Luther Street, ni *Thursday* oṣe yi.

Ki Baba fi s'afefe rere.

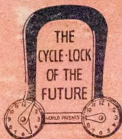
IPADE TUNLUSE.

Ipade gbogbo gbo ti Egbẹ Tunluse yio wa ni agogo merin oṣan yi ni'le Afari Ogun I'ehingbeti.

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E lo fi Oja nyin fun u ni:—

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J. C. VAUGHAN

Ti Ile-Oja Sheffield ni Ita Kikawa ati Ile-Oja "Excelsior" ni Ita Agarawo, ni oniruru awon ohun kikole fun tita ni owo opoku-oyoku.

O ti nsowo Irin Ise lorisirisi lati adota ydun sehin titi di oni.

ATARI AJANAKU ni OGBENI na je ninu awon oniṣowo Irin Ise ni ilu Nigeria.

OKO tita wa ni owo po o.

Ero ya wa ra

ADEBOYE SOLANKE Oniṣowo "Gbagbagede" nta Panu-kikole ati kikan-eko, Ise lorisirisi, Kokoṣo (Isika) t'ilekun ati t'apoti lorisirisi, Atupa fifalowo, Simenti, Oda lorisirisi ati Epo-oda, Fikifiki, Okun ero, ati Oṣan, ati Pakun ti Awo-eja lorisirisi, Awo ti awon Aganyin fi nko Eja-gawa lokun ati Eja Abomafu, ni Sobu re ni No. 4, Idunmagbo Street, (Iebute Olowu) ati ni No. 19, Moloney Bridge Street, (I'Anikantam) I'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 asoju awon egbe Oyinbo oniṣowo to nje Arnold Whitehead Ltd. to wa n Manchester (Ni lu Oyinbo) to si nranse oniri-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.

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

Sabu Ajisefinni.

Gbakan-nsubu onirisi Oti Beer to jure wa fun tita ni Sabu Ibukun Oluwa, Sabu ti Mrs. A. Labinjo ni No. 28, Luther Street, leti Mosalaji Olosun, Sarotu kekeke (Cigarettes) si nbe nibe bi tedi. Awon Lozenges ati Peppermint lila, papa lakoko oworo yi ko se foworo sehin. Gbogbe awon oja Sabu na lo njeju si ni, pe kami, kami, kami.

Oro, sure tete lo ra tire nibe.

Kai! afara ni ja Ekun.

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Highly Recommended:



THE

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ILU EPE KO KERE L'AWO. EYE O BA
L O G E

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

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

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

E wa dan a wo : be le o ba.

Opoke-oyoku ni owo tita won.

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

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