

THE NEW YORK CHIEF ALABAMA 103 JAL

Japan

EKO AKETE.

IWE IROHIN OSOSE.

ORỌ IFOJUSUN:—

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

VOL. I. NO. 28. SATURDAY, JANUARY 20, 1923. FOURPENCE.

Editor & Proprietor:—

ADEOYE DENIGA,

Office: 24, Williams Street,

P.O. Box 285,

Lagos, Nigeria.

ASAN-SILẸ NI OWO GBIGBA RẸ.

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Ẹ fi gwo ati Letter rọṣẹ si Editor.

GBOHUN-GBOHUN.

FIFE LO NFE, IYAWO DI TABA! RERE O.
ONIIAWO, A DE O!

A gbọ pe ALLI BALOGUN, Olowo Ita-onibaba fi diẹ ninu awọn omọ rẹ obinrin fun awọn oḍomokunrin awọn omọ Saraki wonyi: o fi oḵan fun HAMZA "Dawodu" Oloye Qbanikoro: oḵan fun omọ SANMI ADEWALE, oḵan fun omọ AJIBONA ati oḵan fun ENIA-SORO. A ha obi awọn Iyawo wonyi ni Sunday to kọja pelu ariwo ilu, a si ẹ Wolimọ fun HAMZA ni oḵo Alaruba (*Wednesday*) ati Iyawo ni Alamisi (*Thursday*) oṣẹ yi. Iyawo a fowọ ọsun o.

ẸLEJỌ NI 'O RO O!

Ni iwọn oṣẹ diẹ sẹhin, Adajo kekere Ogbeni H. A. YOUNG, K.C. fi oḵunrin kan ti awọn Munisipa fi sun ni Kotu awọn Olopa pe o ko igi si "Titi" Oba lai kọkọ gbase silẹ. Adajo na si wipe o di igbati awọn Munisipa yi ba kọkọ pe Olori Iṣẹ Igboro (*Director of Public Works*) ilẹ yi lejo opolopo pako ati irin ti o ko si Ita Oba lai kọkọ gbase bakanna, ki on to le dajo fun enikeni ti nwon ba mu wa siwaju on, fun ẹsun kanna yi.

A gbọ pe "oyi bo" awọn arabi niḵo yi, fun orọ airotele ti Adajo oni "Seria" yi so; nwon si fẹṣe fẹṣe!

A-FI GBGBO ARA JIŞE OLUWA.

Eni-owo *Archdeacon* OGUNBIYI yan Ogbeni CHRISTOPHER ŞOWUNMI ti o ti je Olukoni, ni Ile-iwe giga (*C.M.S. Grammar School*) nibi lati ma je oluranlowo on (*Curate*) ni Ijo Onidunkun-oyinbo (*Breadfruit*); inu wa dun si nkan yi, nitoripe kosi eniti ko mo ayaw opolopo ti Eni-owo yi ti ni sişe lati igbati o ti de Ijo yi: nigbati o tile wa ni Ebute Ero, bakanna ni awan ise re nibe nhan. Ajinde ara a ma je o, Adesina Oloró!

TULASI NI ON MA BA O GBE, O NI KO S' AYE, GONGO IMU RE NKQ?

O ta si wa leti fenren pe esun miran tun wa ni Abeokuta ti ao tun fi Ogbeni J. OLUWOLE GEORGE, eniti o sese bo ni ose to koja ninu ewon-asin-bori odun maun, sun. Ti eyi ba ri be, njẹ a ko mo orin ti ao ko si ilu Gbedu a fi "Ero ya wa wo"!!!

IJO AFRICA D'ORIMAYAKI, AGB'OJO LOWO KU.

Awon Eni-owo J. A. LAKERU, SODEINDE, G. A. FISHER ati awon Bokinni AKIN: ADESIGBIN, ADE: OLUGBILE, ati awon die ti Ijo *African Communion* lo si Ile-isin titun kare ti awon ara wa sese ko si Badagry ni ojo *Saturday* ose to koja; ihin kan ni pe nwon se Isin Idupe ni Ile-Olorun na ni ojo ose, kolegbẹ ni Isin na, e jare. Awon Ojise-Olorun yi pada bo wa sile ni ojo *Monday* ose yi, nwon gun si ebute ni nwon agogo mej osan ojo na. A ki won "Kabo." Bẹbẹ ni ka ma ri.

OKO A RE FO O.

Eni-owo ati Alabojuta kekere G. A. OKE ti Ijo U.N.A. lo si apa ilu Ikalẹ fun ise Ijo na, ni ose to koja: yio si pada bo wa s'ile ninu osu *March* to mbo.

GBANGBA DEKUN, KEDERE BEWO.

Awon Ogbeni CHRISTOPHER ŞOWUNMI ati RANSOME KUTI, Olori Ile-iwe Giga ti-Ijebu Ode se idanwo ati je oye *Deacon* ni *Monday* ose yi ni Bgangan *Girls Seminary*. "Ifa a fo're o."

GBERE, IFE FEREWU, O-FEMO LOJU TOTO.

A ba Ogbeni D. AVODELE BRIGHT ati obirin re yo fun sisami fun omo won ni Ile-isin won *Breadfruit* ni *Sunday* to koja: *Archdeacon* OGUNBIYI lo se Isami na: awon Onigbowo omo na ni Ogbeni A. E. NORMAN-WILLIAMS, Ogbeni OLASODE BECKLEY ati obirin re: a si so omo na ni GEORGE SAMUEL OLUBUNMI. A to oloruko re!

ALUFA ISEYIN PEHINDA.

A kedun iku Alufa Alli Iseyin to sele ni ile re, ni Ita Olusi, l'Eko, ni ojo keta osu to lo: a gbọ pe Alufa na to eni adoran odun: o je ana Ogbeni BAKARE KING ti Ile-owo MACIVER.

Ni igba tire, Alufa yi ko kere ninu Isin Imale: o si je omo-ihin Alufa TINUBU, baba SAKA TINUBU: o lo si Ilu Aguda ni igba pupo: o si je onisiri fun awon Janma ti Ilana-isin *Ahmadia*. E ku afeku!!!

CHARLIE, MO GBADUN RE!

Inu wa dun lati gbọ pe Ogbeni CHARLIE, omo Loya Jiga tiwa nibi se daradara ni idanwo re ni l'loyi ninu ofin ti Eşe-dida (*passed in Criminal Law and Procedure*.)

IJO WESLEY NGBARA DI.

Ipade nla ti ododun ti Ijo Wesley ni iha-ihin iyio bere ni ojo *Thursday* ose to mbo ni ijo kedogbon osu yi.

SEUN, ABESIN-BLOKE.!

O ta si wa leti fonfon pe a o fi
 Ogbeni ADEBESIN-FOLARIN, Aşaje-mase
 ninu awon Lawyer se Olori awon
 Adajo Kotu Omo-ibile ti Abokuta. Eyi
 wun wa o!!!

EYI T' AYQ.

A ba arakunrin wa, Pastor A. ADEDEJI
 ISO LA yo fun Igbega titun ti a wuse fun u,
 lati je Igbakeji Oga Agba (Assistant
 Chief Clerk) nibi ise re (P.W.D.) nilooyi
 ni arin wa nibi. A ba Ijo Brotherhood
 yo si oire yi.

A fi arakunrin wa na ropo Ogbeni
 FRANCIS WEY to gba isinmi (retired on
 pension) li odun to koja.

Open Letters.

TO CELEBRITIES IN DIFFERENT WALKS OF LIFE.

TO HENRY CARR, ESQ. M.A., B.C.L., I.S.O.

Chancellor of the Diocese of Lagos,
 and Resident of the Colony.

No. 15. 6, Tinubu Square, Lagos.

Sir,—That your opening Speech at a Public Meeting held on behalf of the Rev. Dr. Peters in the Wesleyan Tinubu School, over which you presided in the evening of Monday last, is such as to produce much food for thought because of its incisive logic, wit and wisdom, goes without saying. The subject of Practical Education on which you very rightly laid much emphasis, and with respect to which you cited two fitting instances, one of a carpenter with a door which does not shut, and the other of a school-boy with a bad grammar in his composition, is one for which in my humble opinion, we the present generation shall be thankful if only attempt is made by you, Sir, in giving us the benefit of your ripe experiences and golden advice on this line, in writing.

I have before me as I write, your thought-provoking Speech, delivered 22 years ago, at the Inaugural Meeting of the now defunct Lagos Institute of which you had the honour of being its Vice-President with his excellency Sir William Macgregor as President. I cannot resist quoting hereunder your remarks on Literature at the time, as follows:—

"Literature will acquaint us with the best that

has been thought and done in the world. The rigorous methods of scientific inquiry will emancipate us from the tyranny of provincial prejudices, and safely lead us beyond the limits of proverbial philosophy."

I long for the time, when intercourse, such as this will be rendered more possible in future between us the present generation, and your good self, for advice and wise direction which unfortunately, presently, is just like the Angels' visit-few and far between.

Allow me, therefore, to greet you on the success of the evening, in our mother tongue.—Eku ase ye oyo!—EKO AKETE.

To the Rev. Dr. J. S. PETERS, D.D.
 (Harvard) U.S.A.

of The Methodist Episcopal Church of America
 No. 16. c/o 2, Williams Street, Lagos.

My Dear Doc.—Thanks to the indomitable energy of our respected townsman Mr. P. J. C. Thomas, for introducing you to our small but all-important Community in Nigeria, at a Public Meeting held in Wesleyan Tinubu School in the evening of Monday last, with that end in view.

Your Address, soul-stirring and forceful, in its get-up left nothing to be desired, particularly that very interesting part treating on the statistics relative to the activities of our brothers and sisters, whom Providence in His inscrutable way has made to domicile in The Land of Stars and Stripes.

Your educational mission to our people in Liberia as embodied in the Address has our good wishes, no less than our sympathy.

That long lease of life and health be vouchsafed you and yours from on high, is the earnest prayer of your fellow-countryman.—EKO AKETE.

Correspondence.

To the Editor "Eko Akete"

24, Williams Street, Lagos.

Dear Sir,—Allow me a space in your valuable journal to congratulate one of my colleagues Mr. Johnson the senior clerk to Barrister Eusebius J. Alex Taylor for his achievement in attaining Second Class Pitman's Shorthand certificate which reached him on the last trip of T.M.S.V. "Adda".

I wish him more success.

Thanking you for space allowed,

Sincerely Yours,

LAW-CLERK.

Lagos, Nigeria.

January, 15, 1923

29, Oripason Lane,
King's Quarter, Isale Eko,
Lagos, Nigeria.

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Lawani T. Mogaji,
General Manager.

EKO AKETE.

EKO, SATURDAY JANUARY, 20, 1923.

AMOKUN S'OLE.

Jiji Keke-ologere (*Bicycles*) pe tobegbe ni ilu misisiyi, ti Olori Olopa fifi lwe-lkede sode pe Ijoba yio fun enikeni to ba le ran won lowo lati topase ki o si wa irufe awon oni-ise jamba bayi ni awari, ni ogun ponwun. Igba pupo ni awa papa nso pe awon ole-aji-keke bayi npo larin wa: a gbo pe o je asa won lati ma so keke-ologere titun ti enikan ba sese ra: bi esu sese se oluwa re to gbe si ibi arawoto won, tete yio je keke na bi isaju: ni ona yi, a ti ti opolopo awon oni-keke yi si igbese a-papa-ndodo.

Ko ju enu ose meta to koja ni a so fun wa pe awon Oyinbo papa ko keru ninu awon to njale irufe eyi: a so ti keke-oni-pupu (*Motor Bicycle*) ati ti *Bicycle* kan ti eniti o ni awon keke wonyi feku to si mu mo awon Oyinbo meji onipo-giga kan lowo ni won osu die siwaju opin odun to koja: opelope Bokinni yi je eniti o ja-fafa, ti ko joye "Ode, Ode-nson," o ba awon Oyinbo wonyi fa oro na, ki won to "ju okete sile" ti won si be pe won gebi ti won ni awon keke na! Orisirisi ogbon alumokoroyi ni awon miran nlo ni ode isisiyi lati jal: lati fi eyi han. e gbo: Kurumo kan nfe-lati ra *Cigarettes Capstan*, panu meji; o da ayo bo ohun ti o pe ni oti *Whiskey* ninu igo kan, ti a se pa meren-meren, o si pi, o di

odo Iya-afin kan ti o nta oja wewewe, o rora si igo "Oti" yi pe e han oloja yi, o si so ohun to fe pe on yio fi "Oti" na sanwo: Ngbo, o rese asiwere o bu sogun, ologbon je mu tire wa? Warawere, Iya-afin yi to ro pe on ri apa ba na, yara fun Kurumo yi ni panu *Cigarettes* to nfe, o ba gba "Oti" na bi ero, lowo re: Nje "kin oku ti nwa bikose Ago," kurumo mu ese, o si nu mo Iya-afin yi loju. Nigbati Iya-afin na, awon ogan die, ni ki on si oti na wo, ki lo ba ninu igo na? Omi! bawo ni ibanuje olo cja re ati iyalenu re ti le pe to? Iya-afin ati awon enia re die wa kurumo elete-kete yi ti, beni owo oja to ran gun si. E tun gbo ti eniti a so pe nwon fun ni lwe-owo (*Cheque*) ponwun meji pe ko lo gba ni *Bank*: okunrin yi fi "y kun oro eighi ni ede Gesi, o si so owo na di eighty pounds eyini ni ogorin ponwun o gba owo ogidi-nleje yi, o si meho

Sugbon ni ojo ti owo awon Otele-muyebi ba le te awon ole-afinju wonyi, a tanma pe, laisi tabitabi, nwon o ko bi akuko.

His Excellency the Governor has directed that His Honour the Lieutenant Governor should instruct the Resident of the Colony to inform Mr. Shyngle and those associated with him that the text of the Petition praying for reconsideration of the case of Eshugbayi, who has ceased to be recognized by the Government as the Head of the House of D.emo, and asking His Excellency to allow it to be presented to him by Deputation, has been laid before him, and to communicate to them verbatim the following Minute which has been made by His Excellency.

MINUTE BY THE GOVERNOR.

Mr. Shyngle and those associated with him should be informed that the so called "Monster" Petition has been laid before me, but that I can only regard it as an utterly worthless document.

It contains no facts that are new and many statements which are inaccurate or untrue.

I am not in the least impressed by the statement that the Petition has been signed by 17,000 people.

In an Address which was read to me on my return to Lagos from England on December 15th 1921—more than a year ago—I was told that I was the "earnest and unanimous desire of the whole community" to approach me by Petition on the subject of Eshugbayi, who had ceased to

be recognised by the Government as the Head of the House of Docemo. Now after nearly twelve months of labour the document before me has been brought forth. As the offspring of earnestness and unanimity I can only regard it as an abortive failure.

Even if all the signatures obtained to this document had been spontaneous and had been confined to people living in Lagos 17,000 signatures represent a poor show of "unanimity" on the part of a community numbering more than 99,000 souls.

Far from the signatures being spontaneously offered, however, I have reason to believe that they have in many cases been obtained by the most shameless touting.

Far from signatories being exclusively persons resident in Lagos, the touting operations above referred to have been apparently extended, where this was found possible, to illiterate Yoruba communities in the Protectorate who have no historical or traditional connection with the House of Docemo.

The value of the Petition is further discounted by the fact that many leading men in Lagos, who in the past have been keen critics of the Government, have refused to sign it or to be in any way associated with it.

In conveying my reply to the Address mentioned above the Chief Secretary to Government wrote by my direction as follows:—

"In paragraph 5 of the Address, mention is made of the case of Eshughayi, formerly Eleko, who until recently was recognised as the Head of the House of Docemo. The details of this case, I am to say, are well known to you. Within a few weeks of His Excellency's arrival in Nigeria and during his absence on tour, Eshughayi committed certain irregularities for which he was forthwith suspended by Mr., now Sir, Alexander Boyle, who was acting as the Governor's Deputy. On His Excellency's return to Lagos, the matter was fully enquired into by him, and though the conduct of Eshughayi was not defended even by his friends, His Excellency decided to reinstate him in his office, but at the same time administered to him personally in the presence of the White Cap Chiefs a solemn warning that a like leniency would not be shown to him in the event of further misconduct upon his part.

"Within a few months of the date upon which that admonition was addressed to him, a gentleman whom, unknown to the Government, the ex-

Eleko had entrusted with his staff, put forward publicly in England (whether on his own responsibility or as the result of previous consultation with Eshughayi) certain preposterous claims on his behalf; one of which was his alleged title to be recognised as the Paramount Chief of the whole of Nigeria. The ridiculous character of these pretensions does not need, His Excellency considers, to be explained to you; but I am to remark that, even if the claim to be recognised as Paramount Chief had extended only to the Yoruba Country instead of to the whole of Nigeria, the Government would have been compelled to repudiate it as publicly as it had been advanced as this Administration has under its protection such Chiefs as the Oni of Ife, the Alafin of Oyo, the Alake of Abeokuta and the Emir of Ilorin. Eshughayi was accordingly invited to make this repudiation of the claims that, whether with or without his authority, had been publicly put forward by the person to whom he had entrusted his Staff. The fact that these claims had not only been made but published is not denied. The fact that they had been so advanced and published was brought officially to the notice of Eshughayi; yet he declined to withdraw or repudiate them. He was warned, not once but several times, both officially and privately, what the consequences of his refusal would be. It is possible that he was persuaded by mischievous advisers that he could defy the Government with safety; but I am to add that, however that may be, he was repeatedly and solemnly warned what the consequences of his recalcitrance would be. By those consequences he must now abide. The action of His Excellency in this matter has the complete approval of the Secretary of State for the colonies. A Petition addressed on Eshughayi's behalf to His Majesty the King has been refused after full consideration."

These words are sufficiently plain and clear; and I feel both surprise and regret that any persons of presumed intelligence and respectability should have wasted time and money during a period of twelve months in laboriously collecting signatures to a Petition which they must have known was certain to be barren of result and which was therefore not worth a moment's effort or a single penny-piece.

For the reasons which I have here set forth, I of course decline to receive any Deputation having for its object any request for reconsideration of Eshughayi's case.

Mr. Shyngle and those associated with him should be informed accordingly, and should further be told that any communication designed to

effect that object which may hereafter be addressed to Government will receive neither acknowledgment nor reply.

HUGH CLIFFORD.

Governor.

December 30th, 1922.

Gomina ti pase fun Igbakeji re lati wi fun Ajele (Resident) Eko, ki o so fun Ogbeni Shyngle ati awon ti o ba a fowosi Iwe Ebe ninu eyiti nwon bebe pe ki a tun gba oran Esugbaya ti Ijoba ko tun kakun mo gegebi Olori ile Docemu ro, ti rwon si bere pe ki Gomina yoda fun awon Iko won lati mu Iwe Ebe na wa siwaju Gomina, ki Ajele ki o so fun won pe, a ti fi Iwe na siwaju On Gomina, ki o si fi Iwe ti On Gomina ko ranje si won gan bi on ti ko o.

IWE TI GOMINA KO.

Ki a so fun Ogbeni Shyngle ati awon ti o fowosi iwe pelu re pe, a ti mu Iwe ti nwon pe ni Iwe Ebe "Nlaala" wa si iwaju mi, sugbon loju mi, iwe ti ko nilari rara ni.

Ko si ohun titun kan ninu re, opolopo oru ti a si ko sinu re je abo otiti tabi eke.

Niti eyiti awon wipe edegbesan enia li o fowosi Iwe Ebe na, eyi ko je nkan loju mi rara.

Ninu iwe ti a ka niwaju mi nighati mo ti Ilu Oyinbo bo ni ojo kedogun osu December, 1921—eyi le ni odun kan nisiiyi—a so tun mi pe "gbogbo ilu li o fe gidigidi ti nwon si fi ohun yokan" lati ko Iwe Ebe si mi niti oran Esugbaya ti Ijoba ko tun kakun mo gegebi Olori ile Docemu. Lihin ti a ti fi bi rwon oju mejida ru oyun re, ni a wa bi iwe ti a gbe siwaju mi yi. Bi o ba je omo ti stara ati ifohunsoyan gbogbo ilu, ti a fi ju oju mokanfa ru oyun re, ba jasi iwe yi, loju mi asan ati seyun ni.

Bi a tilẹ wipe gbogbo awon ti oruko won wa ninu Iwe Ebe na li o fowosi i lati inu ife osan ara won wa, ti a si wipe gbogbo won ni ngbe Eko, edegbesan enia ko ni ifohunsoyan gbogbo ilu Eko han, nighati o je egberan pere ti awon enia innu re fi din ni okẹ marun.

Sugbon ki ise lati inu ife osan ara won li opolopo fi fowosi i; mo ni eri to lati gbogbo pe opolopo la alajuti be lati fi oruko si i.

Beni ki ise kiki awon ti ngbe Eko ni eruko won wa ninu iwe na, a mu oju ebe alajuti ti a wi lo si ibomiran, sopo awon Yoruba ti ko mo iwe ni Ilu Oke, awon ti ohankohun ni ile Dosunjo ko kan onakona.

[Koi pari]

MAŠINI TO NKE RIRI!!!

Ogbeni ARNOLD SCHLESINGER,

Jamani Oniṣowo ara Hamburg, seṣe si awon ojulowo Ero-Iranṣo ti Olowo ti a npe ni "MUNDLOS" nille-Oja re ni No. 7, Ita Labiaga leti Ita Williams l'Eko.

Awon Mašini wonyi wa fun loko giri ni owo po o Awon Mašini Mundlos wonyi je eyiti a ti npe ni "Original Victoria" ri, nwon si ko era kan ni awon Ero-Iranṣo fi nwon dara joro: Nwon ko kere ninu awon Mašini atata ti ilu Jamani.

A o si fun enikeni to ba ra ninu won ni awon eroja won wonyi, awon nkan bi,

Henning foot, Feller, Braider ati Trimmer, awon oi Steamer, Ribbon binder, Quilter, Ruffler ati ribbon fastener.

Ti iwo ko ba le wa, kewe ranje si Apoti-Ipin won ni Ile-Ipinwe, No. 459 l'Eko. A o si fi Iwe Aworan Mašini na so wo si o.

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Ẹ WA RA ỌPỌ ỌJA.

Ogbeni D. B. OSUNTOLU, oniṣowo Olanrewaju ni opolopo oja fun tita ni Šabu re ni No. 44, Balogun Street, l'Eko.

Ninu awon oja re ni iwonyi:—Iloko taba, Carpet, Panu ikoje, Aso oniruru, Iteko, Baranje, Olowonyo, Yominu, (Sallen)

Ati oriṣiṣi nkan atata miran. Oja Ogbeni yi roju o si lere ninu, opoko-oyoko ni.

E- lo ra ti nyin nibe.

22, Apatira Street, and
34, Palm Church Street,
Lagos, 6th January, 1923.

I beg to inform the public in general that I am now a Headman of "Esu" in Lagos, for everybody who wishes to join same; it commences from 10/- to £5 every Calendar month from any one who wishes to join same; as long as you can subscribe it is only for six months, before you can receive your share and six pence will be my commission on £1. 0 0.

2. And another commences from 1/- to 10/- every week for any one who wishes to join the "Esu" for three months before you can receive your share and my commission will be six pence on £1 0 0.

3. I may bring to your knowledge again that if you keep long in "Esu" and you want some amount to use, I will help you before you finish your share.

4. I get a certain amount for it to start same, if anybody wishes to join this "Esu" he or she should see me at 22, Apatira Street, or 34, Palm Church Street, Lagos.
Another due date for the above is 31st January 1923.

ABUDU WABI BAJELA.

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Ihin ko to afojuba

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AKIYESI.

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Iwe-irohin yi, e jare e so pe ninu iwe-irohin
Eko Akete ni e ti ri ipolowo oja na ka.

Ogbeni H. CAMPOS,

Onisowo ni 7, Campbell, Street L'Eko.
ni wai iwosi oniruru onje-panu (*Provisions*)
ni tita: Şereke sin ni awon Itan-Elede
(*Hams*) ti o ni: *Qti Wine* ati awon *Qti*
miran to ni nda ni I'grun:

E tete lora ti nyin nibe; awon Ile-oja re
miran tun mbe ni 63, Odunlami Street ati

2, Onikepo Street Ita Faji L'Eko
Ohun a je lo mba ni lo.

"EKO AKETE"

A le ri Iwe-Irohin yi ra loḍo awon Asoju wa wonyi.
LAGOS.

1. Ajenifuja Stores, 109 Broad Street.

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Broad Street Lagos

Preachers for To-morrow.

AWỌN ONIWASU ỌLA.

ROMAN CATHOLIC (HOLY CROSS)

Masses will be sung by Priests appointed.
Awọn Padús ti a yan yi o ẹe Isin ni gbogbo
Akoko wonyi. (MORNING)

Masses Isin Aro,

| | |
|-----------|-------------|
| 6.30—7.30 | 8.30—9.30 |
| 7.30—8.30 | 9.30—10.30. |

(EVENING.)

Masses (Benediction) Isin Ibukun.

4.45—5.30 6.45—7.30.

St. Michael's (Lafaji).

MORNING. 7 a.m.—8 a.m. 8.30 a.m.—9.30 a.m.
EVENING. 5.45—6.30 p.m.

ANGLICAN

Time. Preacher.

9 a.m.—Christ Church The Vicar
6.30 p.m. do. do.
9 a.m.—St. Paul's (Breadfruit)
Ven. Archdeacon T. A. J. Ogunbiyi
6.30 p.m. do do
9 a.m.—St. John's (Arọloya) Rev. H. V. E. Johnson
6.30 p.m. do do
9 a.m. & 4 p.m.—St. Peter's (Alapako) Rev. J. A. Cole
9 a.m. & 6.30 p.m.—Holy Trinity (Ebute Ero)
Rev. S. J. Gansallo
9 a.m.—St. David's (Jordan) Rev. J. A. Leigh

WESLEYAN

| | |
|-----------------------|------------------------|
| 10.30 a.m.—Tinubu | Rev. J. C. Cole |
| 7 p.m. | Rev. A. N. Cole |
| 10.30 a.m.—Ereko | Rev. E. K. Ajai-Ajagbe |
| 7 p.m. | do. |
| 10.30 a.m.—Olowogbowo | Rev. D. A. Beckley |
| 7 p.m. | Rev. S. A. Pearce |
| 10.30 a.m.—Obun Eko | Rev. E. E. Williams |
| 7 p.m. | Bro. N. A. Thompson |

AFRICAN (COMMUNION)

9 a.m.—Jehovah Shalom Rev. J. F. Ogunko
7 p.m. do.
9 a.m.—Bethel
6.30 p.m.
10.30 a.m.—African Methodist Bro. J. A. Ojodi
4.30 p.m. Bro. E. A. Amosa
9 a.m.—Araṣomi (Baptist) Rev. E. C. Alabi
4 p.m. Bro. Joseph Bandle

EBENEZER (BAPTIST)

9 a.m. Bro. E. A. Ojo
6.30 p.m. Bro. S. M. Phillips

BROTHERHOOD

7.30 a.m.—Ilupesi Bro. Adelani Gbogboade
7 p.m. Pro. Adeoye Deaiga

ST. STEPHEN'S (EPETEDO)

9 a.m. & 4 p.m. Very Rev. J. G. Campbell
AHMADIA (ISLAM)
6 a.m.—Fajir Service Bro. Y. P. O. Sodęinde
5.30 p.m.—Open Air Service Iman K. R. Ajose
(Bangboye Street.)

COLONIAL CHURCH (ODAN)

8 a.m.—Holy Communion Rev. H. A. Lewis
6.45 p.m.—Evensong and Sermon do

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Ohun ijẹ kan ti o na Butter jẹ ti a npe ni

"MAGARINE"

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Ṣiṣe kan pere ni panni kọkan; o ẹe anfani ti a ba
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Yara lọ ra tirẹ nibe, bi bẹkọ, afara nja o.

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Jẹ ẹniti o gba iwo-ase Ogun pipo, o si "Sabu"
Egbogi Oyinbo si 14. Ita Tinubu nile ogbeti
J. L. Williams Ologbe, ati si 34. Ita Qbadina i'Ek

Ogbeni na setan lati da enia lohun lona iṣe rẹ.

Lati Monday de Saturday.

7.30 a.m. de 12.30 p.m. 2 p.m. de 8 p.m.

Ni ojo ose lati 6.30 a.m. de 8.30 a.m.

Owo to ngha ko ta enia lara, e lẹ bẹwo,

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O si nta ile ati ilẹ pẹlu.

Awọn ojo ọja-tita ni iwonyi. Monday, ati Thursday, lagogo meṣa oṣan. Saturday, lagogo meṣan aro, loṣoṣe. O nteṣe san owo ọja fun enia. Mu ọja rẹ lọ si bẹ.

N. V. HANDELMATTSCHAPPIJ V. H.

J. F. SICK ati Awọn Egbẹ.

No. 7, Ita Ihode lailai, l' eti Glover Memorial Hall (Customs Street,) EKO.

Awọn Oyinbo oniṣowo yi nranṣe MAŠINI-ARANŠO ti a npe ni VESTA Nos. 1-4 l' ọlowo ati l' eṣe ni owo to roju, a le fi iye-owo won han enikeni to ba lọ si Ile-Owo yi.

Nwon mara tan lati ṣe adehun pataki pẹlu enikeni to ba fẹ ranṣe Mejila tabi ju bẹ lọ ninu MAŠINI na.

Awọn Oyinbo yi nṣe oriṣiriṣi Iṣe alarabara. Nwon si nranṣe (Cement) ati panu kikole to nipon. ati ọja Abomafọ ati oriṣiriṣi ọja.

Iṣẹkun Ile awọn Oyinbo yi ṣi nigbakugba ti enia ba fẹ lati lọ ba won soro AŠIRI nipa Owo. IROHIN KO TO AFOJUBA.

Ile Ita Egbogi ti Macaulay.

(Macaulay's Household Dispensary.)

A nta oriṣiriṣi ogun ilera ni Ile-ọja yi, to wa ni Popo-nla (Broad Street,) l' Eko ni owo pọ ọ.

Awọn Ogun bi Oku, Painkiller, Ogun Inarun, Ogun Lakuregbe, Ogun Kuruna, Ogun Aran to ara Ogun Eḍa, Ogun Arẹno.

Ogbeni S. A. Q. Macaulay eniti oni Ile-Egbogi yi fẹ eniti o gba Aṣẹ ogun pipo (Certificated Dispenser.) loṣo Ijoba Nigeria.

E LỌ DAN A WO, Ogun rẹ jẹ bi idan.

ILE OWO-OJA RIRANŠE TI AW
EGBẸ OYINBO C. F. HUTHCHINS
NI ILU OYINBO.

Ogbeni S. B. VINTURA, Aṣoju awọn Egbẹ Oyinbo yi mura tan lati ranṣe awọn Oja Herbadashery eyini ni Šeda, Onini, Owo-Še alarabara, Ohun-elo awọn Aranṣo, ati onire Oja bawonni lati ọdọ awọn Oyinbo rẹ ni Oyinbo ni owo pọ ọ.

Ogbeni na si ni awọn Akete (Fall) Bata Funi ati awọn nkan miran daradara pẹlu ni tita owo won ko ta enia laiya.

E lo dan a wo ni Ile-Owo rẹ ni Ita Tinubu, (Kojusi Kọta, l' Eko.

OGBENI DURO: THOMAS.
ONISOWO PATAKI.

Ti 55, Ita Faji, l'Eko, ni oriṣiriṣi Ọja to de fun u lati Ilu Germany fun tita: awọn nkan Awo abomafọ, Cement, Akara, ati opolopo ọja miran.

E lọ de ibe, Igbo-Akan 'mopa ni ohun to ni.

Bi e ba fẹ, e kowe si i, Number Apoti-Iwe rẹ ni Ile ipin iwe (General Post Office) ni 374. Number fiifi-ero manamana ba a soro (Telephone) ni 243.

OGBENI J. C. VAUGHAN.

Ti Ile-Ọja Sheffield ni Ita Kakawa ati Ile-Ọja "Excelsior" ni Ita Agarawu, ni oniruru awọn ohun kikole fun tita ni owo opokun-oyoku.

O ti nṣowo Irin Iṣe loriṣiriṣi lati adọta odun sehin titi di oni.

ATARI AJANAKU ni OGBENI na jẹ ninu awọn oniṣowo Irin Iṣe ni ilu Nigeria.

OJO tita wa ni owo pọ ọ.

ILE EGBOGI IŠE OLODUMARE.

A si ile Egbogi kan ti a npe ni Iṣe Olodumare si ọja Ohun Eko ni ile keta si Iga Oloye Aromire. Ni bẹ ni a le ri oriṣiriṣi iwosan fun oniruru aisan.

Ibaṣe fun Oriṣiṣo, Inrirun, Eḍa, Inarun, Aran Kinnisa, Iko, Ipa, Orere, Oṣe Egbogi, Egbog Oju, ati awọn Oniruru ti a ko le to sihin tan

Rin de bẹ ki o wo o. Irohin ko to afojuba.

Iwo ko tilẹ gbo oruko rẹ ndan?

Iṣe Olodumare !!!

JOSHUA O. ADE: CRAIG,
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yala ni ede Yoruba tabi ti Gẹsi pẹlu owo si—

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Jẹ awọn Oyinbo onisowo ti awọn ni
oppo nkan atata ti enu nje lorisirisi fun
tita. Awọn si ni awọn Ago JCJO ni oni-
ruru to tete ni lo ni 7c.

E lo ko si wọn ni Ile-owo wọn.

Ni 45, Marina, L. ko.

Awọn AWO ati IFE jojo ti a so ni

"Macaulay ni Oluwa ni Oba," 1999 de fun tita

kọdọ Ajibabi ni 89 Ita Apongbon F Eko.

Iradu awọn ati Ife yi ko wopọ, E lo ba ocire nyin
pade nibe. Kosi bo ti ri ni.

AWON ẸGBE OYINBO ONISOWO TI A NDE NI

E. H. STEIN ARA HAMBURG.

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Jẹ Awọn onisowo ti Ipe enia dudu, awọn ma
urangẹ oja fun enikeni to ba fe ibase oja ti Ilu Gẹs
tabi ti awọn Ilu oyinbo miran ti o wa lagbegbi
England ati Germany.

Nwọn si nba enia ta Oja bi Epo tabi Ekuro ti a
ba fi rangẹ si wọn si Ilu awọn oyinbo (Europe)
ni owo ti o jo enia loja.

Ko si ewu kankan ni fi si oja-koja rangẹ si wọn
liti Eko tabi Ilu miran ni Nigeria.

Ki enikeni to ba fe ba awọn oyinbo yi sowo lo ri
tabi ki o kowe si Asoja wọn ni ibi Ogbeni Karimu
Kotun ti ita Oba Dosunmu No. 3, tabi ni ibi-ipe
re (Office) ni Opopo-ula (Broad Street) ati ni
ibi-ibi Oja paapọ si (Forth-noro Market Store) L
Eko.

Enikeni le kowe ni ede Gẹsi, niti German tabi
niti French.

Oruko adugbo awọn Oyinbo onisowo yi ni ede
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Ki la ti n' oku F' orun?

Ki la ti n' ori nile lku?

Tutu tabi Gbigbe?

Opokuyọku si ni, wa șa eyi to wu o ni—

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