

Chief Secretary to the Government

# EKO AKETE.

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

VOL. VI. No. 279 SATURDAY, JUNE 16, 1928. 4d

The Leading Weekly Vernacular Newspaper in Nigeria.

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: o :  
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## EGBOGI ALAWOTAN ATQSI.

: o :  
[ *Fun Atqsi lailai ati titun.* ]

Ti a ko ba tete wo Atqsi san daradara, o ma ndi enia lowo lati se abiamo, o si ma nfa oriṣi arun mi wa, bi:—Jedi-jedi, Aran, Iju, Eḍa, Ipake, Ase, Bakuregbe, Arun Oju, ati arun mi.

N.B.—Egboḡi yi nwo Atqsi san law otai, patap: ta, ko si nje ki o ti aye wu arun mi silẹ.

*Aden...*

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**GBOHUN-GBOHUN.**

KOTU IGBERIKO KURO L'AWADA.

A gbo pe Ijoba ti ko kotu Igberiko kan sapa oju-irin lona Ikeja tabi Agege. A woye pe bayi ni kotu kikọ wonyi yio lo jatire re ti yio si di ibiti awon Enia Dudu yio ma dajo nibe.

ITA TEJU.

Nigbo die sehin ni awon Munisipa si Victoria Road, awon Moto ki nwon ma lo ki awon ma bo bi ti atijo; E ku 'se o.

**DUNIYAN—LABARI.**

Lati owo Kekere Aw.

AJAKALE-ARUN.

Lati bi ojo melo yi li a ti tun ngbo lotun-losi pe Ajakale-aran tabi arun-ekute ti o ti mbe ni ilu lati bi idun kerin yi wa ti tun beresi ja kakiri nisisiyi to be ti a fi gbo wipe awon Alabojutu-ilera-ilu tun dida lati ma koranti awon ile ti Ajakale-aran na nwo o.

A gbo nisisiyi pe o nlo si iwon adarin enia ti arun na pa lati ibere odun yi si inu osu May to koja lo yi, lai ka awon elomiran ti o mbe labẹ itoju ni ngba alarun ati awon miran ti o npoka iku lowo, ki Oluwa jowo dekun arun buruku na fun ilu yi o.

MACAULAY STREET.

Lati si tabi-tabi adugbo yi ko ni alafia fun enia lati gba ni ale lehin agogo mewa fun omi-orun small water ti nwon nti iau ile da si ode adugbo na. Nitorina yio dara popo bi awon Alabojutu-ilu Town Council ba le fun awon ara adugbo na ni anfani oju-agbara kekere kan ti yio wulo fun irufe omi orun na; pelupelu loju ti awa, irufe omi ba wani ko dara tobe lati ma te mole koja.

AWON EGBE OMO-OGUN.

Awon Soja ti o ti onu ilu oke wa se eye nihin ojo oju-ibi Oba ti nwon se lo yi, ti pada lo lojo

ASAN-SILE NI OWO GBIGBA RE.

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Oju mewa 6/-	5/6d.	7/-
Oju meta 3/-	3/6d.	4/-

Eko ni Owo ati Letter ranse si Editor.

Ahuruha, a gbo wipe nigbati nwon nlo, nwon nfi oru bi keu awon Imale dabira lo, bi o ba je be, a je wipe awon Imale ti o mbe larin won lo nse iru ariya be ki Sati lora emi Oba fun wa o.

OLORI OPA OBA.

Opolofo ibi ti awon Olopa nto u fun ewu Moto li a ma nse afiyesi pe nwon nkuro nibe lehin agogo mewa ale tabi siwaju akoko yi, bi o ba je wipe ase ti owo awon oga won wa, a tun bo be won ki nwo sun akoko na siwaju die si, fun itori opolofon awon moto ti o nko awon ero ti nwon nise won koja aseko yi ati pelu enia ki isi dekun ririn ni iwon agogo mewa ale bikose lehin agogo mkanla.

AWON OMO JAGUDA NDA BETE.

Iyonu ti a gbo wipe awon omo-komo wonyi unfun won ni oja Ereko ati ni ibomiran papa ni Oke-odo ko kere arara.

Gegebi iwa alaibikita ti a gbo wipe nwon nhu fun awon enia.

1 Iwo ko gbodo toka won fun enikeni pe omo Jaguda lo ulu yi.

2 Ti nwon ba nfe se enikan ni jamba owo jiji, ti o ba ko jiri won, oluware ko gbodo kigbe fun olowo na, ofin won na po ti nwon ko fe ki enikeni o ru lehin igbati nwon ki ise Ijoba nwon sofin.

Ti enikan ba se si ru okan ninu awon ofin meji dajudaju ori aja ni ekun yio ti abo le, ni nwon ma fi se fun oluware, awon ni nwon ma fere so oluware di onihoho osan gangan. Nitorina a tun bo be awon oga Olopa ki nwon jowo ye ti oran awon omo Afitan na wo daradara otokitoki ilu ofin li a wa lo to bayi, bi ko ba si bayi nko awon omo abiko wonyi yio ha tun fun ilu ni alafia mo?

ORISIRISI AJAIBA L'EKO!

Ojo ti o ro ni idaji ojo Sunday ose yi a gbo wipe o mu ki giri opolofon ile wo lulẹ, sugbon a ko gbo wipe o se enikan ni jamba—irufe ohun Ajaiba ti o nsele bayi kakiri ni Eko ni aseko ti a wa yi, o ye wipe ki ara Eko se akiyesi irufe ohun abami gbo-gbo ba wonni.

Loju ti awa, o dabi enipe ese ilu poju, eyi lo si mu ki irufe ohun jamba baun nsele. Ara Eko e mara ki e se etutu fun ilu daradara, ki olukuluku

DOSUNMU A.D. 1853-1885.

PART II.

BY KEKERE-AWO

Copy

In the month of April 1870, the entrance to the Lagos Harbour was blocked up with heap of sands so that steamer could not enter the Lagoon. All the Chiefs in consequence went to Governor Domaresq (the Governor and father of small children), and told him that they desired to offer sacrifice to the sea god (Yemoja); for it had been the custom, when the harbour bar was thus closed, to offer a propitiatory sacrifice to the sea god. The Governor gave them power to carry out their purpose, and even encouraged them by given them some presents. The head of the fetishers who conducted the worship at the time was chief Oniru.

On the 28th of April, all the different worshippers of idols began the work of propitiation the worshippers of the sea god (Yemoja), god of wind (Oya) god of thunder (Şango), the goddess of love and beauty (Obatala), and other fetishers went daily to the sea shore to offer sacrifice with rams, sheeps, and other things. Their sacrifice was accepted as they believed, and the heap of sand disappeared from the mouth of the harbour, and the steamers were able to come in and go out.

In the month of September, 1882, in the nineteenth year of his reign, a comet appeared in heaven and caused great excitement among the people in Lagos: people said that it signified bloodshed confusion in countries, famine, deaths of great personages and kings, the destruction of countries and also other evils of a general character that occasionally visit the people of any nation.

Some time after, a great misunderstanding arose among the elders of the town at "Itakuta Court" at Isale Eko, where wary, play was always indulged in. The names of the personages who fell into displeasure were the following:—His Majesty King Dosunmu the old Aşogbon, Apena, Ajasa, Taiwo Olowo, Ogunbawon and others. The dispute became so serious that it would have led to civil war if the country had not been in the hands of English Government.

Yet the quarrel continued so far that it was handed down to the offsprings of these men, who in their town were best on the destruction of one of one another. This misunderstanding lasted for many years; it was recognized under the name of

"Quarrel of Taiwo Olowo and King Dosunmu." The same dispute caused the quarrel between Apena and the King which necessitated the interference of the English Government.

Apena was chief of Oşugbo—the magistrate of the council; and the King was so much attached to him that he gave him the right and power of granting to the public the "Eyo Play," which is a ceremony connected with the funerals of distinguished persons in the town. Apena was also allowed to receive from the Government the royal seal of Lagos on all licences issued by him. Thus Apena was placed above the other chiefs, and his position was so high that whenever the other chiefs and Apena were present at the King's palace, Apena's seat would be set next to that of the King. He put on the same beads and necklace as the King. The chiefs looked on in wonder at this special friendship and favour between the King and the Apena.

After some time, the chiefs formed a compact against them. On day, when there was a convocation of the chiefs, the chief Eleta Odibo gave an insinuation to King Dosunmu saying:—"Rich Gentleman"—(the name for the King) when was a new "Ologun Atebo" nominated, (the position of such chiefs in Lagos was next to the King) with our knowledge? For Apena is trying to imitate your Majesty. Apena then answered, and said, "who are you, the Eleta, that you would thus deride me"? The Rich Gentleman too became involved in the matter, and was questioned by Apena, whether he too was enemy with the other chiefs. Thus the parral became greater and greater among the chiefs with Apena.

At length, King Dosunmu deprived Apena the right of issuing Eyo licences to the people, and prevailed upon the Governor to refuse the King's royal seal to any one; unless he should apply for it himself.

Mean-while, a gentleman named Jacob Aleşinloye intended to secure "Eyo Play" in honour of the funeral obsequies of his mother, and therefore, went to Apena to make arrangements about having the Eyo. Apena consequently came to the King in order to procure Mr. Aleşinloye the necessary licence but was told by the King in a negative manner that, "you can do as you please."

Apena then applied to the Government for licence, but it was refused him, and was told that unless he received permission from King Dosunmu he could not obtain it. He asserted he had already been granted the right by the King to receive the royal seal for his licence. He was answered that it was indeed a fact, but at present instructions had been received, from the King to

si ma toju iwa re, Olorun ki i mu orişirişi abami buburu de inu ilu kan ki o maşe ni itori—eşe ilu yi ni Olorun fi nban ilu yen; ko si owo ko si işe ni ilu o gbe ibe Ajakale-raun tabi "Aluba" ni on wo ilu on ko ni lo mo, ko si alafia tobe ni ilu gbogbo re da garagara eyi mu ko mu inu ilu dun tobe, kini a ti mo eyi si ? e o wa ri gbangba wipe eşe ilu ni Olorun fi nban ilu yen—ki Olorun maşe binu si ilu yi.

### EYI ARA!

Ni irole ojo oşe ijeje yi kanna ni a gbo wipe obnirin obiobio kan ko awon omo yoyo sehin ni apa oja Ereko, on papa siwaju, o yo igi gboto kan dani bi eniti o nda malu n' gbe; Nwon na beresi korin alufansa le e lehia li ede bayi "asewo" nomba wanu i asewo nomba wanu !! o si njo inu re si ndun, o nşe bi amudodo kiri, tobe ti gbogbo enia fi nşe prin rin.

Nitorina o to gidigidi lati ma fi iru awon eni be si ipamo titi ohun ti o npa won bi oti yio fi ro loju won nitori o şoro fun ema lati ma şe lagbalagba bayi ni arin ilu, pelu bi a ti ni ilu na lo nlo bi o ti nlo yi.

### OGBENI BAGAN BENJAMIN.

O di odindin odun meji gbako ni ojo Monday ijefa ti use ojo kokanta oşa yi ti awon Egbe Demoyan awon ikọ meta yi ( Bagan Benjamin, Adebayo Doherty ati Collin Zizer ) si Igbimọ Vşelu gegebi aşoju ile yi—Sati je ki nwon le gbe eru na dori, a fi eyi han nyin, gege bi o ti je wipe akoko nsure tete ni ko duro de enikeni.

### AWON MOTO ATI VICTORIA ROAD.

Pelu bi a ti tenumo titi fun awon oga clopa pe ki nwon şe eto pataki kan fun awon moto papa moto-akero ni opopo Victoria nitori opolopo jamba ti moto wonyi nşe awon enia ni opopo yi, sibeşibe a ko ri ki nwon şe chunkohun nipa re.

A so bayi pe nigbati awon Town Council utu Victoria Road yi şe awon olori clopa da 'ri awon moto lati ma rin si Broad Street ati Martins Street tabi ni Balogun Street, lati igbana, a ko i gbo wipe moto şe e yiye lasan ni jamba, nitori ona kan ni moto nrin si, eyi si din ewu ku ni opopo Victoria—şugben lati bi ojo meta ti ona ti Town Council ntun şe ti bo si apakan Broad Street ni awon Awamoti ti tun beresi rin ni Victoria Road yi, nitori na a tun ke si awon oga clopa wipe oran yi ki nwon şe eto pataki fun awon moto wonyi nitori ibale okan tun awon ero ti o nrin ni opopo nla yi.

### AGBO-ODI.

Nipa eran ti Dereba kan ti a so loşe to koja pe o omu siga ninu ile moto ti a so wipe o di ijangbon, ki işe ni ojude ile Iya-afin Araoti ni Luther Street, ojude Iya-afin Ireti ni nwon tun pe fun wa, agbo-ye labari na ni eyi o.

### ENYIN OKAWÉ WA,

Wosika ti a ma nşe ni oşoşe teletete ni ede Yoruba, eđa-iwe iwe itan Eko ti aiyé Oba Dousunmu ti a şe ni oşe keta ohun ni ko jeki e ri wosika wa papa ka, a si tanma pe awon otewe ko ni je ki aye ha fun eđa-iwe iyoku na loşe yi—nitorina lagbara Soko, a o beresi wosika wa teletete, ni oşe ti mbo, eyi ko si di wa lowo fun işe (Duniyan. Labari) eyi ni irohini aiyé pepepe ti a tun nşe yi gegebi a ti so siwaju; ki Olorun so wa lowo Ajakale-arun ilu yi o,—Amin.

### EYI A WI RE! EYI A WI RE!!

### ENYIN OGA OPA-OBA.

Ni owuro ojo Tuesday oşe yi ni a gbo wipe moto run omo kan leşe wom-womu bi igbati omo aja te egun nwon ni nwon gbe omo na lo si le-alarun Dokita Vaughan, gbogbo idi abiyani lo di omi nigbati moto şe omo na be—Eyi ti a nwi re o enyin oga olopa-Opa, nigbati a nso wipe jamba pupo ni awon moto nşe enia ni opopo Victoria.

### KITOTYII

Awon agbalagba meji kongba-kongba kan ni a gbo wipe nwon beresi ran di ijakadi tunun bi igbati awon owe nran odi ninu oko lonu oja ni adugbo Oluwale ni owuro ojo Atalata oşe yi, eyi ma şe ka-n-ka ke loju wa o—kitotyii?

### OLUWA N'ŞOLA OBA TO TO!

Ni ale ojo Atalata ijarun ni dede agogo mewa ale fi işşu bi mewa koja ni a ri irawo kan ti o ja loju sanma, ti o si yo awon imple ti o pupa yo bi mewa tabi ju be lo eyi mu wa sujada lesekkanna pe Oluwa lo nşola bayi jija ti irawo na ja şoro, gegebi o ti je wina a ko de orun lati şe sofiyo re ko je ki a le mo bi gigan re lo—şugbon jija re ni ri, loju wa o le to ibuso mewa.

Ni sa lailia bi irufe ohun pataki baun ba şle nwon nso wipe o ye ki nwon şe etutu si ilu fun itori awon enia nla-nla ti o ba mbe ni arin ilu. Ki Sati şe olukuluku o—amin.

### KAI AGBA TO WEWU AŞEJU ETE NI YIO FIRI. TOTO.

Ni ojo Monday oşe ni owo awon Opa Oba ti awon Ogheni awusa meji kan ti won nta tete ni koro Aroloya Street ti won si ko nwon lo si odo awon Olori won lati ba da won lekun iwa kiwa yi. Won ni ko jebi oro na, awon ti nta tete ni adagfin madadi ti to si ile.

### EYI TI JE.

Ni role Monday ni awon omosota beresi ma pariwo le omodebirin kan lori pe ole pelu okuta sisu lo ara won. O dowo yin o omo ojoka.

give the royal seal to no body, and if he wished still to obtain, he must produce a warrant from the King.

When the letter was presented at Government House the Governor sent it back with one of his policemen to King Dosunmu when the King saw the letter which was sent to enquire whether he had written it or not; the King gave a negative answer; he then called Apena, and reprimanded him for having inserted his name in the letter sent to the Government without his knowledge. This circumstance however created great dissatisfaction between the King, Apena, and the chiefs.

A meeting was then called to discuss the matter and to put an end to it. Apena, however was boating and threatening the Chiefs and the King. Seeing the attitude of Apena towards the King, Oyekan the King's son stood up, and suddenly gave Apena a slap on his face adding that. If Apena were to insult his father, it should be in Apena's house; and that Apena should never take such advantage in the King's palace. The King did not approve of this action of Oyekan, he got vezed and uttered the following:—"The boy who was thus acted should be lost." Taiwo Olowo at once wiped off the imprecations by saying:—"The boy shall not be lost, but he will live a long life of prosperity.

This action of Oyekan opened fresh wounds in the quarrel instead of curing it. When the Chiefs of the Council or the "Ogbonis," began to beat the big drum, which gave an insinuating sound against Apena, he got inflamed at the instance, went to the "Ogbonis House," interfered, and told them not to beat any more, and threatened them with punishment if they should do so.

On leaving the lodge the members went to report him to the King who told them not to take my notice of Apena's words.

On the next session of the council, the chief beat the drum in the same manner, and were feasting themselves; when Apena word it, he rose up in anger, and took his sword and hastened to the lodge room. He spoke thus to the members of the lodge:—"I the Apena have forbidden you to beat this drum, and you take no notice of my command." So saying, he thrust his sword into the drum and tore it. The report of this action of the Apena was brought to the King and Chiefs, who at once come out to look for him in the lodge room, but he had gone away after committing this wicked act. If he had been met either on the way or in the lodge room, he would have to pay very dearly for his action; and probably a civil war would have ensued,

Soon after, the chiefs approached the then Governor of Lagos, R. K. Barrow, and related to

him the matter. He called Apena and reproached him for his bad behaviour. The chiefs however, were not satisfied with Apena, and brought other charges against him, and asked the Governor to settle the unceasing disputes among them by deporting him from Lagos. For, if he should not take this step a civil war would follow, since there could not be two Kings in one town.

Thereupon, the Governor sent Superintendent of Police Mr. Willoughby to arrest Apena and his follow insurgents on the 17th of September, 1884, the following are the names of those who were arrested:—Apena Ajasa, Okoya Idoluwo, Agoro, Akinwunmi, and Obirikiti, when these people were brought up, Governor transported them to the Gold Coast.

Before the departure of the steamer, Apena stood out and said, "*Odidere ki kn s'oko iye,*"—that is, "A parrot never perished when looking for her living" meaning he was sure to return again to Lagos in safety.

After their deportation, the town was in peace. Then the King's part sang, and said—"while the English were looking for soldiers, Ajasa was packed up and went away beyond the seas."

On the 31st of August 1884, two Mohammedan pilgrims from Mecca, one—Isau the son of Onipele, and the other an elderly Mohammedan residing at Olowogbowo returned to Lagos from their pilgrimage, on Obun-Eko market day. It was a grand occasion for the Mohammedans to see them return, after their departure since 1877. All the Mohammedans went to meet them at Ebute-Ero. many went on horseback; on their way home they visited Imam, and also King Dosunmu at his palace. He received them kindly, because they were the first men to go from Lagos to Mecca and to return safely.

This King had great affection for his chiefs; he desired the prosperity of his country, and would often impress it on his chiefs that the time have fallen into the hands of Europeans; and therefore here was no more injustice and barbarous practices. By this wisdom, he freed himself from the annoyances and difficulties of his times, notwithstanding the change of Government. Whenever his people trespassed against the English laws he would reproduce them for it, and caution them to avoid such act in the future. This was his conduct during his reign; he was twenty-five years, on throne, and died on the 26th of February, 1885.

The following appellation well known to many people shows his courage power and influence—

Akamọ Eḡun ti laḡun ninu,  
O-de ki 'le kun,

O-kun oḍeḍe teruteru,  
Alara-gbayida,  
Ayo ninu eḡbe daradara,  
Afinju wo 'ja a rin gerere,  
Obun wo 'ja pa siḡḡo,  
Obun siḡḡo ni o nreṣu afinju wo 'le,  
Eni Iṣesu nja leyin 'kunle re suksesake.  
Owo dodo lo nṣan lo,  
A to-ṣe maṣe a to ṣi-ka ṣe suru.

*N.B.*—Our weekly Yoruba article will (D.V.) be continued next week.

### Three Score years last Sunday.

We congratulate Mr. J. A. Adebisi, Produce Buyer for the firm of Lagos Stores Ltd. on attaining to the age of 60 last Sunday. IN honour of the event, a spread is being arranged at his residence at 3 p.m. to-morrow to receive visitors.

### OṢE I AGBAKO NLANLA.

Ni oṣan *Thursday* oṣe yi 14/6/28 ni agbalagha kan fe kọja lati apa otun si apa oṣi pelu ewu agbada nla ti ngbo riyẹ ti ko je ki Oḡbeni agbalagha yi tete rekọja, ki to se pekiṛeki motọ ka L2317, nje ki *Dinner* ya fun Oḡbeni yi, pekiṛeki omodekunrin kekere kan lo se ti o si pa omode na lara, lowo ati eṣe. Ki Olorun ṣanu wa pelu akowaba buburu. Amin.

### AYO ABARA TINTIN.

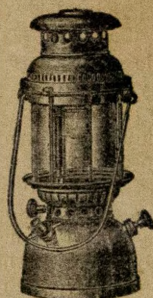
A ba Oḡbeni D. T. Taylor ti nṣiṣe ni *Post Office* yo nipa omode kekere jojolo kan ti Olorun fi ta Iyawo re lere ni *Thursday* oṣe yi 14/6/28. Ki Olorun ko da omode na si fun Iya ati Baba re o.—Amin.

### Resumption from leave.

Mr. J. S. Clegg 1st Class Clerk Accounts Branch Post & Tels Lagos who has been on two months leave resumed duties as from the instant.

E ka bo o.

### INA WO LE OKUNKUN PARADA.



Atupa ti a npe ni "Oṣupa mi" je ojulo ati papin atupa hanun ti o si ye ilekile, papa ile awon gbajumo olowo, a ko le se ma so ti awon "Denge". Agbara re pelu agbara atanpo odurun abela, dede ni, bi oṣan si ni titan re ri ninu ile. Agba ti koi ti lowo gbigha Atupa ṣango sile ki o ma jafata lati ra atupa meremere yi ti o na electric je

Oriṣi meji lo wa fun tita: ti oni-fadaka ati ti onide.

E lo yan ti nvin ni Ṣabu Oyinbo KESSLER ni No. 7, Labinjo Lane

Enyin ara-oke ati ilu miran, e maṣe gbẹhin ki e to ranse ti nyin, ki e ma ba joku ologbo.

### The Church of Ethiopia in Lagos

England expects everybody to do his duty so Ethiopia expects everybody to do his duty. Come and visit us, at No. 34 Qudunlami Street Lagos.

Services are held every Sunday at 9 a.m. and 7 p.m.

## EKO AKETE

EKO, SATURDAY, JUNE 16, 1928.

### QBA KING DA QGBENI KITOYI AJASA LQLA OYE "SIR"

AGIDIMQLAJA AWO ILE IFE.

Dida ti Qba King da Qgbeni Kitoyi Ajasa O.B.E., Loya, ni oia Oye "Sir" nigbati Qba Alaiyelawa nse ayajo ojo ibi re ni koipe yi, ya eni pupo lenu pe hen, lati igbati Eko tabi Nigeria ti di ti Ijoba Gesi, koi ti si enia dudu kan ti a fun ni Oye nla irufe eyi ti Qba King fi fnn. Qgbeni Loya na ri eyiti yio si je ki gbogbo aye ma fi oruko oye na pe ni SIR KITOYI AJASA. Oye a mo ori o; nibiti awon kan nsoro oye iyanu yi beni eni meji tabi meta bere si sope kini Oloye yi fi se ori lodu Qba King tobe ti a fi da lola bi irufe eyi, lojan beni enikan ninu awon eni meta na sope boya nipa iranwo igbagbogbo ti Qgbeni Kitoyi Ajasa nma fun Ijoba ninu pupo Ofin ati ohun miran ti Ijoba nse, lo se mu ki oruko Kitoyi Ajasa di fi fi siwaju Qba King ni ilu Qba fuu irufe Oye ti a fun yi.

Bi enikeni ba so bayi a ko le pe oluware siwi pupo, nitori lati igbati a ti nse akiyesi ise re ninu Ajo Igbimo ti Eko tabi ti Nigeria, lati odun joro wa titi di oni a koi ti ri igbakan danin danin ti a fi le sope o ta ko Ijoba kanle kanle fun siso ofin kan ti: ogoro ara ilu le ka si ohun ti yio mu inira wa; nje a le siso ti a ba wipe oro Oloye na nigbagbogbo jasi "Ti Ijoba sa, Ti Ijoba sa"?

E je ki a sakiyesi ohun ti a nso yi lona meji meta: tani ko mo ehin ti Qgbeni Kitoyi Ajasa ko si Ijoba ni igba rogodiyan ti owo omi sisan lodun kejila ohun nje Iwe-Irohin Nigeria Pioneer ti Oloye yi nse olotu re ko so kulagbe oro fun Ijoba nipa pe Eko ko ni asape kan lo titi nipa biba Ijoba fa oro owo omi na, Iwe-Irohin Nigeria Pioneer ti a nsoro re yi ko ha tile daba pe ki Ijoba yinbon ni

asiko igbana? Tabi abuso leyi? bikose iha "mukuro! mu kuro."

Nigbati oro pipete Ijoba lati da Prince Esugbaya Eleko duro ni odun 1919 si sele nko iha wo ni Oloye yi ko si Omo-alade na nigbana?

Nigbati oro owo-ori sile inewa mewa si tun be sile, bi obele kija mole ni esin nko se omo-ana mo pe Oloye yi taku wonle pe o ye ki Ijoba so ofin gbigba owo na botilejepe Gomina kominu lati ro ogoro imoran awon Qlola miran l'Oyinbo l'enia Dudu danu nigbati won fi nse ariyan jijan oro Ofin na ninu Ajo Igbimo Asofin; bi a ba nro bi enu bi enu yio to aso hibun. Nje ki a tile sope nitori mi ma wa lehin Ijoba nigbagbogbo lo fi mu irufe Oye nla yi ba Qgbeni na nje enikeni le sope asiwi ni bi? A ko ma sope a ri idi abajo ti Qba King fi da ni irufe oia bayi ka nibikibi o, e la lora.

E o tun sakiyesi pe ninu enia Dudu ti ko si ninu ise Ijoba l'Eko nibi, Qgbeni yi ni a da ni oye "Sir" oye ti o je pe osoro gidigidi ki a to fun enia Dudu kan lajai je pe o ni idi abajo.

A ha so gbogbo ohun ti a ti nso bo yi lati fi so awon enia ti won gbe eru ilu le ri ti won si nse ise na lai boju wehin ninu ni bi? Ka ma ri, ka ma ri!! sugbon ilu ha nmo fun irufe awon eni be bi? Nje igba pupo ko ni a nfe ti won fekun pajẹ nipa dida won da ise wiwuwo yi lalal lala ati se iranwo ti o to ti o si ye fun won, nje "iwa temi sa ti awon enia mi sa" ko lo papoju fun pupo awon elomiran ti won je Atotileto lati se iranwo ti o ye fun awon ti a nsoro won yi, a ko ni daruko enikeni; o dun ki a ma gbo nigbagbogbo pe "Erin wo" "Efon tekiti" sugbon melo ninu awon Olowo wa ni won tile momo da Iwe-Irohin ki Iwe Irohin lola owo ribiribi lati ma fi ba ise ilu lo "Gasa, lagbaja beni tire ri o mo agbeka oro siso ju" iye ohun ti pupo awon elomiran mo ni yen, nje Ilu Eko ko ha joye angbeja Oja Oja ni ta lo nja lehin-kule on? Qba King so Qgbeni Kitoyi di SIR KITOYI AJASA, Ijoba mo ohun ti



awon nise, nje ilu Eko ha mo ohun ti awon nso fun oriṣiriṣi enia ti nwon nja fun Ilu Eko loṣoṣo ona bi? Ki o ma ye won.

Awo lo ngbawo ni igbawo.

## LARIN IKU AWA MBẸ L'AYE.

[ WOSIKA LATI ỌWỌ ATARI AJANAKU. ]

Si Oniwe-irohin "Eko Akete."

Mo bere f'oji,

Nigbati a wipe, "larin iku, awa mbẹ l'aye;" oṣoṣo enia, boya, le ro pe, oṣo gbe wa so ni, nitoripe "Larin iye, awa nbe ninu Iku," ni awon ti ngbo lati aiyeraiye. Beni.

O ye omo to nsokun, o ye iya re ti o nre e; o ye eniti o wipe "larin iye, awa nbe ninu iku, o si ye awa na ti a wipe "Larin Iku awa mbẹ l'aye."

Ni aye igbani; ani, ni aye Oba Solomon omo Dafidi, Sulemana omo Dauda, Oba ti a ri ka nipase re pe. on nikanṣo lo gbun ju gbogbo aye lo, a ko so fun wa ninu iwekiwe, beni opitan-kopitan kan ko pa a ni itan fun wa ri pe, oko ile tabi Reluwe, oko ofurulu (zeroplanes), moto Moto Car, ati oniruru nkan nla miran to le se enia ni suta potapata larin iseju kanṣo pere, wa l'aye igbana; nitorina, ti awon ara aye akoko na ba wipe, awon nbe larin iye, enikeni ko le ja won ni koru; sugbon pelu gbogbo alafia ti nwon ni nighana, nwon nku bi awa ti nku nisisiyi; elomiran tile nku iku aburadi lojiji ninu won, tobe ti nwon fi nwipe isise kan lo nbe larin awon pelu iku; ati pe, "larin iye awon nbe ninu iku."

Sugbon awa to wa ni aye isisiyi, papa lode Eko l'oni nko, ha le wipe "larin iye awa nbe ninu iku?" Ti a ba wi be, a wule ndun ara wa ninu ni; nitoripe, ni arin Iku ni a wa l'otun, l'osi; iku lo yi wa kakiri. Bi o de ihin, Iku, bi o de g'un, Iku; larin ile, Iku; loju ona, Iku; l'osan Iku; l'oru, Iku; a p'omo p'aye, gbogbo re Iku ni.

Eniti o wa ninu ile re wa larin Iku; bi o se okunrin ni, ti oju iyawo re jaja tutu die, o di ki awon "Oni alapako" to wa larin Ilu bereṣi yo o lenu, to ba si je obinrin ti ko ka'wo okanjuwa re, to ro pe esu owo kan ko to ko, o di ki iru obinrin be gbe ate sina dani, ni yen, asinwa, asinbo, bi ko tile fi iru isekuse re pa oko re, o le ko arun buruku ran oko na, ti o se pe iru arun be ni oko yio sin titi yio fi te'ori gbaso.

Nje, a bere, arin iye tabi arin iku ni iru okunrin be wa? Dajudaju, arin iku lo wa, bi o tile wa l'aye nisisiyi.

Be gege ni aiyelujara okunrin miran wa to ko ko Tapa, ti ko ko Hausa, to se pe iku lo je fun aye re. Boya, o se se gbe omokere kan ni iyawo, nibiti ko le joko je, ti ese re nta telefele kiri, nipa be, o le je ohun idina fun iyawo re, o di ki iyen bereṣi oniruru egbogbi lati ma je; asinwa asinbo, o di ogun egbogbi "Atidiki", kilo nbo yen biko se Iku.

Bi iru obinrin be tile wa laye nisisiyi, sibesibe arin iku ni wiwa laye re na wa.

Elomiran bi omo, o wa larin awon omo na, kilo dun to yen? Nigbamiran, baba to wa larin omo tire papa, wa larin Iku; bi a ko tile ri i ri boya a ti le gbo ti baba kan ti omo re nko ise oniṣegun, ti amodi die si fe si baba, ti omo yi si fi ogbon alomokoro yi gbe ogun buruku fun baba re mu, ogun ti o pa baba na de onun alakeji aremabo titi di oni, nitori lati ri aye j'ogun, ki owo baba re le di tire, ki ile le di tire pelu gbogbo ohun ini ti baba re ni.

Tani le so baba melo lo wa l'Eko yi to wa larin iru omo re bi igba enia wa larin Iku, ti o se pe bi ko ku, bi ko ku sa, lori loju awon omo re ki nwon re l'aye j'ogun alapa? Nje bi iru baba be ba wa l'aye nisisiyi, laisianiani wiwa l'aye re na, larin Iku ni.

Ki a pa ti oko pelu aya ti s'apakan, ki a pa ti obi pelu omo ti; n'llu nko o, l'dugbo nko o, nibe ise oko o, enikeji, arin iye lo ha wa nibe, tabi larin iku? Dajudaju, arin iku lo wa nibe, sugbon Olorun papa lo nso iku na di aye fun o nibe.

Aje ri e, o mo'ju oso ri e, o bu se rin, nwon ro pe ije de fun won ni; ara adugbo nsure re kiri, ara Ilu nke tabiada le e l'ori, enia nruwa ibaje n'llu, o ni asise re han araiye, nitorina, o nwa ibi ati isubu re; o wa asiwaju nibe ise, omo ehin nja ijakadi lati gba ipo re; o wa larin gbogbo nkan nwon yi, o tun nwipe, "larin iye, iwo nbe ninu iku"; o ko ha mo pe larin iku ni iwo nbe l'aye.

O wo oko oju omi, on lo si idale, larin alagba-lugba omi okun tabi ti osa, eran onida wa ninu omi ati eran omi buruku miran; niwon igbati oko re wa ni agbami yen, arin iku lo wa, tabi arin iye, ti o ko ba fe tan ara re je, iwo yio ri i pe arin Iku ni iwo wa laye, loju omi.

Sugbon boya kekere tile ni gbogbo ewu ti a ti la silẹ nwon yi, legbe ewu Omo Ijeka to nwa Moto lo, to ri enia to ni ese rin lo niwaju, tabi l'otun l'osi, ti o si ni se eleya ati yeye pe "Bakaya-eran oniyo."

Irikuri wo ni oju koi ri tan l'ode Eko, fun awon ti Moto ti se lese, ati awon ti o ti pa nipa eleya si arin ita gbangba; odidi Moto ti ta okiti obo s'omi ri pelu gbogbo enia inu re lati ori Kerenti Iddo; Moto ti ti eniti o gun, basi-kulu s'omi lati ori

Kereni Iddo hanna yi ri, o si ti ti ɛniti o fi ɛɛe rin s'c'mi pɛlu.

A ha le sɔ sɛ ti Moto ti ɛɛe larin Eko ati n'ilu Oke lati igbati Egbe tabi Kanɔko Oyinbo yi ti de arin wa?

Tani le ma fi ɛɛe rin lɔ si ibikibi l'Eko nisisiyi ni aye Mɔto yi to le wipe on wa larin iye, bikoɛe larin Iku.

Bi ɛfufu file tabi iji ba ja waya ina ilekitiriti (electric light) lu'lɛ l'akoko ojo, bi enia sɛsi kolu u, lojiji ko ni yio ha ba ara re l'orun, ti efi yio si ma yo ni ɛnu re bi igbati ina nyo l'enu ɛango—Oba Kosol

Melo la o ka ninu ewu ati iku ti o yi wa ka, ewu ati iku ti a wa larin re, bikosi anu Olorun, tani iba ku lori ile alaye loni?

Oto ni ewu ti awon alaisan ti nwon nko lɔ si Ikoyi, oto ni ewu ina, oto ni ewu ole, oto ni ewu agbako, oto ni ewu airikan sekan. Ninu gbogbo ewu nwon yi, ewo ni ko mu iku dani nibe?

Nje bi o ti je pe "larin Iku ni awa nbe ni aye" yi, adura wa ni pe ki Olorun ma fi isɔ Re sɔ gbogbo wa, ki o dabobo wa, ki o ma si sɛ jeki agbara isɛ okunkun ka ɛnikeni uinu wa ki a mase ri ija Eɛu ati ija ogun, omo afeje we Amin ati Amin.

Emi ni ti nyin nitoto,  
ATARI AJANAKU.

#### ORI IV.

#### I S E .

(Translated from "Character by Dr. Smiles").

#### APA KINI.

Ise je okan ninu ona ti odara ju ti iko ni ni iwa huhu.

Amu ni ko iteriba, ikamba ara eni, ibarale. ilakaka ati ifi oriti; a mu enia se ise re refe-refe a si mo lati mo ona ti agba se awon ohun gbogbo ti enia ise lojojumo.

Ise je ohun ti ada mo awa da—on ni ise ipale ona ti igbe enia ati orile-ede ga.

Awon eniti nfi owo sise won, bi nwon ko se nwon ko ni jeun, ni o poju; sugbon oranyan ni, bi enia yio ba gbadun aye bi otito ki a gbadun re, ki omu ise kan se.

Ise le je eru wiwo tabi iya, sugbon o si tun je ola ati iyi. laise ise ni nwon ti nwa; on ni o si bi ilaju. Ki a ni ise parun

laiye, gbogbo awa iran Adam lesokese ni ni iwa mo.

Iwa olo, ise-sise ko, ni ise egan enia. Ise enia ise orile-ede ni. iwa olo a je won a rin won bi igbati irin dogun:

Nigbati Alexander segun awon ara Persia ti o wa ri aye lati se akiyesi iru iwa ti nwon ni, o so pe loju won ko si ibaje kau ti o ju aye gbefe lo, tabi ohun kan ti o ni iyi ju ise sise lo.

Nigbati Emperor Severus nku lo York, nibiti nwon fi abapo ru wa oro oko ti o so gbihin fun awon omo ogun re ni, "A ni lati se ise"; ko si si ohun meji ti agbara, awon Ogagun Rome fi mule ti ipa won si fi gbile ju ti ise sise nigbagbogbo lo.

Nigbati Pliny nso ti bi nkan ti ri fun awon ara ilu Italy ni asese dide ilu na, nigbati ise oko riro ko di enia l'wo ki o ma de ipo ti o ga ju ni ilu, o so nipa Ogagan ati awon omo ogun pe, nigbati nwon ba lo

"Nigba aye ijun ati orori ati elest, ani awon Ogagan pelu ni iroko, inu ile papa a dun nigbati jagun-jagun ba ko oko bo, ti tiragbe ajagun-gboye ba ntu ile lo"

Afi nigbati o di pe gbogbo ise, sise ati ti eru ni ise wa di ohun aye ati ohun ti ki ise ti omoluwabi. Bi o si ti je pe laise iwa olo ati aye-gbefe de iwa awon oni ilu ni Rome, beni, ko si pe ki aye Rome to fo bi igba.

Boya ko si iwa kan ti o je da enia ti a ni sora fun ju iwa olo lo.

Nigbati Mr. Gurney bere lowo okunrin ejeji kan ti o je oloye enia, eniti o ti fere ka kiri gbogbo ilu ti o wa labe orun yi tan, pe iwa wo ni o se akiyesi ewi a le pe ni eru isu kan kajaye iwa ju gbogbo awon iwa miran lo; esi ti ofi ni ewi, "Mo ro pe gbogbo enia ni oferan lati se olo." Iwa awon ara igbe ati ti awon ani-nilara enia ni. Eda feran lati tose silo ki o ma je ere ise ti ko se. Nitoriti iwa yi ka gbogbo aye lara ni James Mill fi fi ero lu oro na wo ti o si fi so pe nitori ki awon kan ma ba ma re awon elomiran ni ekana jiyari laise ni a fi da ohun ti a npe ni Ijoba sile.

Bi iwa oḷe ti ma nre enia silẹ bẹna ni o si ma nre ilu silẹ pelu.

Oḷe enia ko di nkan pataki kan ltiye ri, ko si le di nkan. Oḷe ko gun ori oke ri, bi o si kauran ki o bo ti igun kan, aye ra fun. Oḷe a ma bolẹ laiye ni, ko si ni ye bolẹ.

A ti kadara re pe Oḷe enia ko ni se nkankan yanri. Eru wiwo ni, idiwo ati pantiri ni—ki ija ino nkan, ki iye fi ejo iku sun lese arun, ki iye so ori ko.

Ninu iwe kan ti o la ni mọra eyiti Burton ko—iwe ti Johnson so pe on nikan ni on a ti ji ni wakati meji siwon asiko ti on fe lati ji lati ka iwe na—ni o so pe pataki ohun ti imu Ironu tabi Isoriko wa ni Oraye tabi Oḷe.

O ni "Iwa oḷe je ohun buburu fun ara ati fun okan, on ni iko ni ni aidara on ni o bi iwakiwa tabi asemase;gbogbo, eyiti iḡe okan ninu awon ese meje ti o buru ju; on ni timutimu esu irori re ati eyiti o ti ngbo. lofe x x x x Aja ti o ba ya oḷe ni egbon ma nje; kini ti oḷe enia ti ma ri wayi? Ki enia ya oḷe lona ti ogbon ta bi imo buru ju ki o ya oḷe lona ti ogbon tabi imo buru ju ki o ya oḷe ara lo; ki enia ni ogbon ki o ma lo arun ni—a mu okan dogun, arun buburu orun moru ni. Bi awon Kokoro ati awon nkau wolowolo bi ekolo ti ma nbimo si ninu adagun omi beni iwa ati ero buḡuru a ma bimọ si ninu (ḷe enia; okan re ti di aimo x x x.

Translated by

ADEYINKA AJAGBE-OSA

### OLUSAKIN'S COLUMN.

#### Many Happy Returns of the Day.

We congratulate our Respected Townsman Dr. Oguntola Sapa, I.S.O., of 41, Broad Street, Lagos, for celebrating the 67th Anniversary of his birth-day on the 6th day of June, 1928. Three years more remaining for him to complete the usual three scores and ten, after which, it is understood the numerous and amiable Doctor is moving the Honourable Court for an injunction to restrain the cruel angel of Death from paying him a visit until after he shall have become at least a centenarian, and, if necessary the whole community will submit a monster Petition to that effect especially in view of the indispensability of the Doctor's services to the country at least for the next 40 years.

We wish him many happy returns of the day.

#### Lagos Lodge Diamond Jubilee.

THANKSGIVING SERVICE AT ST. PAUL'S CHURCH  
BREADFRUIT.

The Diamond Jubilee of the Lagos Lodge No. 1171 E.C., the oldest masonic Institution in Nigeria was celebrated with a Thanksgiving Service at St. Paul's Church, Breadfruit, Lagos, on Sunday the 10th June, 1928, at 3.30 p.m.

The Worshipful Bro. Archdeacon T. A. J. Ogunbiyi, LTH., P.M., P.Z. P.D.G., preached the Jubilee sermon to the satisfaction of all present. His Text from the Exodus chap. XII, verse 26.... "What mean ye by this service?" was very ably and elaborately discussed. The lessons were read by the Rt. Worshipful Bro. Dr. G. M. Gray, M.D., D.G.M.

The function was particularly impressive but the very glaring dissimilarity which was noticeable in the dressings of some of the participating brethren who put on Tussore, grey suits and other kindred apparels as quite distinct from the usual Evening or Dressing suits befits our time, but perhaps it is permissible to atone oneself even with buba or achada or pyjama suit on such an occasion, we pause for a reply; after all our implied criticisms may be unwarrantable, who knows?

#### His Excellency the Governor's Tour.

His Excellency the Governor, Sir Græme and Lady Thomson and Staff left Lagos on Saturday, the 9th June, 1928, on a tour of the Cameroons and Eastern Provinces.

#### Departures

Mrs. Charlotte Mousah who left Lagos on Monday, the 10th June, 1928, to Katerogi, via Badeggi to join her husband Mr. Sigismund Mousah. O dabọ.

And Mr. Usman Tshado who also left Ebute Metta on Wednesday, the 13th instat, for Bida his country.

#### West African in Parliament

In the House of Commons on Monday, Captain Cazalet asked the Secretary of State for the Colonies whether he contemplates any alteration in the pay and allowances of the West African police force?

Mr. Amery.—No proposals for any alteration in the emoluments of the various police forces have been put before me.

Captain Cazalet.—Is my right hon. friend aware that the pay of these officers in the West African force is considerably less than that of any other Government officials in the same area and is quite inadequate to meet the needs of the situation?

Mr. Amery.—I will look into the matter, but I am not aware that any complaint has arisen.—*West. Afr. ca 10/5/28.*

#### Death of Mrs. Z. A. Williams.

The death is announced with deep regret of Mrs. Z. A. Williams, daughter of the late Daddy Alade Cole and was the widow of the late Mr. Zachæus A. Williams of Field House, 20, Broad Street, Lagos, on Tuesday, the 12th June, 1928, at about 2 p.m.

The funeral service took place the following afternoon at Christ Church Pro. Cathedral at 4 p.m., before a large crowd of people. Rev. M. S. Cole M.A., officiated. The procession to Ikoyi where interment took place was headed by the Christ Church Ladies Auxiliary Society of which Mrs. Z. A. Williams was Lady President.

The deceased left three children, and about 14 grandchildren to mourn her loss at the age of 68.

To Mrs. C. O. Obasa, Mr. Charles O. Blaize, Mrs. E. J. Alex, Taylor, Mr. F. Labode Williams, Barrister Thomas Ekuadayo Williams, N. A. Folarin, Esq., Barrister-at-Law, Mr. J. M. Byass, Mr. N. F. Williams, Mr. J. B. Cole and Hastrup, and the rest family of the deceased we tender our heartfelt sympathy. *May she rest in Peace.*

OLUSAKIN.

# Vibrona

The  
Ideal Tonic Wine.

SURPASSES ALL OTHER WINES

AS A

TONIC STIMULANT

AND

INVIGORANT.

VIBRONA has been justly described as the **Supreme Tonic**, and the world-wide reputation which it enjoys is mainly due to the personal testimony of those who, having experienced its remarkable energising powers, are glad to recommend it to their friends.

A liqueur-glass of VIBRONA, taken either alone or with a plain biscuit, is almost magical in its effect as a Tonic Restorative.

Dr. De Roos' concentrated Guittae Vitae for general Debility, shaking of the hands and limbs, dimness of sight &c., miraculous curer, largest size £2 2 0.

Obtainable at:—

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41, Alli Street, Faji Market,

22, Agarawu Street,

109, Griffith Street, Ebute-Metta.

Kaduna Balm 1/-

The family Remedy applicable in 100 different ways. Indispensable during this rainy season.

Lactogen 2/6

Saccharine 1/-, 1/6

Kalzana 6/-

Gripe Water 1/6

Anti-Rhumatic Salt

2/6, and 3/6

Glaxo (*large and small*)

7/6 & 4/6

Rheumatism Pills

1/6

Yaro (*small and large*)

2/3 & 3/3

Pile Pills 1/6

Pile Remedy 7/6

## Advertisement.

Vacancies occur at Ijora and other Stations in Nigeria for a number of experienced boiler house engine from attendants.

Applications will only be considered for men having previous experience with high pressure boilers and high speed reciprocating steam engines.

Commencing Salary from £72 rising to £88 per annum, according to qualifications. Full particulars of experience and training should accompany applications, which should be in writing and addressed to the Director of Public Works, Lagos.

### Attention! Attention!! Attention!!!

FOR BUYERS IN GENERAL.

HAVE YOU BEEN AT

**IWA=JO-WA STORE, (No. 1 & No. 2)**

IF NOT, WHY NOT? AN OPPORTUNITY ONCE LOST CAN NEVER BE REGAINED.

The undersigned have in Stock for sale at unbeatable—prices not obtainable else-where.

The following cheapest materials are kept in Stock.

**Rubby, Rubby, Rubby!**

(*Again and again, "Gbangba dẹkun" Kedere bẹ wo.*)

**GoldSmith Tools:—**

Pickers, of any kind or size	Bench Vices, of any description
Plowpipes, of any kind or size	Crusibles, do.
Scissorses, do.	Kegs of saltpetre,
Drawplates, do.	"    "    Alum,
Brass mouldings, do.	"    "    Bord, x
Hand cale, do.	Pure Silver grains, too numerous to mention.
Brass Lamps, do.	Capentory Tools of any description
Screw Plates, do.	Shoemakers, do.
Cutting and doming punches of any kind or size.	Sawyers, do.
Assorted kinds of Files,	Bricklayerstods, of any description
Bellows of any description	Bicycle accessories do. etc. etc.
	Seeing is believing;

"Ganni ya fi ji." Irohin ko to afojuba.

Apply to Proprietors D. ODUSANYA & BROS.,

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45, Princes Street. Isalegangan, Lagos,

120, Victoria Street, Lagos.

Cable Address:—

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## White's Golden Male Tonic

(DOUBLE STRENGTH).

Whenever a woman has not been in the family way for a long time, the fault is usually set down to some disease or other in her generative organs.

Now while it is true that many women suffer from disease, yet many times the fault lies with the man, owing to weakness or some other disease of the male organs of generation. White's Golden Male Tonic (Double-Strength) is calculated to give full vigour to the man, and to remove all diseases which prevent breeding. Every sensible man ought to use two bottles every month, to cure or prevent weakness of the generative organs.

Made and sold only by VICTOR WHITE, Esq.,  
The Reliable Dispensary, 41, Offin Road, Lagos.  
N.B.—NOT OBTAINABLE ELSEWHERE.  
"Shake the Bottle."

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