Lagos

EKO AKETE.

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

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Ẹ fi owo ati *Letter* ranṣẹ si *Editor*.

GBOHUN-GBOHUN.

———:o:———

GBERE, A-K'EWE-JẸ; ABIMBỌLA ỌMỌ A-TOBAJẸUN.

"Oni-yẹ'wa" ni orukọ ti a fun ere Idaraya ti Ile Iwe Mrs. Abimbọla Gibson ṣe ni *Caxton House* l'Ẹhingbẹti ni Satide to kọja; ki o to to agogo mẹrin ti a fi bibẹrẹ rẹ si, ni ile ti kun ṣọṣọ: ti Iya-afin Mrs. C. Ọlajumọkẹ Ọbasa ẹgbọn Iya-afin na ti o jẹ ọga ile'we na si nju sihin ju sọhun lati ma pe olukuluku enia ti o wa si ipo wọn: lẹhin eyi ni Ọgbẹni Carr ti o jẹ alakoso ere-na fidi-kalẹ. Irohin ko to afojuba ni gbogbo ere ti awọn ewe na ṣe; nigbati ọmọdebin-rin ọlọdun mẹta si ka akọsori kan l'ede Gẹsi, o kun ẹnikẹni to wa nibẹ loju atẹwọ si la: pupọ ninu ero na ni a fi ede Gẹsi ṣe: ṣugbọn nigbati o wa kan ti eyi ti a fi ede wa—Yoruba ṣe lọna yi ko si botiri ni igbadun rẹ: ijo mukulu-mukẹ ti awọn ti o ṣere na jo ṣi ni lori, Oriki orukọ Taiwo, Kẹhinde, Aina, Idowu ati Ojo ti diẹ ninu awọn ọmọ-'lewe na ka mu ara enia ya. Lẹhin ariya wọnyi ni Ọgbẹni Alaga sọrọ iṣiri ti o wọ pupọ.

A ba Ile-Iwe *Caxton House* yọ, a si ba Ọga Ile'we ati awọn Olukọ ibẹ yọ pẹlu. Iwaju, iwaju ni ọpa ẹbiti Ile'we na yio ma re si o!

A TAGO K'ẸYIN APARO OHUN OJU WA LOJU NRI!

Adajọ fi awọn ọkọnrin wọnyi Ladipọ ati Thomas, sẹwọn oṣu mẹta ẹnikọkan, pẹlu iṣe aṣegan, fun jijẹbi ti nwọn jẹbi hihaya ile kan nibiti nwọn gbe ngba tọrọ, gba sisi, lori ẹni kọkan, ninu awọn ọmọ-binrin mẹje ti nwọn fi ṣowo Onigba Egbere lẹhin ọla.

KI BABA M'OJỌ RO.

A gbọ ọ fẹnrẹn pe Ẹrọ-fifa ara sile (*Lighining Conductor*) de fun awọn Ijọ *Bethel* ti ilẹ yi, eyiti a o fi si Ṣọṣi wọn titun ni Opopo nla, ati pe lẹhin ọdun Nla, a o tun ma ba iṣẹ Ṣọṣi na lọ, awọn *Member* si ni ireti lati bẹrẹ Isin Mimọ ni Ṣọṣi yi ki o to to asiko Ajinde: ko si ẹniti irufẹ ipinnu bayi ko dunmọ, nitipe lagbara Oluwa, awọn Ijọ na yio bẹrẹ si isin nibẹ laipẹ titi mọ: ki nwọn tilẹ pari apakan Ile mimọ na fun Isin ko laifi rara ko digba ti a ba bi'mọ ki a to sọ niko: nigbati o ba si ṣe nwọn le pari apakeji rẹ! ṣugbọn awa ko si fun pe ki gbogbo iṣẹ ibẹ pari patapata na ki Isin to bẹrẹ: akoko ti awọn Ijọ na ti wa lẹnu Ile-kikọ na ti pẹ; ti a ko ba ṣiwi, a rope ni ọdun 1913 eyini ni ọdun kejila sẹhin ti wọn fi Ipilẹ rẹ lelẹ: ki Ọbangiji maṣe jẹ ki idawọkọ kan ki o wa ni biba iṣẹ na lọ mọ—Aṣẹ

Ẹ KU EWU ỌDUN.

A ki gbogbo ẹnyin ọkawe wa kakiri ibi gbogbo Ẹ ku ewu ọdun!

ISIN IKORE TO LE KE NKA.

Awọn Ijọ Brotherhood yio ṣe Isin Ikore ni Ṣọṣi wọn Ilupesi ni agogo meje abọ alẹ ọla, akanṣe orin mbẹ bi aba fun Ikore na kile ko kun, ki ọna ko bo, lalẹ ọla, nitori Ikore ọhun yio pabanbari ninu awọn Ikore atẹhinwa ti awọn Ṣọṣi miran ṣe kọja lọdunni. Dr. Adedeji Iṣọla gẹgẹ bi iṣẹ rẹ yio wa jananjanan iwasu lalẹ ọjọ na!

"EKO AKETE" LAW REPORT.

[Lati ọwọ ATOLÚGBOKUN.]

"OKU ỌLỌMỌ ASIN-N-SIN TAN"

Irohin kan ti pe wọn ṣe ogoji ọjọ iyafin Ologbe Salimotu Ebo ti oku ni ta 68 Evans ni Eko. Awọn ọmọ oloku ṣe ogoji ọjọ yi ni ọjọ ọṣẹ ogunjọ oṣu yi. Iya yi fi ilẹ bora ni oṣu November odun yi. Ẹnyin enia wa ko si bo ti ri ni, ni ile rẹ ni Oke-popo onjẹ, nkan mimu a ko le rohin. A ki Alhaji Atobajẹun, ati Seliya Ajikẹ, Ashata Adukẹ aya Yesufu Igiola ati awọn ọmọ oloku wọn ku aṣe yẹ, ẹyin oku adara, iya aiya ni ọwọ gbogbo nyin o. Ẹyin ano ọmọ oloku Ọlọrun afi ire kari o. *Amin.*

"WELCOME MONTY"

On Friday morning the 18th instant at about 5.30 a.m. Mr. Montacute Thompson Barrister-at-Law, arrived from Eastern Division by overland with his Car L 1150 in company with his clerk John Adolphus Bright they left Port Harcourt 3 a.m. Thursday morning. We say Ẹ ku abọ o. "Omotaku."

OLUSAKIN'S COLUMN.

Arrivals.

Mr. Montacute Thompson, M.A., B.C.L., LL.B., (Hons. London), Barrister-at-Law of the Inner Temple, London, arrived in Lagos on the 18th day of December, 1925 from Eastern Division by Motor Car.

Also Mr. John A. Bright, Solicitor's Clerk, arrived the same day with Mr. Thompson.

Obituary.

We regret to chronicle the death of our esteemed and highly respected townsman, Mr. Gabriel Hugh Savage, Barrister-at-Law and Advocate, of the Supreme Court of Nigeria, and latterly of the Gold Coast Colony where he practised for many years, which sad occurrence took place at 25, Oke Olowogbowo Street, Lagos, on the 21st day of December, 1925.

The late Mr. Savage has been in indifferent health for sometime and, as a matter of fact, he had been ailing from Gold Coast where he was brought down by his son, Percy Savage, B.A.

Gabriel Hugh Savage was born on the 15th day of April, 1869, called to the Bar in London, December 1890, at the early age of 21. He returned to Lagos in 1891 and within a very short time earned a reputation of being a powerful criminal defender, gifted Lawyer with a commanding voice. He was a Scottish Mason.

His late wife, Etta Savage nee Benjamin, predeceased him about 10 months ago, leaving three children to survive them.

Priscilla Elliot, Dr. Akinwande Savage, Mr. J. Bagan Benjamin, C.E., Mr. Kujika Taylor, Madam Amu Savage, Mrs. Matilda Cole, Percy, Victor, Elsie and all the family, our condolence.

It is with much regret we chronicle the death of Mr. Victor Roelson Adeaola Banjiro-George at No. 5, Bishop Street, Lagos, on Saturday the 19th instant.

This young man was quiet and unassuming: he died at the age of 27. Our sympathy goes to the father, Mr. J. Banjiro George and family.

West Africa in Parliament.

The following questions and answers were raised between Lieut-Commander Kenworthy and Mr. Amery, the Secretary of State, in the House of Commons on Monday are published for general information.

Nigeria (Natives Executions).

Lieut-Commander Kenworthy asked the Secretary of State for the Colonies, how many Natives of Nigeria were tried, sentenced to death, and executed without being allowed the assistance of counsel in the courts during the year 1924?

Mr. Amery: The number of persons executed in 1924 after trial in the provincial and Native Courts was 72.

Lieut-Commander Kenworthy: I asked whether the Right Hon. gentleman would state the number of persons executed without having had the assistance of counsel. That is the question on the paper.

Mr. Amery: I think there is a full answer.

Lieut-Commander Kenworthy: Does that mean that some of these people had the assistance of counsel at all?

Mr. Amery: I am certain they were tried fairly.

West Africa 28/11/25

The Pulpit and The Pew.

I see no reason, says a writer in the *Methodist Recorder*, why the Pulpit should escape criticism any more than the Press does. But sometimes it ought to be the turn of the Pews. It is frequently forgotten that both preachers and editors have very diverse and sometimes queer folk amongst their hearers and readers. Neither preachers nor editors can ever give perfect satisfaction. The same sermon or the same article will have very different effects on different persons. Here is an illustration of this. After a discourse by Bishop Creighton the following comments were made :—

(1) *Clergyman*: "I have not heard a sermon like that for twenty-five years."

(2) *Lady Jebb*: "I have never heard a sermon like that in England."

(3) *A Prince*: I don't call that a sermon but an essay."

(4) *A Colonel*: "It was too deep for me. I went to sleep."—*The Christ-*

KANO NEWS

On Monday the 7th December, His Excellency the Governor and Her Excellency Lady Thomson visited the Leather Goods Department of Messrs. The Lagos Stores Ltd.

The Marriage between Mr. Joseph D. Kujesi (formerly known as Joseph Daramola) and Miss Comfort Ajike was solemnised at the Holy Trinity Church on Thursday the 10th December at 8 a.m.

The Harvest Thanks-Offering of the Holy Trinity Church amounted to £111 13 8½. The Dedication of the new organ of this Church took place on Sunday the 20th December.

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EKO AKETE

EKO, SATURDAY, DECEMBER 26, 1925.

"GBARAGBA, IWỌ FẸ'ṢẸ?"

Ede oke yi le pa enia lẹrin nigbati nwọn ba ka ni akaye, ṣugbọn ki iṣe okuru ọrọ-ẹrin pataki lo mu ni kọ, bikoṣe ṣiṣe kilọkilọ fun ọgọrọ awọn ọmọdebinrin wa ti nwọn ti kekere bẹrẹ ówò oṣi, owo kope. Ninu "Gbohungbohun" ọsẹ yi a sọ ti gbigbeju sẹwọn ti Adajọ Kotu Ọlọpa Ọgbẹni Ẹniọwọ M. C. Greene gbe awọn ọkọnrin meji Thomas, ati Ladipọ ju sẹwọn oṣu mẹfa pẹlu iṣẹ aṣegan fun ẹṣẹ pe nwọn nfi awọn ọmọdebinrin kekeke 'ṣowo, eyini ni pe awọn ọkọnrin mejeji wọnyi da ile kan haya, nibiti nwọn gba awọn ọmọdebinrin kekeke ti a gbe ọja le 'lori laye lati ma wa ba awọn igiripakọnrin ti o to biwọn l'ọmọ, pade pọ fun ówò iṣekuṣe, nwọn si ngba kọmiṣọn tọrọ, sisi, lori enikọkan wọn, a ko mọ bi epo, cocoa tabi ekurọ ni awọn ọmọdebinrin mejeje na sọ ara wọn da.

Ibajẹ nla leyi ni igboro Eko, inu wa si dun ti awọn Alaṣẹ ilu ji giri lati pa na irufẹ 'owò" bẹ.

Ṣugbọn ki lo ha ṣe ti ofin ko kọ-ngọ fun enikọkan ninu awọn ọmọdebinrin na? Kiloṣe ti o jẹ pe ẹlẹri lasan la fi ọkan tabi meji ninu awọn ati kekere moju-owo wọnyi ṣe fun titako awọn ọkọnrin adagba madanu na? Irufẹ awọn ọmọdebinrin wọnyi ni ede-alusi ti a fi sori oke iwe yi, njade lẹnu wọn nigbati nwọn ba fi jũjũ boju lọ sọdọ awọn alaigbede lati lọ ta ara wọn ni pọ "Gbaragba, iwọ fẹ'ṣẹ"? Ẹ ko gbọ ede kede; melomelo ni awọn obinrin miran, lẹhin awọn ṣaṣawẹrẹ wọnyi ti nwọn nfi oru boju lọ ṣe "*job*"—gẹgẹ bi ede wọn? Ogo ni awọn ọmọlẹhin wọn tẹwọgba aṣa yi nipa ninawọ gan ówò-kowo na; irufẹ awọn ọmọdebinrin wọnyi kọ ni imi fi'mu sọkun lẹhin ọla pe awọn fẹ ni ika kan, awọn fẹ ri ifun wọn, nwọn ti gbagbe nigbana pe okete wọn ti fi ija sẹhin nipa lilọ ara wọn ni ilokulo ni àrọ wọn; ẹpa ha ni b'oro mọ nigbana ndan?

Ni imọran wa, ti a ba tun ri ninu awọn ọmọdebirin miran ti nwọn ba tun ṣeṣi mọ lẹwa ki nwọn yanrun, nipa kikẹgbẹ lọ ṣe irufẹ ohun ti awọn mejeje wọnyi ṣe, ti awọn ọtẹlẹ-bi-ologinni ba tun ki wọn lọrun mọ bi igbati ologbo mu eku loke aja, ti nwọn ba si jẹbi ẹṣẹ kanna, ki ofin jẹ tọtun tosi niva, boya nipa bẹ awọn to ku yio so agbejẹ mọ'di; yio mọ pe ibiti a npe lori a ki nfi tẹlẹ; bi o gbọ ede isọkuṣọ ọmọdebirin miran ni Opopo-ode, igida ni oju wọn tire pepe: ko s'ojuti, kosi "faya."

A bẹ awọn obi ati awọn alagbatọ ki nwọn maṣai tubọ ba ilu mu ọrọ yi girigin, ki awọn ọmọdebirin wa maṣe di ọkẹgẹ, ki nwọn maṣe di arugbo-ekun n'pa iwakiwa yi.

Ẹ gbọ bi Iwe kan ti a ṣe ni sã kan, ti a pe ni Dẹdẹ-laiye ti wi si iwa aitọ ọdọmọdebirin.

Ọrọ pupọ ki iṣ'on, a fi atunṣe to ku le ẹnyin obi ati ẹnyin alagbatọ gbogbo lọwọ.

> Iwọ "ọsun gbẹdẹ eti 'dò
> T'ō ji bẹrẹ owo kope,
> T'ō di onigba egbere:
> T'ō sọ 'ra rẹ d'ẹja lori atẹ,
> T'ō sọ ode d'ode rẹ:
> Ti obi ki nyẹ ọ lọwọ wò,
> Bi nwọn ṣēṣi kofiri ohun abami kan.
> Bi emi ni aṣọ, alumọni tabi ohun alafabara:
> T'ō sọ ara rẹ di ẹja t'a nfi ogigi-owo gbé.
> T'Atikè tan nile Alatikè,
> Okun-ẹran tan nile olokun-ẹran.
> T'ō failoyun ṣẹ-funfun bi oloke-'Rẹ!
> Maṣe f'ara rẹ ṣepè nla yi,
> "A ki i r'ọmọ lẹhin ejo."

Igi ganganran ma gun ni loju, okere lati mbẹrẹ rẹ.

Iba o!!!

THE EDITOR'S OBSERVATORY.

Funeral Obsequies of the Great.

Prior to our coming across a cutting from an English Newspaper which is reproduced below, we could hardly believe that fortunes are always spent in connexion with the demise of Royalty in Europe; says *The Christian Life* of 28/11/25 :—

"The cost of the funeral of the Queen Mother will be kept well below that of King Edward's obsequies, which totalled over £40,000. This was £5000 more than the expenses of Queen Victoria's funeral, and more than double those of William IV., but fell far short of those of the Emperor William I. of Germany, which ran to close upon £200,000. Nelson's funeral cost the nation £30,000, and Wellington's £100,000 while the Prince Consort was buried for a modest £6,000."

Audi Alteram Partem. (Hear the other side.)

"Bad writing on the Increase" is the opinion of a Mr. W. E. Whitehouse in a lecture on "Geography" at the city of London Vacation Course as noted in "Simplex's" contribution to our *Gleaner*. The *Sierra Leone Weekly News* of the 29th August last; here is the excerpt:

"A famous examiner in connection with several University Boards, Mr. W. E. Whitehouse, in a lecture on Geography at the City of London Vacation Course, gave it out as his conviction that "Bad writing is on the increase": meaning thereby not the mode of expressing one's ideas, but the art of penmanship—calligraphy. He stated further, "illegibility is a characteristic of examination papers very much to be deplored. I have been examining for thirty years and the scripts are getting steadily worse." He has also put up the view that the bad writer is a selfish person who only studies his own interests."

We cannot agree with this sage that "the bad writer is a selfish person who only studies his own interest;" in our opinion we are constrained to say, that good writing is a gift; no one will charge eminent divine like our own Bishop Johnson with selfishness on the ground of illegibility in writing, to which the late prelate could not plead "Not Guilty"; and yet every school boy knows the saintly bishop's unremitting labours during his lifetime for the advancement of his country and race.

"Great authors who, to quote Lord Bacon's word "have married the public" by their published works, can no more be arraigned for selfishness, than the man in the moon; of course, we do not decry legible writing; what we say is, that no one should run away with the idea that a bad writer is necessarily selfish.

The following culled from *Scrap book of Curious Facts* may prove interesting to our readers.

"Napoleon's handwriting was not only illegible; it is said that his letters from Germany to Josephine were at first taken for rough maps of the seat of war.

Carlyle reconstructed with pen and gall what his mind and eyes had seen, and in the patient but crabbed and oddly emphasized handwriting much of his temperament may be read.

But no penman, either American or foreign, could have been worse than Horace Greeley. "Good God", said a new compositor to whom a "take" of the editor's copy had been handed, "if Belshazzar had seen this writing on the wall, he would have been more terrified than he was."

IROHIN IKORODU.

KERESI-MESI, ỌDUN DE.

[*Lati ọwọ* Boṣere Ẹlẹpẹ.]

Si Oni 'we-irohin "EKO AKETE."

Mo juba o.

Mojuba o!

Ani ṣe wa papọ lati ma sọrọ nipa igbagbọ ni ilu wa nitoripe ko si ilọsiwaju rara nipa awọn Onigbagbọ ilu wa, ṣugbọn a o ma tọrọ eyi lọdọ Baba ki o le jeki awọn enia wa mọ ohun ti a npe ni igbagbọ, ki nwọn ki o le ni igbagbọ ododo ninu Kristi Jesu.

Nigbati a sọ pe ko si ilọsiwaju rara nipa igbagbọ, awọn ẹlomiran yio ma sọ pe *Boṣere* ko tilẹ mọ ohun ti on yio so mọ, lo ṣe so bẹ, ki iṣe pe ilọsiwaju diẹ ko wa, ṣugbọn eyi ko to rara, nitoripe awọn iba diẹ ti nwọn npe ara wọn ni ọmọlẹhin Kristi, nwọn ko fi nkan rere silẹ fun awọn Keferi, bẹni a ko ti ọwọ ilẹ ninu iṣesi wọn, bẹni awọn ẹlomiran wa ninu awọn ọdọmọde to je pe nipa awọn ẹlẹhinju-ẹgẹ ko fi di Onigbagbọ, nje iruti igbagbọ bayi le de inu? Melo ni a ri ninu awọn Agbalagba bi ẹgbẹ awọn Maboggajẹ ti o je Onigbagbọ? Ko ba ti tọ ko ye wọn pe, ọna atata ni ọnà ti Jesu la silẹ fun awọn ọmọ-ẹhin Rẹ?

Bi ẹ ba ri iwa buruku ti awọn miran nhu, ti nwọn si npe ara wọn ni Onigbagbọ, ha yio ṣe nyin, eyi ha fi ẹkọ rere fun awọn ti o nfẹ wa?

Nitorina a bẹ ẹnyin enia wa, ki ẹ ronupiwada ninu ọdun titun ti a o bọ si, lati ma iwa ọtun, lati ni ifẹ, igbagbọ ododo, ka fi ọwọ ọlẹ, ẹke ati iwa ti ko tọ kan ọmọ-ẹhin Jesu silẹ, ki ẹ si tẹwọ adura si Olodumare ki o wu ninu anu rẹ, ki o le ba wa le Ẹsu ni kuro ni ilu, ki alafia ki o le to oluk-duku wa.

Ọdun-ni ki iṣe ọdun ti a le pe ni yẹpẹrẹ, bi ti atẹhinwa, nitorina ki olukuluku nyin mura, ki ẹ le ọdun na pẹlu inu didun ati ayọ pe ohun ti o je ohun ti a ko fẹ Ọlọrun kọ ohun na, eyi to ayọ lọtọ ka tilẹ sọ pe ọdun koi ti de.

Nitori ọrọ aghọsodi, a ko sọ pe ẹni ti ko lagbara Adiẹ ni pipa ko lọ yawo ra Tolotolo, ba Ogbomi ike ohun to yawo pa Ẹran-ọdun bẹni a ko gba Josaya ni imọran pe ko lọ ko owo Joseni lati ti ṣe ẹyẹ ọdun na, ṣugbọn ki olukuluku si agbara re ṣe ẹyẹ bi Oluwa ti fun u.

A si bẹ ẹnyin enia wa ti o wa l'Eko ki ẹ ṣe nyin pe, ki ẹ si mọ pe nipa nyin, a o ma ri iwuri pupọ pẹlu eyi ti a ti uri, nipa eyi awọn Aborọpa ki yio le ba wa pe ọdun Onisana ni Onigbagbọ nṣe, nitoripe bi ẹnu ba je oju yio ti; a o ma ri Ọgbẹni wa Joseph Matanmi, Ṣonubi Owen

5. Dawodu, Thos: Ayodele lati wa ba wa ṣe odun yi.

Gẹgẹ bi awọn ti gbe e le wa lọwọ oru ijẹta ni awọn pe ni ọjọ Ibi Jesu, tabi ọjọ ti a ya sọtọ fun ọjọ Ibi Kristi, ilu ńdun, ariwo nla, eni tó mojo njo, ẹyi ti ko mẹsẹ yipada ntapa, nibẹ ni awọn ọmọ Asitani ri aye lati ṣe iṣẹ ọwọ wọn, nipa ija, kumọ, ẹsẹ; ogo ni awọn Aborisa nbu wa pe, ọdun onikumọ ni ọdun Igbagbọ: owo ti ẹlomiran iba fi jẹun sinu, o ti tan sile ọlọti, ile oni Rakẹti, ati bẹ bẹ.

Aṣa Oyinbo ni eyi jẹ lati ma fi Rakẹti yọ ayọ, bẹni awa Enia Dudu ko ṣai ni ọna tiwa lati fi ma yọ, njẹ kiniṣe ti a ko yọ ayọ tiwa gẹgẹ bi aṣa wa? Nitorina ẹ mura giri lati mọ aṣa ilẹ wa, ka ma fi gbogbo ọna di ope.

Gẹgẹ bi ẹlomiran ti nmura lati bi oṣu mẹta ẹhin, t'ó ngbadura pe ki Baba maṣai fi opin ọdun yi han on, ṣugbọn ti orun-ikẹhin de si tabi omiran nini idubulẹ aisan, omiran ninu tubu, ati ni orisi ni ọna; nitorina a ni lati tọrọ adura fun irufẹ awọn enia bawọnyi, ki ẹ si ma ranti ọdọmọkunrin wa ati awọn ọdọmọbinrin wa, ninu adura nyin, ki Oluwa ninu ikẹ Rẹ ki o ma fi ọna han wọn, ki awọn ki o si le ni ifẹ ara wọn gẹgẹ bi Samuel, ki awọn si jẹ ọmọ lẹhin otitọ lọdọ Kiristi. A ki nyin, ẹ ku ọdun, ẹ si ku ipamọ Odun Titun.

A KI IGBO IKU EDUMARE, ARA A MA LE O.

A dupẹ lọwọ Baba fun igbe-nde Rẹ lori ọdọmọkunrin Joe Awojọbi ara Aga ti o ti wa ni idubulẹ aisan lati ọjọ diẹ wa, a si dupẹ pe o ti lọ bẹrẹ iṣẹ rẹ ni Ọgba Reluwe, ki Baba ma ṣai ma yọ wa ninu gbogbo ewu, ara a lokun o! *Aṣẹ*.

Ọrọ popo lo wa fun wa, awọn t'o si jẹ pataki ni ọrọ Balogun awọn Wompari Dawodu Ilọ, t'o ni on fi ponun mẹtadinlogun ṣe Ẹbọ-Ilu, a ko mọ boya Itun-maja ni nwọn gbe ẹbọ na lọ, gẹgẹ bi ati so pe ọrọ rẹ koi ti pari, a o pari rẹ, a o si fi otitẹ le e ni ọsẹ iwaju. Iyẹn bẹ.

A tun ni gbolohun meji ni siso nipa awọn Olode-oru, a si nfẹ ba awọn gbajumo-gbajumọ diẹ sọrọ nipa anfani ilu wa. A ki gbogbo nyin, l'ọkọnrin, l'obinrin, ẹ ku ọdun, ẹ ku iyedun, ki Baba maṣai fi ọpọ rẹ han ni. *Aṣẹ*.

Emi ni ti nyin nitoto,

BOṢERE ELẸPẸ

MISAJE! MISAJE!! MISAJE!!!

Ki Ọlọrun alanu ko gba wa lọwọ Misaje to wa ni *Thomas Street*, ni Ebute Mẹta o ti pa Ẹni-ọwọ kan rọ, Akiyesi:—Ọgbẹni ti mojẹo nipa rẹ ninu *Eko Akete* ti ọjọ oṣu *May 17th 1924* lojo kini, Ọgbẹni Misaje na tun lọ ṣe iru iṣẹ kanna fun Ẹni-ọwọ kan, ni lọlọyi, pe on yio ba ra Kẹkẹ onina papa *Motor Bicycle*. Alọ ni Ẹni-ọwọ na ti ko ri abọ rẹ mọ, njẹ ko han pe, otitọ ọrọ mi ṣ mo sọ ni ọjọ kini, o ṣẹ tabi ko ṣẹ.

Kilọkilọ ni mo fi wosika mi ti ọdun yi ṣe fun gbogbo awọn ara mi to wa ni Ebute Mẹta ati ni agbegbe Eko, ki wọn ṣora wọn lodọ Misaje yi o.

Emi ni tiyin nitoto,

ẸNUYAMI

10, Patey Street,
Ebute Mẹta.
23. xii. 25

LỌWỌ AWỌN AKỌWE OLOGUN BUBURU GBOGBO, OLUWA RERE GBA WA

Igi da ni alamisi ọjọ kẹwa oṣu yi niti *John Holt* ni Ibara, Abẹokuta; enia buburu kan ti a ko mọ o kọ iwe si akọwe kan nibẹ pẹlu ọkan ati ba nkan jẹ, nipa fifi ogun buburu sinu apo iwe ranṣẹ si i ibiṣẹ rẹ, ni tanmọ atitọ loju. Nigbati akọwe yi gba iwe na lati ọwọ *messenger* ti o lọ ko iwe lati *Post office* ni Igbein wa, o wo ẹhin iwe na finifini lati mọ ọdọ eniti o ti wa, ki o to tuwo, bi o tijepe oruko rẹ ni nbẹ lẹhin rẹ, o wa ri ami otẹ ti o wa lara rẹ pe ni Abẹokuta ni wọn ti *post* iwe na ranṣẹ si on ni ọjọ kẹsan oṣu yi, wọn firanṣẹ si Igbein ni agogo mẹta abọ ọsan ijọ na, o ṣiyemeji nipa rẹ, o ni ki *messenger* ti o gba bọ na ki o ba on tu, o tu iwe na o ba iwe kekere pupa ati funfun ati apo iwe miran ti nkan buburu yi wa ninu rẹ, eniti o ni iwe na si yẹ wọn wo, o ṣe loju su ti o fi pe akọwe Agba ẹlẹgbẹ rẹ ti o wa nibẹ ati ọga enia dudu ti ni ẹ si ṣọbu ki o wa ba on wo o, awọn ki lọ fun u pe ki o maṣe tu apo iwe na wo, nitori on ti nbẹ ninu apo na jẹ nkan ti nsọ oju di alairiran.

A ki akọwe yi ku ewu, bi o ba ku ki *Jehova* na yọ ẹ. Akọwe titun ti wọn ṣẹṣẹ firanṣẹ ni'wọn ọjọ diẹ sẹhin lati Eko wa ni wọn fẹ ta jamba yi fun ṣ ni ireti pe ki aye ilọsiwaju ba le wa fun awọn ẹlomiran ti wọn ni gbẹkẹle si ogun. Lati ba wọn wa gbogbo nkan aye. Ma kanju Ọla, dero ide asiko Allah.

AFUN-RURU

CONGOLEUM SQUARES.

THE LATEST IN FLOOR COVERINGS.

We have been appointed Sole Agents for Nigeria for CONGOLEUM SQUARES, and can thoroughly recommend them on account of their splendid wearing qualities, and also because of the cheapness in price. They are especially suitable for cement floors.

They are easy to keep clean, but hard to wear out, unaffected by dampness, moisture, insects, rot-proof, and strictly sanitary.

We hold a stock in a good range of patterns, and various sizes from 6 feet by 6 feet, to 15 feet by 9 feet.

We invite you to come and inspect same at :

JOHN WALKDEN & CO., LTD.,

MARINA, LAGOS.

Beer ! Beer !! Beer !!!

SPECIAL FOR XMAS.

We have just received a large consignment of our celebrated—

"Stool & Calabash" Brand Lager Beer

THE FINEST IN TOWN.

WHICH WE ARE OFFERING AT SPECIALLY REDUCED PRICES.

CALL AND SEE US.

JOHN WALKDEN & CO., LTD.,

MARINA, LAGOS.

For price, etc.

Bygone African Celebrities.

BY

[ALAPA-NSANPA]

II

Sir Samuel Lewis Kt. C.M.G.

The late Hon. Sir Samuel Lewis was born in Sierra Leone on 13th November, 1843 of pure African Negro parents. He left for England at the age of 23 years when he entered University College, London, where within a year of entrance, he competed for and won a prize and certificate of Hon. in the English Language even among English Students, a fact that partly accounted for the admirable and correct style in which Sir Samuel Lewis used to speak and write the English Language.

He studied law at the Middle Temple, and was qualified as a Barrister just at 28 years of age in November 1871. He returned home and began his practice in May, 1872 at the age of 28 and-a-half years. The Bar then was not so over-crowded as now but he had very able English Barristers to contend with, and this greatly assisted him. Within six months in practice in November, 1872, at the age of 29 he was appointed Acting Queen's Advocate and had a seat in the Executive and Legislative Councils of the Colony. In 1873 before he was 30 years old and within two years in practice, he was offered the appointment of Acting Chief Justice on the Gold Coast, which he was unable to accept. In the following year in April, 1874 before he was 31 he had another offer from Governor Strachan of Lagos to fill the post of Acting Queen's Advocate down there, this also he could not accept. In 1875 about the age of 32 years he was offered the permanent post of Police Magistrate in Freetown, which he declined. 1878 before he was 35 years he was appointed to a temporary seat in the Legislative Council of the Colony to which he was re-appointed in 1882 and continued a member up to his death. In the same year at the age of 39 years he was appointed Acting Chief Justice of this Colony. In 1886 whilst he was again filling the post of Legal Adviser to the Crown at the age of 43 years he was again by direct instruction from the Secretary of State for the Colonies offered the appointment of Acting Chief Justice during the administration of the late Sir Samuel Rowe, but he felt obliged not to accept the position as he thought it incompatible with his position as Acting Legal Adviser in which he had already advised certain action which must come before him for trial as Chief Justice. In June 1893 in his 50th year the distinction of Companion of the Most Dis-guished Order of St. Michael and St. George [illegible] conferred upon him. In August, 1895 he [illegible] elected the first Mayor of the City of Freeto[wn]. And at 52 years of age in 1896 the dignity [of] Knighthood of the Imperial Society of Knig[hts] Bachelors was by the Royal Command of H[er] Gracious Majesty Queen Victoria bestowed upon him.

On 9th July, 1903, Sir Samuel Lewis was called to his rest in London, wanting four months for the completion of his 60th year, to the great loss and sorow of the peoples of West Africa.

Broad Street,
Lagos, Nigeria,
22nd December 1925.

Si Oniwe Irohin *Eko Akete*,
Lagos, Nigeria.

ALAGBA,

Mo bẹrẹ foji—Jọwọ gba mi laye diẹ kan ninu iwe rẹ iyebiye lati fi ki awọn ara mi ku ipalẹmọ ọdun.

Mo fẹ ki a mọ daju pe laisi ifẹ larin ẹbi, larin ara ati ojulumọ, ọdun ti a o bọ si yi ko le ṣe wa lore kan.

Mo ro pe o tọ ki gbogbo awọn agba ninu ẹbi mura girigiri ninu ọdun ti a ma bọ si yi ki nwọn si tan gbogbo keta, tẹmbẹlẹkun ati rudurudu ti o wa larin baba ati ọmọ, iya ati ọkọ, aburo ati ẹgbọn.

Ki nwọn mu ero James ni mo fẹ, ng ko fẹ ri Daniel tabi Lydia ni ayanfẹ mi kuro lọkan—agba ni ṣa gba.

Ki a ba le gbadun ọdun titun yi daradara ki awọn obi mu ero awọn obi Esau ati Jacob kuro lọkan—iwa ti o fọ ile Isaac ati Rachael.

Ki Ọlọrun ṣe ọdun yi ni ọdun re o.

Emi ni tirẹ nitotọ,
STANDHOPE BABINGTON A

IROHIN NIPA "BIBI BALOGUN ILỌ."

Ọgbẹni wa Dawodu Ilọri Balogun jẹ ọmọ ibilẹ pataki; on si ni oye Balogun tọsi, ati pupọ nini oye ti wọn njẹ ni Ikorodu.

Diẹ ninu itan rẹ niyi :—

Ọgbẹni wa Mr. Kusọlu ni ẹniti o ti jẹ Oluwo ki o to ku. On si lo bi Ilọri, lo si bi Dawodu ti o ṣẹṣẹ jẹ. Eyi jẹ ọkan ninu ohun ti Balogun fi

tọ si Dawodu. Odunbọ Gongo ni ẹniti o ti jẹ Agba Apena, ki o to ku sinu oye na. On si lo bi Rowanye iya Dawodu Balogun ti o ṣẹṣẹ jẹ eyi jẹ ọna keji ti oye fi tọ si Dawodu. Ilọri baba Dawodu li o wa ni aye aṣiwaju ni Ikorodu ri, ki o to ku. Atipe Dawodu yi ni ẹniti o ti jẹ aṣiwaju ilu Ikorodu lati iwọn ọdun mejilelogun (22) sẹhin, ki o to wa jẹ Balogun ni (*July 17, 1924.*) Lati igba ti o ti jẹ Balogun ko si ija ko si ita larin on pẹlu awọn ijoye, o ṣe lori Owujẹbẹ (*the* Ọloja *of* Ikorodu) titi o fi kari awọn ijoye 17, osi ṣe lori Aboki (Ọtun Balogun) titi o fi kari awọn ijoye rẹ 19, nwọn ko ni ija rara pẹlu Balogun llati arọ wọn di alẹ wọn titi o fi di oni yi. Diẹ ti a sọ nipa ọrọ Balogun yi ni o mu ki awọn ara ilu ma sọrọ rẹ ni ibi, a o ma sọ iyoku ni ọsẹ to mbọ. Awọn ijoye 17, ti Ọba, ati awọn 19, ti Balogun ni nwọn ma npe ni "Wọnpari" awọn 17, ati 19, yi ni o ni aṣẹ gbogbo ilu Ikorodu titi o fi di ibiti wọn ni ilẹ de.

Majẹ a gbọ, Irọ lonjẹbẹ—Ẹni oni o bi otitọ ni.

ASUSUMASA.

19, 25, Shopona Street,
Lagos, Nigeria.
18th December, 1925.

The Editor,
"*Eko Akete*"
Lagos.

Dear Sir,

Please allow me to point out through your valuable journal to the public that one man who called himself "FINNI," charged along with a Mr. Allen for obstructing the Police in the execution of his duties, found guilty and sentenced to 14 days imprisonment—as published in *The Lagos Daily News Vol 1. No. 32*, of 15th December, 1925, is not and never was, a member of my family.

Thanking you for space allowed.

Yours faithfully,
A. B. FINNI.

ẸNITI O JOKO NI IBI IKỌKỌ ỌGA-OGO NI YIO MA GBE ABẸ OJIJI OLODUMARE *Psalm xc 1.*

Ẹnyin ara mi Olufẹ ọwọn nipa ti Oluwa

Iwe kekere yi ni mo fi ki olukuluku nyin ẹ ku ewu ọdun, ki Olodumare ki o ṣe ọdun ni ọdun rere fun ọ, ki o pa ọ mọ, ki o si ma ṣọ ọ, ki alafia ki o to ọ ni ọdun yi ju ti eṣi lọ, o ni ri elenini ninu iṣẹ rẹ, o si ni ri alagbeda ni ọna owo rẹ, o ta, o si jere, o ma ri iṣẹ ṣe, ile ko ni gbona mọ ọ lara, ọkọ ọba ko ni ṣa ọ lẹsẹ, o ni ri ẹjọ buburu lọdun ni, o si ni ri arun buburu, o ni ṣẹku, o si ni dagba ọṣi, o ni ri ibanujẹ ile, ẹnito si ri banujẹ k'Oluwa ko tu nwọn ninu, ẹniti ko bi yio bi, ẹniti ko ni yio ni, ipọnju ile yio di ẹrọ, ẹniti o nbi abiku yio bi abiye, ẹniti o nbi yio tula.

Mo bẹ ọ ni oruko Ẹlẹda wa, ki o gbiyanju lati jẹ pipe; ki ẹ tujuka, ki ẹ jẹ oninu kan, ki a si ma wa ni alafia si ara wa, nile, loko, lọja, ati ninu ijọ.

Nigbana ni Ọlọrun ifẹ ati ti alafia yio ma wa pẹlu wa. *Amin.*

Emi ni tiyin ninu Oluwa,
AIYELẸSO ỌLARINDE.

EMI A GBO YI WẸ?

Iyalẹnu kekere ko lo jẹ fun ni lati gbọ pe Ọgbẹni Alakikanju J. Bagan Benjamin, C.E. ti o jẹ ọkan ninu Sẹkiteri Ẹgbẹ Dẹmọ, kọwe si Alaga titun Ẹgbẹ na ndọloyi pe on fi iṣẹ Sẹkiteri on silẹ.

ALAS! WHAT A LOSS?

We are not a little surprised to learn that Mr. J. Bagan Benjamin, C.E. an energetic Secretary of the Nigerian National Democratic Party, why recently tendered his resignation of his post to the present Chairman of that body.

Mr. E. Olakunbi Oke, Foreman Printer, Railway Press, Ebute Metta, who has been on 2 months' leave resumed duties on Saturday, the 19th instant.

G. D. Agbebi, Esq., C.E., B.Sc., left Lagos for Ibadan on the 23rd of December, 1925, where he proposed to spend his Christmas.

OLUṢAKIN.

Preachers for To-morrow.

XMAS SUNDAY.

CATHOLIC

Masses will be sung by Priests appointed.
Awọn Paddi ti a yan yio ṣe Isin ni gbogbo akoko wonyi. (MORNING)

Masses Isin Arọ,

6.30 7.30 8.30 9.30
7.30 8.30 9.30 10.30

(EVENING.)

(Benediction) Isin Ibukun.
4.45—5.30 6.45—7.30

ST. MICHAEL'S) Lafiaji.)

MORNING. 7—8 8.30—9.30
EVENING. 5.45—6.30

ANGLICAN

Time *Preacher*
9 a.m. Christ Church, The Vicar
6.30 p.m. do. do.
9 a.m. St. Paul's (Breadfruit) The Curate
6.30 p.m. do.
9 a.m. St. John's (Aroloya) Rev. H. V. E. Johnson
6.30 p.m. do.
9 a.m. St. Peter's (Alapako) Rev. S. V. Latunde
6.30 p.m. do
9 a.m. Holy Trinity (Ebute-Ero)
Rev. W. O. Aiyedun
6.30 p.m. do.
9 a.m. St. David's (Jordan) Rev. J. H. Ogunro
6.30 p.m. do. do.

WESLEYAN

10.30 a.m. Tinubu Rev. D. A. Tekoe
7 p.m. do. Rev. A. N. Cole
10.30 a.m. Ereko Bro. C. W. Faulkner-Shaw
3 p.m. Bro. J. C. Lewis-Lisk
10.30 a.m. Olowogbowo Rev. E. E. Williams
7 p.m. do.
10.30 a.m. Ọbun Eko Bro. E. E. Ajọṣẹ
7 p.m. do Rev. S. A. Pearse
Williams' Memorial Wesleyan (Ebute Mẹta)
10.30 a.m. Rev. D. A. Bababuumi
7 p.m. do. Rev. L. R. Potts Johnson

AFRICAN

9 a.m. Jehovah Shalom Rev. J. F. Ogunko
6.30 p.m. do. Bro. T. K. Aderin
9 a.m. Christ Church (Ebute Mẹta)

6.30 p.m.
9 a.m. Bethel Rev. J. Ṣolayọ Williams
6.30 p.m. do. do
9 a.m. Zion Rev. J. Ṣomuji
5.30 p.m. do. do.
9 a.m. Salem Church (Ebute Mẹta)

3.30 p.m. do.
9 a.m. Bethlehem Church (Ebute Mẹta)

6 p.m.

10. a.m. African Methodist Bro. Bro. O. Ajayi
7 p.m. do. Bro. E. A. Williams

BAPTIST

10.30 a.m.
6.30 p.m. Rev. J. R. Williams
9 a.m. Ebenezer Rev. E. C. Alabi
6.30 p.m. do.
9 a.m. Araromi Rev. A. A. Paddicombe
6 p.m. do.

ISHOLARIAN

7.30 a.m. Ilupesi The Founder
7 p.m. (Harvest) do.

EPISCOPAL

9 a.m. & 4 p.m. Patriarch J. G. Campbell

AHMADIA

6 a.m. Fajir Service Y. P. O. Ṣodẹinde
5.30 p.m. Open Air Service Imam K. R. Ajose
(Central Mosque, Arọloya Street.)

ZION CONGREGATIONAL

9 a.m. Kakawa St. Locum Tenens
7 p.m. do do.

ARMY

10 a.m. Glover Memorial Hall
Capt. Jones and the cadets.
7 p.m. do.

CHURCH OF GOD

10 a.m. 22 Ọdunlami Street, Breaking Bread
7.30 p.m. Opne Air Service at Campbell Square
J. P. A. Taylor

AFRICAN FAITHIST KOSMON

5 p.m. 8, Shitta Street. The Chief
Ironupiwada (Ebute-Awo)
10.30. a.m. Pastor J. A. Agbeniyi
3.30, p.m. do.

IGBẸ L'OWO WÀ

EKO.

Bi òwò Ekurọ, Epo ati *Cocoa* ti kuṣi ọṣẹ yi leyi :—

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Alagbẹdẹ Wura tabi ti Fadaka ni ọ ni o, gẹgẹ l'oşe fun ọ lati re yan irin-işẹ tirẹ nibẹ ba kanna.

Owo Ọgbẹni J. C. Vaughan ti di Owo Atari-Ajanaku lọjọ to ti pẹ: bi Ogẹdẹ si ni Owo rẹ ngba kakiri ibikibi. Agbẹ ni ọ kai! bi o ri orişirişi Ọkọ ti o ri ra nibẹ ha yio şe o.

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