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

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GBOHUN-GBOHUN.

—:o:—

ORI MOGUNJẸ, ỌKỌNRIN I'ỌKỌNRIN LỌ.

Ariwo ta lati *South Africa* wa pe Ọgbẹni kan ti o njẹ Boydell da kùfin kan fun Arẹmọ Ọba nipa ohun to şe. Ọgbẹni yi jẹ ẹniti ma ngba pọnpọn awẹ fun jiji agbara ti Ọlọrun lun pẹpẹ ki i si nde fila: nipa bayi, girigiri lara rẹ le okuta lo si nki kũ'ọju. Ọgbẹni yi sọ fun Arẹmọ pe on le lọ ba kiniun nlanla kan ti a so mọ ibikan ti a si ti ntọju şere, Arẹmọ ni on yio ba kile pọun marun (£5) ti o ba jẹ le şe bẹ ; eyiti a nwi yi pẹ Ọgbẹni yi mu ona ibiti kiniun na wa pọn on pẹlu Ayafọto-Arẹmọ Ọba, nigbati nwọn si de ibiti Ọba-igbo yi wa lọgan ni Ọgbẹni na tọ lọ nibiti o gbe wa o si nba kiniun na şere bi igbati enia iba ma ba aja şere; Pikin, bẹni Ayafọto-Arẹmọ na ti yara ya fọto on ati kiniun na; ọgafa: Ọgbẹni yi si tun pada tọ Arẹmọ Ọba lọ t'on ti Ayafọto a si fi fọto on ati kiniun na han a: were Arẹmọ si san pọun marun na fun Ọgbẹni abami yi, a si gbọ pe ọkọnrin na ti fi owo ilà yi şọwọ si Ile Akuşẹ (*St. Dunstan's*)

ni Ilu Oyinbo fun iranlọwọ wa Aiya 'ni t'ogun lọtọ.

ẸLẸJỌ NI 'O RO O.

Ni dede agogo meji abọ ọsan ọsẹ yi ni a bẹrẹ ẹjọ ti Bishop Melville Jones nba Alufa Joshua Leigh rò; ohun pataki ti o ẹjọ yi nipe nwọn ni Alufa Joshua Leigh kọ *letters* bi mẹrin Bishop lati fi ba lorukọ jẹ pe Alufa na kọ ni ikọ ma nipe o ta ọfa soke o yi 'do aikọ orukọ rẹ papa si ọkọ-ka awọn *letters* yi; orukọ ti o wa meji ninu *letters* yi ni "J. L. H. ti a sọ pe o ngbe "34, Offin orukọ ekeji ni "Bandele" eyiti o şe'şu şe Alufa na ni *letter* pe o fi ọjọ mẹsan oşu June ninu eyiti a sọ pe ẹniti o kọ na bi ọmọ-ale ti a sọ pe a si ni iwọn ọdun to kọja. Ọgbẹni W olori wọn ni C.M.S Bookshop j ninu awọn ẹlẹri pataki ti a r pe işọwọ kọ awọn *letters* na j Ọgbẹni Leigh: Agbẹjọro Blackall ni o tako Leigh, a Ọgbẹni Leigh si ni Ọlọla J. Shyngle ati Ọgbẹni Adebayọ D

Ọgbẹni Greene ni Adajọ K Ọlọpa niwaju ẹniti nwọn nro ẹjọ

ỌJỌ KO T'ỌJỌ, ỌJỌ KO T'ỌJỌ. T'ỌJỌ, EYI ALUKI WỌ LE ADERU NI "TẸSI," ỌRỌ KO DU

Gbukẹ la gbọ pe obinrin ogbole ti nwọn ni o njẹ Aluki wọ ile C Moses O. Coker ni 33 Princess Isalẹgangan ni *Wednesday* ọsẹ

a" wọn lara diẹ; ṣugbọn li
igbewe ni a gbọ pe nwọn ra
a mu, rẹrẹ o di Ṣabu Ọlọpa.

A MA RI MI, EWỌ ORIṢA, K'ẸNI MA RI MI, EWỌ ORIṢA."

lo yẹ Ẹni-ọwọ Alufa John F.
ın gbigbe dide ti Baba gbe dide
ninu ewu aisan kan ti o kọlu
ıpẹ pe o ti san diẹ fun Alufa aji-
yi, inu wa si dun lati sọ pe olotu
U.N.A) bũn ni isinmi oṣu meji
lọ tun lọ jẹ ki ara rẹ bọ sipo.
u ki Baba ma jẹ ka gbọ!

ỌMỌ YI O JARE, ỌMỌ L'OSUN, ỌMỌ NI 'DẸ!

rẹ wa Ọgbẹni Adebayọ Ọmọlolu
Oniwe-ırohin *African Messenger*
mọkọnrin pukupuku kan ti Mrs.
...fin apọnbeporẹ ọlọrun-sẹ-gi fi ji-
nile wọn ni No. 109 A Ita Bamgboṣe
nday ọsẹ yi, ki Baba ma ṣai wõ ju
. A ṣe ọkọnrin o! Bẹ na si ni
Ọgbẹni Ijalẹ baba-nla "alejo" na
n orire yi gẹgẹ bi alagba Ọgbẹni
i jẹ olohun-iyọ ninu orin kikọ
io dun ti o ba jẹ le ba wa f'ẹsẹ
ẹ yi niba abọwọde :—

owo to ti Shitta b'õ bi'mọ
ıye adanu ni

'olowo to ti Shitta b'õ bi'mọ
e adanu ni
le de Saro, de Saro o
ọmọ la julọ
le de Saro, de Saro-o
ọmọ la julọ, irọ kosi.
olowo to Shitta b'õ bimọ
iye adanu ni!

ba maṣe jẹ ki a ṣanwọ ibukun
lori t'elesi.

TA KORA, KO MỌKAN WỌ'LU, ONIKOBE NYỌ WO ẸṢIN KIRI.

Oriki to yẹ awọn Munisiba ilẹ yi leyi
ofin titun ti a gbọ pe nwọn npete
uṣẹ nipa ile kikọ ni igboro ilẹ yi,
ı diẹ kọ la si ti ngbọ kakiri] nipa
ọmọ inira ti minu ofin na ṣe yio bi, ti awọn
Alaiye ba jẹ ṣe "to?" si; nigbati ẹnikan
ko ba funni ni ẹgba ikọkọ lati fi ra ilẹ
kikọlesi bawo ni aṣẹ oluwarẹ ti ṣe le
wọlẹ daindain lati sọ bi oluwarẹ yio ti
kọ ile na si? Ẹnyin agbagba ilu, ẹ maṣe
dakẹ si "Ofin oni kumọ" ti o nṣe ẹnu
haha bi ki o gbe wọn mì yi o!!!

IWA RERE ỌṢỌ ENIA.

IṢẸ ẸNI NI NGBE NI IYỌ.

NI IRANTI JOHN PAYNE JACKSON, OLOGBE

Iba o!

Ọpẹ nla ni fun Megida wa alarokan ti ki jẹ ki nkan rere fo ni da, ti o mu ayajọ iku Ọgbẹni wa ti orukọ rẹ wa loke, wa siwaju wa loni ti ṣe ọdun mẹwa Oyinbo gbako ti Jakisoni agba ti waja, ti o si ke si wa ki a ba on ṣe *Eko Akete* t'oni ni akanṣe ni iranti akin wa na.

Jakisoni, oju oni-waya (*Reuter's Agent*) oni-iwe-irohin *Weekly Record*, ku ni owurọ *Sunday*, ijọ kini oṣu *August 1915*, ni ẹni ọdun mẹtadiladọrin o le oṣu mẹrin (*67 years and 4 months*). L'akoko ti titan de si i, iwe-irọhin rẹ ti di ọlọdun mẹdọgbọn, o ti gbilẹ o si ti di araba nla ti iji rẹ bo enia daradara. Iwe-irohin rẹ si ni aṣiwaju l'ode Eko, bẹ si ni larin gbogbo etikun ilu wa titi lọ de Saro. Gẹgẹbi ọkọnrin ti nju ọkọnrin lọ, bẹ ni iwe-irohin ju ara wọn lọ; iwe Jakisoni si fẹrẹ ma l'ẹgbẹ ninu iwe-irohin jake-jado ihahin ti Afrika. Iwe *Gold Coast Leader* ti awọn Agọnyin ti *Record* gba l'aburo ọdun mẹwa l'o pọ wọ le e ni igba aiye ologbe.

Ṣugbọn tani Jakisoni na? A bi Jakisoni ni *Cape Palmas*, ni Liberia (Ilẹ Kurumọ) ni *25th March 1848*. Baba rẹ ni Ẹni-ọwọ ati Ọlọla Thomas John Jackson ti o wa lati Ẹka-ilu *Maryland* ni *America* niwọn ọdun 1834 (ọdun mọkanle l'adọrun sẹhin). Ẹni t'o l'okiki ọgbọn-ori ati imọ ni, diẹ si ni ọgba rẹ ni gbogbo *Maryland* ti Liberia. Orişirişi ni ipo ti o ti ri. O ṣe Lọya-ilu, o ṣe Adajọ-agba, o si pada di oniwasu ati ojiṣẹ Ọlọrun ti Ijọ *Methodist*. Baba Jakisoni ti a wi yi ku ni 1852 nigbati ọmọ rẹ wa ni ọmọ ọdun mẹrin.

Jọnu fi mimọ jọ Baba rẹ ọjọ. O si ṣasiki lati kọ ẹkọ ni *Training Institute* ti *Cape Palmas* labẹ Bişọpu Payne, Igiula ninu iwe. Ni ile-ẹkọ yi ni Jọnu gbe kọ iwe-titẹ ti o di iṣẹ rẹ aṣekẹhin l'aiye.

Jakisoni ba awọn ẹlẹgbẹ rẹ lọ dan ode wo; o fi ilu rẹ silẹ. O kọkọ lọ si Akara, lati ibẹ o tatare lọ si Igerefe, o jo yọ si Popo, lọ de Agwheh, bẹ-bẹ-bẹ to fi ti Ajaṣẹ wa do s'Eko ti on ti Mr. Macaulay baba Lọya Ajasa.

Niwọn adọta ọdun ọhun, nigbati Jackisoni ṣe de Eko, ti on ti ologbe G. A. Williams oniwe *Lagos Standard* ṣiṣẹ labẹ J. S. Leigh ologbe ti owo wa ni ọna Odo Ọyọ. Ni 1884, odun mọkanlegọji sẹhin, nwọn fi ologbe Leigh silẹ. Jọnu si wa ẹrẹ owo ti oa tikalararẹ. O ṣe e ni *Brass River* Ilu Ijọ) lẹhina o wa mulẹ si Ẹhingbẹti. O nwọn ṣe owo ekurọ die ṣugbọn nigbati o ma di bese nidi a nfọkan tan'nia, o kuku nawọ gan iṣẹ iwe irohin, ngbọ ọpọlọ sa kuku wa na. O kọkọ a Ero-itewe ti Ọgbẹni Owen Macaulay t'o nṣe *Eagle*, lẹhina o lọ haiya ti Ọgbẹni J. B. Benjamin oniwe *Lagos Observer*. Ni ọdun mẹtalelọgbọn ohun ni on na wa ra ẹrọ ti rẹ nipa iranwọ diẹ ninu awọn ọrẹ rẹ.

Lakọkọbẹrẹ, *Lagos Weekly Times* l'oruko ti o iwe rẹ. Lẹhinna l'o wa yi i si *Lagos Weekly Record*. Ni waraṣẹsa ti iwe yi bẹrẹ ni Ogun Ijẹbu si lẹ. Jakisoni ba ogun yi lọ gẹgẹbi arohinogun. Ọgagun Col. Scott f'ọkan tan a, bakanna ni awọn ọmọ-abẹ rẹ f'okan tan a. Irohin ogun ti o tẹ l'ọsọsẹ sinu iwe-irohin rẹ gbe iwe-irohin di soke o si mu asiki nla ba a. Itan na ni Loṣi oluko lailai ni Ṣukuru Aguda) yọ ninu rẹ si iwe an Eko ti o ṣe. Gẹgẹbi alafojuri ko ṣaiṣe iranwọ fun Ogun Gẹsi. Nipa rẹ ni nwọn ko ṣe ana sun Ijẹbu Ode; nitori oju rẹ to muna tete anni Asia funfun—Qwọ ẹrọ—ti awọn Ijẹbu ta pe to, k'alafia wọ-le, ni ẹsẹkẹsẹ lo si tọka rẹ fun gagun ti nwọn fi paṣẹ logan pe ki nwọn ye ibọn in. Oye pẹlu lakaiye to fihan ninu ogun yi mu u i ọrẹ Ọgagun ati ti Gomina Carter, ọrẹ ti on ti Gomina yi ko si baje titi a fi yan a lọ si ilu miran ati ibiti o ti nkọwe si Jakisoni.

Ni ọdun 1893 kanna, laṣepari rẹ, ni ogun Faranse ati Idahọmi bẹrẹ. Ọba Idahọmi, Gbehanzin, yan Jakisoni lati ṣe oju on lọdọ awọn alagbara Oyinbo aiye. Jakisoni ba ṣe iwe-iṣipaya ẹjọ tirẹ. O si ṣe Aṣoju Ọmọ Ọba Tossa ati awọn Ọmọ Ọba Idahọmi mu lọ si Ilu Faranse, o fi ibaralẹ ati ọgbọn Oyinbo fi ọrọ Gbehanzin han Olori-ilu Faranse ti oniyẹn fi kân waiya ranṣẹ pe ki ija ṣi o na. Oyinbo ọrẹ rẹ kan ba iṣẹ rẹ jẹ lẹhinna ogun si tun bẹrẹ fikan-fikan titi Faranse fi ṣẹgun awọn si fi wa Ọba Idahọmi kuro ni Ilu lọ si ekuṣu ti Faranse ti a npe ni *Martinique* ni ibiti itan gbe de si Ọba na. Jakisoni binu bọ ilu Oyinbo ni.

Lai Tigbaua titi fi di 1913, odun meji ki opin to de si i, nigbati o bẹrẹ aisan to mu u lo kehin, ni Jakisoni fi nṣe iṣẹ ilu pẹlu igboiya, lakaiye otitọ ati inu-kan. Lai fa a gun, itan aiye rẹ larin ogun odun na, itan ilu-Eko ati ilẹ Yoruba ni, nitori ko si ohun kan to ṣẹlẹ ti a ki yio ri sọ nipa Jakisoni si. Ani ṣe, aisan to ṣe okun-ifa iku rẹ bi ẹnipe iṣẹ-ilu ni ohun ti o mu wa ni. Ọrọ Ilẹ awa Enia Dudu awọn Ẹgbẹ Ilu—*People's Union*—ṣe abojuto rẹ o gbe e lọ si ilu Oke lati lọ gbọ t'ẹnu awọn enia wa kakiri. Abọ rẹ ni ọwọ rọ t'ẹsẹ rọ, ikanhin rẹ si ni iku to gbe e lọ l'ọdun keji ti o bẹrẹ aisan. Iba ti a sọ wọnyi ko so idakẹdọgbọn iṣẹ Jakisoni agba. Ṣugbọn ẹniti a sọ pe o bẹrẹ pẹlu iṣẹ rere t'o si ba a lọ titi de oju-iku oluwarẹ ti kogo-ja. Diẹ ninu awọn ẹni wa to ti lọ .'a si le so bakanna nipa rẹ. Njẹ Jakisoni ṣeun, o si tọ ki Eko ati gbogbo Ilẹ Yoruba ṣe ehin rẹ daradara.

Iṣẹ rẹ nipa iwe-irohin ni olubori iṣẹ ti o ṣe nitori iwe *Record* l'o fi ja fun ilu ati iran Enia Dudu. On lo fi ntọ Ijọba s'ọna, lo fi nba Ijọba wi, l'o fi nla ona fun ilu, l'o finṣatilẹhin fun awọn Oṣelu rere, ati fun iṣẹ-ki-ṣẹ ati ohunkohun to ba jẹmọ ire ilu.

Ki a le mọ bi Jakisoni ti ṣe kisa to, ẹ gbọ bi Ikọ *People's Union* ti a ran lọ ki Jakisoni kekere ati awọn Ẹbi rẹ l'oruko ilu labẹ Dokita Randle, ti Dokita Ọbasa si ṣe ojiṣẹ ni *August 6, 1915* ti wi:—Dokita Ọbasa, Sẹkitẹri Ilu (l'akoko ija owoomi) bi ẹniti o sọrọ. Ninu ọrọ iṣiri to wọ ni lara to si ye ni korokoro, o yin ologbe de gongo nipa sisọ ọpọlọpọ igba ti o jẹ wipe o gbeja ilu, ti o dabi ẹniwipe t'on ti ilu ko ṣe iya ninu ohungbogbo to jẹ ti iṣelu. Ọkan rẹ sọ pe Akọnni-Jagunjagun ni ilu ṣofo rẹ nipa iku Jakisoni. "Alade nla lo wo ni Israeli nitotọ." Nipari ọrọ rẹ o ni ireti wipe ẹru na ti bọ sori ọmọ rẹ yio jẹ eyiti ọmọ rẹ yio gbe daradara, gẹgẹ bi ọkọnrin, ani ti yio fi le ṣe bi Baba rẹ. Olu ni John Payne Jackson. O ṣe iṣẹ, o si fi ara rẹ ati ẹmi rẹ sinu ilu wa. O to ki a ṣe iranti rẹ gẹgẹ bo ti yẹ ki oku rẹ ma ba ro. A to ni aworan rẹ ni Ile Afari-ogun l Ẹhingbẹti. Kekere si ni iyẹn ninu ami-iranti to yẹ Jakisoni, oni iwe-irohin ẹlẹkọ, ologbon, onihin, oniyin, alagbara ati okiki rere. Aye palapala ko si ninu iwe rẹ. Yẹyẹ ko raye ba si, laiye Jakisoni—Akọni wa. Ọba ko fọrun kẹ ẹ.

KEKERE ILU.

WEARING THE BOOT ON THE WRONG LEG!

Whoever supplied our contemporary the *Nigerian Spectator* of the 25th *ultimo* with facts (?) relative to the Olofin of Iseri Chieftaincy question, as was done under Ebute Meta column on page 5 of that paper, has certainly reckoned without his host; for the gratuitous "information" with which the writer has bothered the column of our esteemed *colem* can hardly atone for his egregious blunder in writing as he did, of a matter of which he displayed so unpardonable an ignorance.

Meanwhile, all concerned in the affair are asked to possess their soul in patience until our next issue, when we shall treat them to the other side of the question, thereby shattering the "arguments" of our so-called chronicler of Iseri events into smithereens.

Ed.—E. A.

LATER NEWS.

Yesterday, P. M. Court *2nd Sitting*

REX. *Vs* LEIGH.

Mr. C. W. Wakeman's evidence occupied about 1½ hours (from 11) in the morning: Court adjourned for Friday next the 7th instant.

NIGERIAN RAILWAY AFRICAN STAFF OUTING, 1925.

Nigerian Railway African Staft Outing takes place on Monday the 3rd proximo being Bank Holiday, on Railway Grounds, Ebute Meta, at 1.30 p.m., The Hostesses are: Mesdames A. E. Gibson, A. Alakija and C. Olumuyiwa. The Managing Committee; C. W. Faulkner-Shaw Chairman, A. O. Beckley, Vice-Chairman, Adebayo Ebinisi, Secretary, C. A. J. Williams, Treasurer, Roger Holloway, Assistant Secretary. Managing Committee: A. S. Coker, J. H. Phillips, E. I. Joseph, J. D. Akihanmi, W. A. Akiyemi, R. Ajai-Obanikoro, D. N. Addy, Peter Jones, D. A. Bright, J. A. Ajala, E. A. Alade, E. A. Sowo-clu, R. A. Abosede, Olamide Ajayi and L. A. K. Bamgbopa.

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The author of the following books begs to remind the general public that they are still on sale, obtainable at the C.M.S. Bookshop, Lagos, and elsewhere at their branches.

History of Lagos (in English)	1s. 6d.
Itan Eko	1s. 3d.
History of Abeokuta (in English)	1s. 6d.
Itan Abẹokuta	2s. 3d.
Itan Ogun ati Ọtẹ Ilu-Oke	9d.

N.B.—The above prices are for Lagos only.

Thanks for Sympathy.

Christiana Adefunkẹ Derby and family begs to render their sincere and hearty thanks to all those who by personal calls letters, or telegrams sympathise with them about the death of their dearly beloved Father JOHN DERBY, who died in Lagos, on Sunday, the 19th day, of July, 1925.

May he rest in peace.

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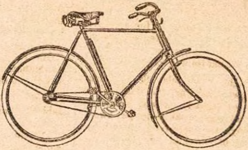

RALEIGH

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LAGOS.

EKO AKETE

EKO, SATURDAY, AUGUST 1, 1925.

A KO LÊ GBE'NU ỌKỌ FA'KỌ.

Iran ki i su oju lati wo nìgbakugba ti awọn Lebira ba jọ gbawọjọpọ lati fa ọkọ-wete tabi ọkọ-igi nla soke fun titunṣe: iṣọkan agbara ti awọn "Meyegbe" wọnyi nlo nigbati nwọn ba ṣigan-gan lati ṣe irufẹ iṣẹ bẹ ko le ṣai mu iṣẹ wọn ya.

T'o ba ngbọ "O-o-Ṣebe, Ṣebe! Hiya a a" lẹnu awọn ara'bi na, yio dabi ẹnipe ki oworan na pãpã lọ ba wọn ṣikiti bo ọkọ yi pẹlu: ṣugbọn ki o jẹ pe awọn enia ti a haya fun iṣẹ bayi pinu lati bọ sinu ọkọ na ni fifa tabi wiwọ s'oke, ki nwọn si ma ṣe rankantanbọun, ki nwọn joye Awapẹ ọlọkọ ranbanrebe, b'o gb'ọpa meji a ran'di-tantan, ẹ ro pe awọn lebira na le ta-putu ninu iṣẹ ọkọ-fifa soke yi bi? bi a ba jẹ ri irufẹ awọn to le bọ sinu ọkọ fa'kọ bẹ, dajudaju a o sọ pe nwọn gọ bi ara Igando, awọn ti nwọn kọ'le ṭan ti wọn tun nfi imọ bori.

Gẹgẹbi a ko ti le gbe inu ọkọ fa'kọ, nipa akawe ti a ṣe yi, bẹ gẹgẹ si ni a ko le mọ'ran-mọ'ran titi ki a mọ oyun igbin: o jẹ aṣa pupọ awọn ẹlomiran lati ma lo irufẹ ede ajeji yi "Ẹn-hẹn! O nlọ sọdọ Lamọrin, o nba Tamẹdo fẹhin-pọ, o ko mọ pe Ọta Ilu ni nwọn?" ọrọ yi jẹ ohun ti a ti nro fun igba ọjọ pipẹ a ko mọ bi ninu awọn Alagba-Aṣelu ilẹ yi ti a nfenu y'alubarika lara wọn lọna yi, ti jẹwọ tabi, ti fọwọ sọya nibikan ri pe Ọta Ilu ni nwọn nṣe, ati pe awọn si ni "Idowu-Eko, "Eṣu lẹhin Ibeji" (ki awọn olorukọ yi ṣe gafara fun wa, ọrọ lọ bi owe.) Kini njẹ Ọta Ilu, Ẹ jare? ki enia jẹ kunmoyo tan, k'o ni on ko ni orukọ meji ti a le fi pe on, tabi ṣakajuwe on bikoṣe orukọ "Ọta Ilu!" eyi ha ri bẹ tọtọ-tọtọ bi, tabi abumọ ni? Awọn Alagba ti a fori wọn sọlẹ s'Eko nibi tabi ti nwọn jẹ atọhunrinwa ti nwọn kọ'le k'ãsẹ̀ sibi, ti nwọn si bi isun, bi iwàlẹ kọ lo mã ni nwọn nwa ibi Eko? ko ma da ni lọ pe a le ri ẹnikan bẹ larin wa nibi, yio wipe on fẹ ki ilẹ yi tu, tabi ki sọ pe ifẹ-inu on ni ki ogun ja Eko tabi ki o sọpe Ajakalẹ-arun lo yẹ ilu ti eyi ko ba ri bẹ̃, ẹ jẹ ki a tun bi ara lere pẹ ọna wo ni awọn ti a nwi yi fi jẹ Ọta Ilu gbọ̃nrọn? nitotọ ede-aiyede le wa nipa didari-ọkọ ilu, a ko si le iru ede-aiyede bẹ̃ ku nibi gbogbo lori aiye; ṣugbọn eyi ha tọ ki a so pe "Ọta Ilu" mọ wọn lọrun bi igbati so egungun m'aja lọrun lalai tọ wọn lọ lati gbọ ohun ti nwọn ni lati wi?

O ti i di ẽmelo ni ẹnikan sunmọ ọkan tabi meji ninu awọn ti a npe ni Ọta Ilu wọnyi lati mọ bi nwọn ti jẹ ọgẹdẹ si? eyini ni, lati gbọ ọrọ ti nwọn sọ si oriṣiriṣi nkan tam-tam to jẹ ti ilu? ãnisẹ, o di ẽmẹlo ni ẹnikan fiyedele lọ sọdọ *Chief* Agunpopo ni Ita Ado, tabi sọdọ Mr. Ãkodumada ni Ita Ẹlẹyẹ, ati awọn jakanjakan miran, ti oluwarẹ gbọ pe ilu ki i fẹ ri imi wọn l'atan lati ero wọn ati lati gbọ t'ẹnu wọn sẹ? a ko tori iṣu j'epo, ko ha tọ ki a ... epo jẹ'ṣu bi? Loju awọn onilakaye pupọ aṣọ awẹ kan ni a ti nran lati ọjọmọjọ iyẹn ni pe ohun ti a ṣọ fun awọn ni nwọn ti gba, ti nwọn si ti nhu ni lai jẹpe awọn irufẹ ẹni bẹ lakaka yẹ apa-keji ọrọ na wo lọdọ awọn papa: pupọ ninu awọn enia dabi, Blaize atijọ ti a fi nkan di lẹgbẹ-ẹ mẹjeji, nigbati nwọn ba ma so wọn kẹkẹ, ti nwọn ki i le wo kakiri ibomiran mọ lati ri ohun to wa lọtun-losi wọn, bikoṣe pe ki a mu wọn mã ọkankan gan ti a fẹ ki nwọn ma wo aiye. Niwọn igbati nkan ba si wa a o ma wa ninu ipo awọn ti o ngbe inu ọkọ fa'kọ ni,

Lọsẹ to kọja ọrọ da t'awa ati Lọya Amubi-ina kan pọ nigbati o si sọ ti ọpọ ti on ṣe sidi rogbodiyan awọn Oloye wa—o sọ ti ipa ti on sa ti Baba si ran on lọwọ tọbẹ ti ọkan ninu baba wa wọnyi gbọjẹgẹ ki on (Lọya) na lọ ba on bẹ

Ijọba, ti irufẹ ẹni bẹ si ti di ẹniti Ijọba tun fi ọwọ-osi fa mọ'ra, nṣe ni a wò fẹ: bi a darukọ irufẹ Lọya bẹ, awọn kan le sọ po ṣiọ, Ọta Ilu ni oniyẹn: Ẹnyin ara, ọjọ melo la o ṣeyi gba? "Ọta Ilu leyi kọ," "Ọta Ilu ni tọhun kọ" kẹrẹkẹrẹ bẹ a nle pupọ ninu awọn atata enia danu kuro lara wa, a ni a nṣe ohun kan gunmọ.

Igi yi nṣẹfin, Yẹ ẹ pa,
Igi tọhun nṣẹfin, Yẹ ẹ pa,

Nigbati a ba nyẹ gbogbo igi pa bayi ina ko ni ku ninu adiro ndan?

Aniyan wa ni pe ki iṣipaya diẹ yi ma ṣai ye olukuluku wa ti o jẹ Alakara ti ko fẹ k'ẹnikeji k'o din.

TANI JỌ INỌKI JU NINU OYINBO ATI ENIA DUDU?

[*Lati ọwọ* ATARI-AJANAKU.]

Si Oni 'we-irohin *EKO AKETE.*

Mo bẹrẹ f'oji,

Ko nṣe ifẹ inu wa rara, a ko si fẹ lati bu ẹnikẹni, ibaṣe Oyinbo tabi Enia Dudu, nipasẹ ibere wa yi; bere-bere ko nṣi bere! Nitorina, ti a ba ṣeṣi sọ ohunkohun ti o fi ara jọ ebu, a fẹ ki ẹ mọ wipe jijọ ni o jọ ọ, on kọ: ṣugbọn ti ẹnikeji ninu ọrọ wa na ba si jọ ebu ni ajọbu, gẹgẹ bi wundia ti ko ni ọmu ti nfi aiya jọ baba rẹ ni ajọbu, ki ẹ mọ nigbana wipe, ẹru kan ni o nmu ni bu igba ẹru!

Ko dede ti a fi bere wipe, tani ẹniti o jọ Inọki ju ninu Oyinbo ati Enia Dudu, nitoripe awọn Oyinbo miran fẹran lati ma pe Enia Dudu ni *Monkey*, *Ape*, Ọbọ, Inọki ati oniruru orukọ ẹranko miran bawọnni.

Ọlọla Hugh Clifford wọ ilẹ yi gẹgẹ bi Gomina ni ọdun kẹfa ọhun; nigbati o si npada lọ si ilu rẹ ni oṣu keji ti o kọja, ko ṣeṣi ranṣẹ sọ fun ẹnikẹni ninu awọn Oloye Onifila-funfun wipe, on nlọ; ṣugbọn, nigbati o ku ola ki o ko si Ọkọ, Ọgagun Birrel Gray Aṣoju sọ fun awọn Oloye wipe, Gomina nlọ, nitorina ki nwọn wa sin i de Ebute. Awọn Oloye ro ọrọ na siwa-sẹhin, nwọn ranti ore ti Ọlọla Hugh Clifford ṣe fun ilu, nwọn tun ranti ibi nla ti o ṣe fun ilu nipasẹ ọrọ Eleko, nwọn gbe mejeji sori iwọn; nigbati nwọn si ri wipe ibi ti o ṣe tẹ iwọn ju ire ti o ṣe lọ loju wọn, nigbati Gomina pẹlu Aṣoju nreti wọn ni Ebute, awọn Oloye nmu faji orun ọsan lori Ibusun wọn. Aṣoju nreti, Gomina nreti; iyoku di iregbe, Ọkọ fẹrẹ fi Gomina silẹ lọ, nibiti o gbe nreti wipe awọn Oloye nbọ wa sin on.

Ninu Iwe-irohin *West Africa* ti Ilu Oyinbo, ti *June 27, 1925*, ti o ba Ọkọ ti o kọja de, Oyinbo kan kọ iwe sibẹ bayi wipe:—

"Personally, although I, like the Lagos Chiefs, disagree with Sir Hugh Clifford's policy as to the Eleko, I should emphatically, had I been in their place, have joined the crowds paying respect to Sir Hugh, as an act of courtesy to the King's representative and also because I should have reflected that though the Eleko policy might have been mistaken, Sir Hugh's service as a whole, particularly his assertion of the land rights of the African Races, was so magnificent as to earn public gratitude deep and sincere."

Itumọ eyi ni wipe, "Pẹlu bi ọrọ on ati awọn Oloye Onifila-funfun ti ṣ'ọkan to ni, wipe Gomina ṣe aidara fun Eleko, sibẹsibẹ, ti on ba wa ni ipo awọn Oloye, on iba ba ọpọ enia lọ ṣe aṣeyẹ fun Ọlọla Hugh Clifford gẹgẹ bi Aṣoju Ọba *King*, on iba si tu ara on ninu pe, ki a tilẹ wipe Gomina ṣe aṣiṣe lori ọrọ Eleko, gbogbo iṣẹ rẹ yoku larin wa, papa ọrọ ẹnu rẹ ti o fi ja fun ilẹ awa Enia Dudu, to ki gbogbo ilu mọ wipe ore nla ni o ṣe fun wa."

Iba ọrọ yi nikan kọ ni Oyinbo na sọ, a nbọ wa sọ diẹ si i ninu iyoku; ṣugbọn ki a to ṣe bẹ, a fẹ lati kọkọ fọ eyi si wẹwẹ nọ.

A dupẹ wipe Oyinbo yi, alawọ funfun bi Kilifọdi papa, gba wipe Kilifọdi ṣe aidara fun Eleko, eyini ni wipe o fi ipo rẹ gẹgẹ bi Gomina tabi Aṣoju Ọba jẹ Eleko niya l'ainidi. Ti o ba ṣe wipe Gomina lo de fila fun awọn Onifila-funfun, ti o si fi Eleko ṣe Olori wọn, boya, iyakiya ti o wu ki Gomina tun le pada fi jẹ Eleko lẹhinna, awọn Oloye le ṣ'aibikita; ṣugbọn Eleko lo de fila fun awọn Oloye, Eleko si ni Olori gbogbo awọn Oloye: nitorina, bi ẹnikẹni ba fi iya jẹ Eleko olori wọn l'ainidi, ipo wọn ni lati gbe'ja rẹ, iyẹn ti nwọn ba le mu ẹniti o fi iya na jẹ ẹ, bi bẹkọ, nwọn a fi oluwarẹ fun Ọlọrun, gẹgẹ bi gbogbo ilu ati awọn Ijoye ti fi Kilifọdi fun Ọlọrun, nipasẹ ọrọ Eleko. Ẹniti a ko ba sa le mu, Ọlọrun ni a nfi i le lọwọ!

Ṣugbọn lati fi inu didun ṣe aṣeyẹ nla fun ẹniti o mọmọ ta abuku fun ni, lati fi ayọ ṣe aṣeyẹ fun ẹniti o mọmọ jẹ ni n'iya, kuro ni iṣẹ ti ọmọ Anọbi Adamọ le ṣe ni kankanṣi; boya Mọleka isisiyi le ṣe e, awa ko mọ. Ṣugbọn nigbati Farao Ọba Egypt, ẹniti awọn Musulumi npe ni Firiaọna Ọba Misra, nfi iya jẹ awọn ọmọ Israel ni ọjọ kini, (nigbati Anọbi Isa tabi Jesu Kristi papa koi ti de aiye) ọkan ninu awọn Mọleka lailai kọ lo ha pa gbogbo akọbi ọmọ awọn ara Egypt run, lati gbẹsan iya ti nwọn fi jẹ awọn ọmọ Israel ti o wa ni Oko-ẹru lọdọ wọn? Bi ẹnikẹni ba ta abuku kan fun Biṣọpu papa nisisiyi, ti ko mọ ọ ta, ojonto ni Biṣọpu na yio gbe oluwarẹ de Kotu: ẹniti o ba si wipe igbagbọ on gbona to ti Biṣọpu, ki o n'ọwọ soke k'a wo o.

Iregbe lasan ni gbogbo iwọnyi; pataki ọrọ ti wa nibẹ ni wipe, nigbati Ọlọla Hugh Clifford fi ipo rẹ gẹgẹ bi Aṣoju Ọba jẹ Eleko ni'ya bayi, ti o

si fi agbara "mo ju ẹ lọ" ṣi Ade kuro lori rẹ, o ha yẹ, tabi ko yẹ ki awọn Onifila-funfun ti Eleko da ni ọla lọ ṣe aṣeyẹ nla fun ẹniti o sọ Eleko di ẹlẹha ọsan gangan bayi, nigbati alakowaba to ko ba Eleko na nlọ kuro larin wa patapata? Ẹniti o ba fẹ, ki o dahun wipe o yẹ, ẹniti o ba si fẹ ki o wipe ko yẹ; Kilifọdi ti lọ, o ti lọ na, awọn Onifila-funfun ko si sin i.

Nipasẹ ọrọ ilẹ wa ti Kilifọdi fi ẹnu ja fun, otitọ ni; ṣugbọn tal'o fẹ fi ojukokoro ra gbogbo ilẹ wa bikoṣe Oyinbo ẹgbẹ rẹ, Ologbe Lord Leverhulme? Ilẹ Apapa ti Ijọba papa gba lọwọ Oloye Oluwa lati ọdunmọdun yi nkọ? Ijọba ha ti san Kọbọ kan ṣoṣo pere fun u titi di oni-oloni? Ilẹ ti Ijọba gba lọwọ awọn ara Yaba nkọ, elo ni Ijọba ti san fun ẹnikẹni ninu awọn onilẹ na? Ibaṣe wipe Lord Leverhulme ni o ra ilẹ Apapa lọwọ Oloye Oluwa lati ọdunmọdun yi wa ni, dajudaju, iba ti san owo rẹ fun u tipẹtipẹ.

A ko fẹ Oyinbo ti yio ra gbogbo ilẹ wa tan, ti yio si sọ wa di lebira gẹgẹ bi nwọn ti ṣe awọn ara *South Africa;* bẹni a ko si fẹ ki Ijọba fi ara rẹ j'oye k'a ri k'a ra, k'a ra k'a ma san, k'a bere ko d'ija, k'a la wọn mọlẹ lẹmeji ni ilẹ yi, lẹkan ni Ilu Oyinbo, sibẹsibẹ ki a ma ri owo ilẹ ti nwọn ra lọwọ wa gba lọwọ wọn. Kilifọdi ti o nja fun ilẹ wa yi ha le wipe on ko mọ pe Ijọba koi san owo ilẹ Apapa fun Oloye Oluwa titi di oni, iranlọwọ wo ni o ṣe fun u?

Lẹhin ti Kilifọdi lọ tan wayi o, ni Ọgagun Birrel Gray joko si ile rẹ, bi igbati Ọga awọn Ṣọja joko si Bareke, o si ranṣẹ pe awọn Oloye lati wa idi ohun ti ko jẹ ki nwọn wa sin Gomina de Ebute, a si ri irohin alafojuri ka ninu Iwe-irohin Jakisini wipe Aṣoju bu wọn pupọ, Aṣoju papa ko si ti ja irohin na ni koro titi di oni-oloni. Nipa ọrọ yi, ẹ gbọ bi Iwe-irohin *West Africa* ti Ilu Oyinbo ti a sọrọ rẹ lẹkan ti tun wi, O ni:—

"I am bewildered on reading in the *Lagos Weekly Record* of May 23rd what purports to be an eye witness's account of an interview between a responsible political officer and the white cap Chiefs of Lagos. I begin by dwelling upon three vital points; first that the native races of Nigeria were entirely loyal during the Great War, in which also they rendered gallant personal service and contributed liberally in money and kind; second, that they gave to the Prince a reception to the enthusiastic loyalty of which H.R.H. bore warm testimony; third, that it is a cardinal principle of policy for local governments to cultivate the good-will and support of the Chiefs, upon whom they largely rely x x x x x The report asserts that the Chiefs were summoned to the presence of the Political Officer x x x x x but the main point is that, over and over again the Chiefs were rated by the officer and called "fools," stupid fools, old fools, monkey, bushmen, idiots and liars," and told not to come again to him until they had apologized."

"What was their offence? They were asked why had not taken part in the farewell proceedings in honour of the departing Governor. This suggests that in the officer's view Chiefs (and, obviously, even more so the ordinary public) must extend loyalty, or courtesy to the Governor personally and individually. This would be starling doctrine, I imagine, to most people in Great Britain. The Chiefs, it is well known, differed from the Governor on a matter of policy, affecting the Eleko. They therefore absented themselves from the farewell proceedings. Was this unlawful? If so, it should be so stated, by Ordinance. If not, it is preposterous for any Political Officer to address censure to any African who exercised his right of keeping apart from any public ceremonial, in honour of the Governor or any other public servant. x x x The point is whether it is the *civil duty* of Chiefs in Lagos who are British subjects to take part in ceremonial in honour of Governors and whether, if they refuse so to take part, they render themselves liable to abusive censure. If they commit an offence in so acting their punishment should not stop at abusive censure. Clearly they should be prosecuted criminally. And the population in general should be warned that not to attend the departure of Governors lays them open to prosecution. The point should be decided, one way or the other. I hope in justice to all concerned, the Political Officer not least, this incident will be inquired into.

Itumọ eyi ni ṣoki ni pe ẹnu ya on pupọ lati ri irohin Alafojuri ka ninu iwe irohin Rẹkọdi, pe Oyinbo Aṣelu kan bu awọn Oloye ni ọbọ, aṣiwere, enia lasan ati oniruru ebu miran nitoripe wọn ko sin Gomina de Ebute. O ni agbọjugbanu ni ẹnikẹni yio gbọ irohin yi ni Ilu Oyinbo, nitoripe ko si ofin kan to wipe bi Gomina ba fẹ lọ, gbogbo enia lo ni lati sin i, ti o ba si wa, ki awọn ẹlẹgiri to wa l' Eko sọ fun wọn, ki nwọn si ba awọn Oloye ro'jọ, ki nwọn si kilọ fun gbogbo Ilu pe, nijọkijọ ti Gomina ba nlọ s'ilu rẹ, ẹnikẹni ti ko ba sin i, lu ofin Ijọba. Oyinbo na tun kan sara si ifẹ ti ilu wa ni fun Ijọba Gẹsi, fun wahala wa lakoko ogun nigbati a na'wo nọ'ra, fun iyẹsi ti a ṣe fun Arẹmọ Ọba, ati pe Ijọba ni lati ma wa oju rere awọn Oloye wa, nitoripe awọn ni Ijọba f'ẹhinti. Bi ọrọ ti ri ni yi o, aladugbo; nitorina bi Ijọba ba fẹ, nwọn le kọ ile kun ile ọgba ẹwọn, nibiti nwọn ma fi gbogbo ẹnikẹni ti ko ba sin Gomina ki Gomina d'ebute nigbati o ba nlọ si bi ẹwọn ọdun mẹdogbọn ni, bi nwọn si ma kuku ma yẹgi mọ gbogbo ẹniti ko ba sin Gomina de ebute l'ẹsẹ ni, nigbana ni ao mọ dajudaju pe saki bi aṣa Hausa ati *baba nbature* ni Aṣoju Oyinbo ti a ni l'apa ihahin.

Nipa *Monkey* Ọbọ, Inọki, ti Oyinbo fẹran lati ma pe enia dudu, ẹ gbọ ẹri ti Oyinbo onişowo nla kan jẹ sinu iwe irohin *West Africa* ti Ilu Oyinbo ti *July 4th, 1925.* O ni *But my main purpose in writing is to refer to the use of the word Monkeys which the Political officer, according to the Lagos Record applied to the Chiefs. I recently returned from a business tour of most of the Coast, during which I was shocked to find how generally this term was applied to local Africans by local Europeans; sometimes it was used of them in their absence, sometimes it was used to them in my presence".* Itumọ rẹ ni pe on pataki to mu on kọ iwe yi ni Ọbọ ti Oyinbo Aṣelu pe awọn Oloye gẹgẹ bi Rẹkọdi ti wi. O ni on ṣẹṣẹ de lati ibi ti on lọ yẹ iṣẹ owo wo ni ilu Enia Dudu, enu si ya on pupọ lati gbọ bi awọn Oyinbo ti npe

Enia Dudu ni Ọbọ lẹhin wọn, ati ni oju on papa".

Gbogbo wa la mọ pe Oyinbo pupọ lo fẹran lati ma pe Enia Dudu ni Ọbọ tabi Inọki, nitorina ni a ṣe bere ni ibẹrẹ wosika wa yi pe ta lo jọ Inọki ju ninu Oyinbo ati Enia Dudu, ẹniti o ba si ri Inọki daradara ri, ki yio ṣẹṣẹ ronu kan wo, ki o to sọ pe Oyinbo lo jọ Inọki pupọ ju.

Oju Oyinbo ko tobi pupọ, o ri fintinfintin, o nbẹ yẹri yẹri bi igbati a npe Mammy oniyẹri, bẹ gẹgẹ ni oju Inọki ri.

Irun ori Oyinbo ndide duro nigbati o ba binu, bẹ gẹgẹ ni irun ori Inọki ndide duro pẹlu.

Yẹriyẹri ni awọ ara Inọki ri, bẹ gẹgẹ ni ti Oyinbo ri, ti ko dudu.

Ogẹdẹ, ibẹpe, ati eso igi miran ni Inọki njẹ ju, bẹ gẹge ni Oyinbo fẹran eso igi pẹlu. Bi idi Inọki ti npa, bẹ ni ori ọpọlọpọ Oyinbo npa pẹlu. Bi Inọki ko ti le rọra rin, afi ko ma sare, bẹni Oyinbo ko le rọra rin, afi bi nwọn nbẹ gija-gija, bi igbati awọn ọmọ wa obinrin ṣẹṣẹ de lati ilu Oyinbo. Bi Inọki ti fẹran lati ma fi ọwọ bọju, bẹni Oyinbo fẹran lati ma fi ọwọ boju laiwẹ rara fun iwọn ọsẹ kan tabi jubẹ lọ, ti nwọn a si ma run bi ogiri Ijẹbu nigbati nwọn ba nlagun. Bi Inọki ti fẹran lati ma gbe ori oke, bẹ gẹgẹ ni Oyinbo fẹran lati ma gbe ori oke pẹtẹsi.

Bi Oyinbo ko ti fẹ ki ẹlomiran ni ohun ti awọn Oyinbo papa ko ba ni, bẹ gẹgẹ ni Inọki ko fẹ lati ri enia onika marun *(five fingers)* ninu igbo.

Bi Inọki ti fẹran lati ma ṣe fari, to si ro pe on lo "bẹta" ju gbogbo ẹranko igbẹ yoku lọ, bẹ gẹgẹ ni Oyinbo fẹran fari, to si ro pe on lo "bẹta" ju gbogbo Enia Dudu aiye lọ. Bi Inọki ti ni ihalẹ ati iwa irẹjẹ, bẹ gẹgẹ ni Oyinbo ni ihalẹ ati ọgbọn irẹjẹ lọwọ.

Ẹniti ọwọ rẹ ba le tẹ Inọki ni ọjọ kan, ki o di kọla fun u pẹlu tai (*tie*) ki o w'ẹwu fun u, ki o si ranṣẹ si onifọto kan lati wa ya fọto Inọki na, lẹhinna, ki o wa wo bi iyatọ kan ba wa lara Inọki pẹlu Oyinbo.

Ṣugbọn eyi to ya wa l'ẹnu ju ni pe awa Enia Dudu to mọ pe Oyinbo jọ Inọki ni ajọbu bayi, ti o si ti ka iwe Oyinbo kan ti orukọ rẹ njẹ *Darwin*, ẹniti o wipe Inọki ni baba nla Oyinbo, awa ko pe nwọn ni Inọki, tabi *Monkey*, ṣugbọn awa Enia Dadu ti Ọlọrun da ni aworan ara Rẹ papa, ni Oyinbo npe ni Inoki, ni Oyinbo npe ni *Monkey*, ni Oyinbo npe ni Ọbọ. Ẹ r'aiye tabi ẹ ko r,aiye lode, labilabi kori ẹ o r'aiye lode ?

Emi ni ti nyin nitotọ,
ATARI AJANAKU.

THE EDITOR'S OBSERVATORY.

There is no death
What seems so is Transition
This life of mortal breath
Is but the journey to the land Elysian
Whose portals we call death.

So says the poet Longfellow on his animadversion on the mystery of Death and the above lines are applicable to Father Jackson, the Founder and Editor of the *Lagos Weekly Record*, who exchanged time for immortality this date, ten years *i.e.* 1st August, 1915 at his residence Samadu Quarters, Force Road, Lagos.

" He is not dead, whose glorious soul
Lifts thine on high,
To live in the hearts of those
We leave behind,
Is not to die ' *R.I.P.*

Welcome, Wee Stranger.

Our congratulations to Mr. and Mrs. Adebayo Omololu of Bamgbose Street, Lagos, on the arrival of a son, on Monday last the 27th instant : we are glad to state that both mother and babe are doing well.

Lagos Scouts, Awake!

The ceremony in connexion with the investiture of the 6th and 8th Lagos Troops is fixed for Monday next (Bank Holiday) at King's College Grounds at 5 p.m., His Excellency the Officer Administering the Government will honour the function with his present.

SPECIAL TO *EKO AKETE*

YORUBA VERSION

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John Payne Jackson.

1. JOHN PAYNE JACKSON. Aṣoju *Reuter* ni ilẹ yi ati ẹniti o da *The Lagos Weekly Record* silẹ, jẹ ẹni ọdun mẹtadiladọrin o le oṣu merin, nigbati o ku ni owurọ Ọjọ Isimi, ni ọjọ kini oṣu *August 1915*, lẹhin aisan ti nlọ ti mbọ fun ọdun mẹta— eyiti o kọlu u, lẹhin abo rẹ lati Ilu Oke, nibiti o gbe ti lọ fun awọn Ẹgbẹ Ilu (*People's Union*) lati la alaye fun awọn enia nipa ọran ilẹ, *The Land Tenure Question* ti o nja nilẹ nigbana.

A bi i ni *Cape Palmas* ni ọjọ 25 oṣu *March* ọdun 1848; Baba rẹ ni Alufa ati Ọlọla Thomas John Jackson, ti o fi ilu rẹ ni *Maryland* ni *United States America* silẹ wa si *Liberia* niwọn ọdun 1834, ti o si ni okiki pupọ bi ẹniti o ni ọpọlọ, ti a si ro pe awọn ti o le ba a duro bi ẹgbẹ nipa imọ ati ẹkọ ko to nkan ni gbogbo ilu *Maryland* ni *Liberia*. O ni ipo pupọ ni ilu bi Lọya, Adajọ ati Igbakeji Olori awọn ti a npe ni *American Colonization Society*; nikẹhin li o si wa di oniwasu ati oniṣẹ Ọlọrun ti Ijọ Wesley. O ku ni ọdun 1852, nigbati John Jackson ko ju ọmọ ọdun mẹrin lọ. Aya rẹ, ti o fi silẹ bi opó—Anne Elizabeth

Jackson—iya John ; şe ọdun mẹjọ lẹhin rẹ. O ku ni ọdun 1860, o si fi ọmọ meji silẹ, bi orukan, John ati ẹgbọn rẹ Mrs. E. A. E. Wheaton.

Ko si tabitabi rara ninu rẹ pe John Jackson jogun imọ ati ọpọlọ eyiti baba rẹ ni. Ni Ile ẹkọ ti a npe ni *Training Institute* ni *Cape Palmas* ni a gbe ko ọ ni ẹkọ ni kekere, labẹ Bişopu Payne, ijimi nla miran ninu ẹkọ, ni ẹniti o ti *United States* wa si *Liberia*, şugbọn ti o si pada lọ ku ni *America*. Nibiti a gbe nkọ awọn ọdọmọde ni ẹkọ işẹ ọwọ (*Technical Training*) ni Ile Ẹkọ yi ni a kọ John ni işẹ iwe titẹ, eyiti o si wa di işẹ ọjọ aiye rẹ titi o fi ku.

Bayi ni Ọgbẹni nla yi bẹrẹ igbe aiye rẹ, titi o fi di ọkunrin, ti awọn iwa iwọnyi si farahan ninu rẹ, bi ẹniti o ni lakaye to fun ara rẹ lati le da nkan şe, ti o si le wo nkan finifini, ki o si pinnu pe şişe ni, ẹniti ki mira nipokipo ti o wa ki o wu ayida aiye gbe e si.

2. Ero ati wa şişẹ li ẹsẹ okun wa si ọkan rẹ, li akoko igbati awọn enia gbogbo nro pe ẹsẹ okun li a gbe nri owó ka. O ba ọkọ wa si Ankara, nibiti o şamodi ti iba pa a, bikoşe itọju awọn ẹbi Dodoo ti o wa nibẹ. O gbe Ankara fun igba diẹ, lẹhinna o wa si Eko. O koja ni ilu wọnyi—*Whydah, Popo, Agwheh, &c.* Lẹhinna, ni iwọn ọdun marunlelọgota ohun, o gba ti ọna Ajaşẹ wa si Eko, pẹlu Olõgbe Ọgbẹni Macauley, baba Ọlọla Kitoyi Ajasa.

3. John Jackson ati ẹbi awọn Macauley faramọra pupọ, nigbati o şẹşẹ de Eko, ifaramọra yi ko si tu titi ọjọ iku rẹ.

Ni adọta ọdun sẹhin, on ati Ọgbẹni G. A. Williams oniwe irohin *Lagos Standard* şişẹ labẹ Ọgbẹni J. S. Leigh ti *Broad Street*, Ọga awọn Onişowo nigbana, ti Odo Ọya. Ni ọdun 1884, nwọn fi işẹ rẹ silẹ, John Jackson bẹrẹ si şòwo fun ara rẹ, ni *Brass River* ati ni Marina li Eko lẹhinna ni ibiti ile awọn Onişowo Messrs. Pickering and Berthoud ti wa.

Lẹhin eyi, o bẹrẹ si şowo ni idọhọ ni Ẹlẹgbata pẹlu Ologbe Ọgbẹni J. A. Savage ati Ọgbẹni Obadiah Johnson ti Oke Olowogbowo. Ilawọ rẹ ati inurere pe o tọ ki on şe si gbogbo enia bi ọmọluwabi, titi oluwarẹ yio fihan pe on ko yẹ li ẹniti a pe ni ọmọluwabi jẹki o şifọ nidi owo pupo. Ni ọdun 1890, ni o bẹrẹ işẹ iwe irohin ni sişe, orukọ iwe-irohin rẹ nigbana ni *Lagos Weekly Times*, ti o wa di *Lagos Weekly Record*, Ọga gbogbo iwe irohin ni gbogbo Nigeria nisisiyi. Ni Bishop Street, nibiti ile ọja Paterson Zochonis wa nisisiyi, ni o kọ bẹrẹsi tẹ ẹ.

Ero itẹwe ti Ọgbẹni Owen Macauley, ẹniti o ti nşe iwe irohin *Eagle* ri, ni o kọ *'rẹnti* lati lo. Lẹhina, o tun wa lo ti Ọgbẹni J. B. Benjamin, ẹniti o ti nşe Oniwe Irohin *Lagos Observer* ri. Ni ọdun 1892, nipa iranlọwọ ti awọn ọrẹ rẹ şe fun u, o ra ẹrọ itẹwe tirẹ fun ara rẹ, o si ko wa si Breadfruit Street ni ile ti o dojukọ Ile Ẹkọ Breadfruit, nibiti Ọgbẹni Napoleon Rey Coulter nta ọja ri

4. Ko si tabitabi ninu rẹ pe lati ọdun 1892 ni *Lagos Weekly Record* ti di aşaju fun gbogbo Iwe-irohin Eko. Ohun ti o si tun fun u ni asiki nigbana ni Ogun Ijẹbu lọdun na ; nitori Ọgbẹni John Jackson ba ogun yi lọ si Ijẹbu, Ọgagun Colonel F. C. Scott ati awọn Oloye ti o wa labẹ rẹ fi inu tan a, Iwe-irohin ogun na ti o si kọ nigbana, eyiti pupọ ninu rẹ wa ninu iwe Itan Eko (*History of Lagos*) ti Ọgbẹni J. B. Lọşi şe, ni eyiti atirandiran ti mbọ yio jẹ logun. O le ya ọpọlọpọ lẹnu lati ka pe Ọgbẹni John Jackson ni ko jẹki ogun yi fi agba fọ Ijẹbu Ode tutu ni si na, nitori on li o kọ ri asia funfun ti awọn ogun Ijẹbu ta pe nwọn tuba, ti o si sọ fun Ọgagun Colonel Scott, ki o to tete yara da awọn Ṣọja rẹ lẹkun ati ma "danasungbo" ati nigbati nwọn doju ibọn kọ Ijẹbu Ode tara, lẹhin ti awọn Ijẹbu ti fi ẹhin silẹ ni odo Magbọn. Nipa lakaye ati ọgbọn inu rẹ nipa ọran ilu, ni o fi di ẹniti Gomina Gilbert Thomas Carter, ẹniti asiki rẹ ju ti gbogbo Gomina lọ (lẹhin ti "Goloba") nbu ọla ati iyi fun. Nwọn si şọrẹ fun ọpọlọpọ ọdun lẹhin ti a yan Gomina yi si ilu *West Indies*. Ni ipari ọdun 1893 ni ogun Franse lọ fọ ilu Dahọmi. Balogun Dodds ni Ọgagun ogun awọn Franse. Gbehanzi Ahinhinjere ni alagbara Ọba awọn Dahọmi nigbana. Ọgbẹni Jackson ni Ọba yi fi ọran rẹ le lọwọ lati fi han gbogbo aiye. Lẹhin ti o ti fi ọran rẹ han aiye tan, ọgbẹni Jackson pẹlu *Tesse* ọmọ Ọba ati awọn ọmọ ọba Dahomi iyoku wọkọ lọ si ilu Franse ni ọdun 1894. Akoko ti nwọn fi ba ẹniti işe olori Ijọba Franse sọrọ, ati akoko ti nwọn gbe ni Paris ilu ti o dara julọ ni gbogbo ilẹ Europe —ko pẹ rara. Ọgbẹni Jackson iba jagunmolu patapata nidi ọran na? Nitoripe, Ijọba Franse dawọ biba Gbehanzin jagun duro fun igba diẹ, Şugbọn iwe ti ọrẹ rẹ oyinbo kan kọ lati fihan pe ọrọ Ọba Gbehanzin ki işe otọ, ati pe jamba ni o fẹ ta fun Ijọba Franse mu ki Ijọba ma tẹle adehun ti nwọn ba Ọgbẹni Jackson şe. Nwọn ranşẹ si Dodds Ọgagun wọn, ki o bẹrẹ ija. Gbehanzin duro bi ọkunrin, o ja, titi awọn Ijoye ati awọn Ọgagun rẹ gbogbo fi fi ẹhin silẹ, ti a wa on papa lọ si Martinque nibiti o gbe ku si. Gbogbo iwọnyi li o mbẹ ninu itan *French Colonial History*.

5. Lati ọdun 1894 titi de ibẹrẹ ọdun 1913, nigbati ara rẹ ko ya gere tobẹ mọ, a le sọ pe lara ọgbẹni yi ni okun itan ilu gbogbo ti o wa ni Ilẹ Oke we mọ ; o si jẹ ohun ti o şoro pupọ lati tu wọn kuro lara rẹ, on ati işẹ rẹ ti so pọmọ ara wọn jubẹlọ. Ibikibi ti o wu ki a yisi li a o ri ọgbẹni wa ti o farahan, ni ile nitosi, ati li ọna jijin rere pẹlu. Nigbamiran a ma fi amọran iyebiye fun Ijọba, nigbamiran ẹwẹ a si ma kigbe soke liaifoya, nigbati Ijọba ba nya kuro lọna otitọ ati ododo ni gba gbogbo li o nja fun awọn Ijoye pe ki a le fi ọwọ ipo wọn fun wọn ati pe ki gbogbo ilu wa le

ṣe ara wọn li ọkanṣoṣo. Igbagbogbo ni ima yọ sode lati gbeja awọn enia ninu ẹtọ ati omnira ti iṣe ti wọn. Eyi si mu ki o farahan kedere bi ẹni nla ti ko wa ire ati ogo ara rẹ, bikoṣe ti awọn enia rẹ, ti o nja fun.

A ko le sọ ju orefe lọ nipa iwa ati iṣẹ nla ti Ọgbẹni nla yi ṣe ninu afo kekere ti a fifun wa ninu Iwe Irohin yi lọ. Ṣugbọn iba ti ao sọ na yio jẹ ki ibuso patiki ninu irinajo aiye Ọgbẹni wa gbogbo enia lo mọ pe, nipa rẹ, gẹgẹbi oju *Reuter* ni ilẹ yi, ati nipa lakaye rẹ ninu ọran ilu, ti Ijọba Gẹsi fi gba *Nikko*, ti a ko fi jẹki awọn *Fra* Ijọba *Frause* le ta asia wọn si i.

Lẹhin na, nipa ifarabalẹ li o fi yi Gomina Macalum lọkan pada, li akoko ti nkan daru, nigbati pipejọ ti awọn Imale pẹjọ ni ọdun (*Race Course*) nigbana o dabi ẹnipe Ilu Eko fẹ jagun li oju Gomina, Ọgbẹni Jackson la a ye pe ko si ewu. Bẹni ni akoko iyọnu Owo Bode ni Abẹokuta. On nikanṣoṣo li o duro ti Gomina Macgregor nigbana, nigbati gbogbo awọn Oyinbo Oniṣowo ti Eko dide si i, ti nwọn ko polowo ọja wọn ninu Iwe Irohin rẹ mọ. Eyi mu adanu owo pupọ wa ba a. Ṣugbọn sibẹ, o duro ti i, titi o fi ṣẹgun. Bẹni o tun dojuko Gomina na papa, ti akoko, ti a ṣe awọn ofin *Native Councils Ordinance* ati *Forests Ordinance*. O sọ gbangba laibẹru pe Ijọba Gẹsi ko ni ẹtọ lati ṣe ofin lori igbo wọnyi. Awọn amofin Ọba ni ilu Oyinbo papa si gbe e lẹsẹ pe otitọ li o sọ. Ọgbẹni Chamberlain (Akọwe Ijọba Gẹsi) nigbana kọwe ranṣẹ pe bi awọn enia ba gba ofin wọnyi, gẹgẹ. Ṣugbọn bi nwọn ko ba gba, okunbọtọ ni. Ki a ma fi agbara mu wọn. Iyọnu sa na pọ tobẹ, ti o fi fẹrẹ ba iṣẹ Gomina Macgregor jẹ, ti o si fẹrẹ mu Ọgbẹni wa kọlu Ijọba. Ṣugbọn edekoyede ti eyi da silẹ ko pẹ ki o to tan, nitoripe lẹhin ti Gomina yi lọ si *New foundland* lati ṣe Gomina ibẹ, on pẹlu Ọgbẹni wa tun nkọwe si ara wọn nidi ọran na, si sọ pe, bi o ba ṣepe on ti fiyesi gbogbo ọrọ ti Ọgbẹni Jackson nsọ nidi ọran yi, aṣiṣe on nidi rẹ ki ba ti to nkan.

A ki yio sọrọ pupọ nipa ohun ti o ṣe nipa ọran Ọwa Ọba Ilẹṣa, awọn ara Ekiti, Awujalẹ Ọba Ijẹbu Ode ati Balogun Kuku, Sunmọnu Ewumi, Ipayẹ, Balogun Apampa ni Ibadan ati ohun miran pupọ, ti o le mu ori wu enia ninu itan ẹni nla. Ṣugbọn a le mẹnukan ti ofin *Criminal Code*, eyiti o sakun nipa rẹ, pe ki o ma le jẹ eyiti yio ninilara ju.

On nikan ni ẹniti o duro gangan, ni akoko iyonu ti ilẹ Agọ Hausa, pe ki Ijọba ma le le awọn Hausa kuro nibẹ nigbana. O tẹnumọ ọ nigbana pe bi a ba jẹki eyi di gbigba, bi a ti ṣe oni li a o ṣe ọla: bẹni Ijọba yio ma gba ilẹ bi o ti wu wọn.

Bẹni, ni akoko iyọnu ti ilẹ Ijẹbu (*Jẹbu Expedition*) eyiti iyọnu na ka gbogbo ilẹ Ijẹbu nigbana, eyiti iba si mu ogun ekeji wa, Ọgbọn ati lakaye rẹ li o si lo, ti ko jẹki eyi le ri bẹ, nipa kikọwẹ ẹbẹ (*petitions*) tabi lọna miran.

Ọmọ rẹ, Oniwe Irohin *Eko Ọsọsọ* (*Present Editor of the Lagos Weekly Record*) nisisiyi li o si ṣayan lati yọri ọrọ na, nigbati o ko awọn Aṣoju ọna Ijẹbu yi lọ si ilu Gẹsi, niwaju Lord Elgin, Akọwe Ijọba nigbana ni ọdun 1907.

Iṣẹ nla ti o ṣe kẹhin nipa ti ọran ilẹ—*The Lands Tenure Question.* Irin-ajo ti o ṣe lọ si Ilu Oke, nigbati awọn Ẹgbẹ Ilu (*The People's Union*) bẹ ẹ lati lọ fun nwọn. Ibẹ li o si ti gbe aisan bọ, eyiti o sọ ẹgbẹ ọtun rẹ di riro. Irohin irin-ajo na ati iṣẹ ti o ṣe nigbana ni a le ri ka ninu iwe-irohin *Weekly Record* ati iwe kekere ti Egbẹ Ilu (*People's Union*) ṣe lati fi irohin na.

Bayi ni Ọgbẹni nla yi ri, ati iru iṣẹ rere wọnyi li o si ṣe ni sa rẹ. Iku rẹ si dabi igbati a yọ okuta igun ile kuro lara ile.

6. Ni gbogbo ọdun mọkanlelogun ti o fi ṣe oniwe-irohin *Record*, ọgbọn agbeka nikan ati oye ati imọ ti o ni farahan gidigidi nipa pe ẹmeji pere li o lu okun ẹjọ nipa iwe-irohin kikọ na. Ni ti ẹkini, o jare ẹniti o pẹjọ ti o si sanwo; ẹkeji botilẹjẹpe on iba jare, o su gbogbo enia, nigbati a a da a lẹbi.

Nigbati ọmọ rẹ, ti o jẹ igbakeji rẹ nidi iṣẹ yi lọ si ọna oju irin (*Northern Provinces*) ni ọdun 1913, itọju iwe-irohin yi bọ si ọwọ awọn ẹlomiran, ọran ẹjọ ti iwe-irohin na si da to ilọpo mẹta ti gbogbo ọdun mọkanlelogun yi.

7. Ko pẹ igbakeji oniwe-irohin na pada de ni ọdun 1914, o si gba itọju rẹ si ọwọ ara rẹ, lati ibẹrẹ oṣu *May* ọdun na lọ.

Olori aniyan ọkan Ọgbẹni nla yi ni pe ki iṣẹ ile nla ti o ti mọ yi le fi ẹsẹ mulẹ ki o le bi irin ti ko le ṣẹ, ki igba ma si le ṣe e ni nkan. Gbogbo enia li o si ri bi idunnu rẹ ti pọ to, pe iṣẹ yi, on le fi le ọmọ on papa lọwọ. Eyi li o jẹ itunu nla fun ni ni akoko titan rẹ, ti o si jẹki o le mu kanlẹ pẹlu itẹlọrun pe o ṣe gẹ.

8. Ko si irohin igba aiye Ọgbẹni yi ti o le sọ ni kikun lai darukọ rẹ pẹlu Ọgbẹni nla miran ni Dr. Edward Wilmot Blyden L.L.D. ijimi nla, ti ko lẹgbẹ ninu ẹkọ Ọgbẹni si sapa pupọ lori igba aiye Ọgbẹni Jackson pupọ. On li o jẹki ero rẹ nipa ẹkọ ati ogbọn awọn Oyinbo ti a nkọ yi pada pe afi bi a ba le mu ki o ba iṣe ati aṣa ti wa dọgba (*adaptation*), ko le ni anfani daindain fun wa. Nitorina ni o ṣe nke tantan bi *alore*, nigba aiye rẹ pe ki ẹkọ ati aṣa awọn Oyinbo maṣe fọ wa loju, lati ma le riran, ṣugbọn ki a pada si aṣa awọn baba nla wa; tabi ti ede miran, "*ki a ṣe iṣe Fanti*."

9. Bi baba ninu agbole rẹ, o jẹ oninurere ati onifẹ awọn ọmọ rẹ. Owo nini ko si jẹ ofa daindain. Kaka bẹ, igbagbogbo li o si ntẹnumọ yi pe, awọn ti o lowo ni ẹru nla ti nwọn ni lati gbe, eyini ni—lati fi owo wọn ṣe ore fun enia. Nitorina, on pipa fẹrẹ lawọ ju bi o ti yẹ lọ nipa didu ara ontikalarẹ ni oniruru anfani wọnni, ti iba ni O si gba otitọ ni gbọ pẹlu pe ti gbogbo enia ni aiye iṣẹ, o si yẹ ki a jẹki olukuluku enia ri aye lati

ṣe ohun ti Ọlọrun fẹ ki o wa ṣe lode aiye, on papa si mu otitọ bu ni iwa rẹ, nitoripe ni akoko ti o ri aye lati jẹki iwe-irohin awon ẹlomiran kuta, nipa ẹrọ ti o tobi, ti iba ma lo, ki awọn ti o ku, ma le ri ṣe mọ ko ṣe bẹ, ṣugbon kaka bẹ o fi aye silẹ fun wọn, ki awọn na le ma ri ti wọn ṣe.

10. Nipa ti Isin, olufokansin ni iṣẹ. Ihin Kristi tara li o gbagbọ *gẹgẹbi Jesu papa ti da a silẹ ati iru apẹrẹ rẹ ti o fi lelẹ.* Ẹkọ nipa pe Ọlọrun ni Baba gbogbo enia ati pe gbogbo enia si jẹ arakunrin. Igbagbọ rẹ ni—Igbagbọ ati iṣẹ rere; ati pe ohun ti a npe ni iwarere ni lati ma ṣe rere, ati pe ẹni rere ko le dẹkun ati ma ṣe rere nigbakan. O dabi ẹnipe ki iṣe ofin yi nikan li o ntẹle-pe *Fẹ ẹnikeji rẹ gẹgẹ bi ara rẹ* ṣugbọn on tilẹ *fẹran ẹnikeji rẹ ju ara rẹ lọ,* ohun ti a o tilẹ fi nṣofo leyi pe ko si ẹniti o le wipe on ṣe e ni ibi kan ri, tabi pe on mọmọ ṣe ẹnikẹni ni ibi.

11. Iru ẹni bayi ni Ọgbẹni John Payne Jackson jẹ, ẹniti, a nrohin rẹ yi. Aṣoju ati Baba awọn oniwe-irohin ni gbogbo *Nigeria.* Dajudaju, a le so nipa tirẹ pe *Lotọ ẹni nla kan ṣubu ni Isarẹli* ki Ọlọrun dẹlẹ fun.

THINGS WE WANT TO KNOW.

1. Are women in excess? It is observed very righ ly too, that in every gathering whether religious, social or pol tical assemblage, the attendance of womenfolk is in the average more than the men. Can the Census Officer explain why?

2. East is East, and West is West, what is really the difference between the White and Black men; is it the colour, or the stuff of brains! Can the shades of Shem, Ham, and Japheth explain?

3. An inquisitive father who has twin sons, is very anxious to know who is the natural and legal heir between Kehinde and Taiwo; surely not both?

4. England expects every one to do his duty:—A story is told of an official formerly we are told the Boss of a certain Department who goes round as frequently as he likes on his usual rounds he generally enquires from his subordinates the following questions "Any signalling cough" "Any whispering gossips" Any back answer, to which his subordinates replied—no Sir—everything all right—he retorted, more work, less talk. Is this not commendable?

5. The playing of the Police Band was good, the music was sweet and soft to one's hearing, on enquiry where is Superintendent Bandmaster Field? We are informed, he goes on furlough to England, and yet the field music shews no difference even when Field holds his baton?

6. Is it advisable for Married Couples to stay together with their-in-laws, especially with an uncompromising ill tempered mother-in-law. Will Ladies please say?

7. Are we not in need of Female Doctors in the Hospitals, as well as in the town especially as there is great demands for such services as in confinements of the fair sex. Wewelcome such advent.

8. Seeing is believing; you cannot buy a pig in the bag as the maxim goes; you would prefer to see the articels before purchasing?

9. A man is said to be the Architect of his own fortune, who then is the bricklayer?

10. It is not uncommon to see some blind beggars go about in the night begging alms from door to door. Are they really blind? Can the Police please say.

11. Who is responsible for the spikes on the cement bridges or railings near by Tinubu Square, we hope not the Municipal Department, which is responsible for the up-keep of the Health of the Town—not the cause of creating malady.

12. Why scanty seats are provided without shelter for the public who do business in the new Police Court?

MARY BULL.

TRANSFORMATION.

I can see where others see not,
Through the mist or shady cloud;
I can hear with understanding
Voice of wisdom clear and loud.
I can walk with dauntless courage
Others' feet may shake with fear,
'Tis because in God I'm strengthened,
And I feel His Presence near.

I can wait and not be wearied
Something cheerful can be seen;
While alone, I feel not lonely,
There's a Pilot though unseen.
Day by day my cup o'errunneth
Both with silver and with gold
And my heart is full of gladness,
Every day brings joy untold.

I can drink ne'er to be thirsty
From the all-refreshing stream;
I can bathe in dove and sunshine,
This to others is a dream.
Beauty I behold than ever,
From the mountains, stones and trees,
Rush of winds or storm or tempest
Is a health-restoring breeze.

I can face my problems daily,
Love unbounded is the soil;
Work to me is joy not burden,
'Tis the master's will to toil;
I can hear the spirit singing
In the silence of the night,
Bidding all to join their chorus—
'One is Love and Love is might.'

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AFOLABI JOHNSON.

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"EKO AKETE" LAW REPORT.

[Lati ọwọ ATOLUGBOKUN.]

Suit No. 215/25. (III).

ARTHUR RAYMONDSON DAVIES

versus

EMANUEL ALAO OJO

Ẹlẹri keji—William Davies *Sworn* E.D. & Coy *Motor Driver.* Mo mọ Ọdunlami Lane, mo mọ Ọgbẹni Ojo, mo mọ ile rẹ pẹlu, emi nlọ si Ọdunlami Lane, pẹlu *Motor Car* ti mo nwa, nigbagbogbo mo nlọ si ọdọ ẹgbọn mi obinrin la jẹun, *Motor Car* Ọga mi ni mo nmu lọ sibẹ, lalẹ ni kan ni, ni oṣu *April* mo lọ sibẹ, ti mo ba gbera ni Ebute *Woermann Linie* ma ya ni kọrọ *Club House* lọ si *Broad Street* titi lọ si *Brook Street* si *Campbell Street* wa si Ọdunlami Lane, ni ile ẹgbọn mi obinrin ile na lo gbe ti Ọgbẹni Ojo. *Motor* yi nọmba rẹ 441 o sun mọ ara ogiri, mo ri atupa ti awọn agbe'gbẹ lara rẹ (*Hand lamp*) niwaju *Motor* yi, mo si gba Ọdunlami Lane wa si Ọdunlami *Street* si *Broad Street*, aye to wa nilẹ lati gba kọja o to ogun ọpa (*20 feet*) ọna na gboro, *Ford Car* ni mo nwa.

Ibere Thompson :—Mo nlọ jẹun ni ọsan ati arọ nigba miran pẹlu *Car*, mo si nri pe *Car* wa nibẹ, mi o si ngba Shẹtẹolu *Street* wa si Ọdunlami Lane, o gboro dada bo ba gba bẹ lati Shẹtẹolu, *Car* si wa ni ọwọ ọtun to ba gba Shẹtẹolu ile Ojo ni ọwọ osi, ṣugbọn lati Ọdunlami *Street Car* wa ni ọwọ osi, ile Ojo wa ni ọtun.

Re Examination :—Njẹ bawo lo ti jina to lati Ọdunlami *Street* si ibi ti *Motor* gbe wa.

Court :—Iwọ ko ni ẹtọ lati bere eyi nitori o bere nigbati o fi sinu apoti.

(*You have no right to re examine as to the distance of the Car from Ọdunlami Street to the Car as it does not arise from your Examination-in-Chief.*)

Ẹlẹjọ papa :—Emanuel Alao Ojo—*Sworn living at Ọdunlami Lane, Lagos.* Mo ni *Motor Car L 441 Motor* na si bajẹ o nfẹ titun ṣe, mo ni ile fifi *Motor* si (*Garage*) fun *Motor* mi, mo si ni *Car* kan ninu rẹ to bajẹ, *Motor* kan ni *garage* yi le gba, nigbati *Motor* yi ku mo gbe si ẹnu ọna ile mi, fun titun ṣe, mo si ntan ina si lojojumọ, ni nkan agogo meji arọ, mo gbọ iro lati ode ni ara *Car* mi, iyẹn ni *on the 24th of April 1925*, ọjọ si da ni arọ ọjọ na, ọjọ dada ni, mo ri ẹṣẹ *bicycle* kan loke, mo si ri Arthur Davies nra pala jade labẹ *Car* mi, o si dide o gbe *bicycle* rẹ, mo mọ Davies dada ni arọ ọjọ na, njẹ bawo lo ṣe de bẹ, o ni on ko le sọ, ni ibi ijo ni on ti nbọ, o si bere omi ni ọwọ mi, o bọ oju rẹ, ẹjẹ si npọn bi ma pọn, o dupẹ ni ọwọ mi, o si ba tirẹ lọ, mo ni ilẹ ṣuju, ma lọ sile tara, mi o ni ogun nile to le lo, o si gbe *Bicycle* rẹ o fi ẹsẹ rin pada si Ọdunlami *Street*, ọlọpa kan ko ki lọ fun mi nipa *Motor* yi, nigbati mo lọ jẹ ẹjọ ni Kotu ọlọpa mo mọ pe *Inspector* Davies lo mu mi, mi o sọrọ ni Kotu mo ni mo jẹbi Adajọ ni kin nsan ṣile meji abọ, *Motor* wa nibẹ fun nkan ọsẹ mẹta, *Bicycle*, kẹkẹ *Motor* (*all vehicles*) gbogbo rẹ lo ngba bẹ lai fi ara kan *Motor* mi.

Idahun si Ibere Thompson :—*Carpenter* ni mi lati ilẹ wa, ṣugbọn *Cashier* ni mi ni E. D. & Co, *Motor* yi duro nibẹ fun titun ṣe, awọn to ntun *Motor* ṣe ni Ọdunlami lo tun ṣe lẹhin na. *Motor* wa nibẹ fun titun ṣe. Mo si tan ina si iwaju ati ẹhin rẹ, ni alẹ ijọ yi ti nkan ṣẹlẹ, Kotu gba ṣile meji abọ lọwọ mi, emi lo si ni ki Lọya mi ṣe ẹjọ na bẹ, Davies lo fọ atupa ti mo ti tan si, mo san ṣile meji abọ ni *on the 22nd* iwe ipẹjọ ni *24th*—mo ri iwe *Town Council* gba pe ki ngbe *Motor* yi kuro loju ọna lẹhin ti Davies ti fi ara pa tan. Ọjọ dara ni arọ ọjọ na, ki ṣe nkan abami pe ojo rọ ni *Glover Hall* ko ma de Ọdunlami Lane.

Lọya Thompson ni :—Mo fi ẹ silẹ nitori ko si otọ kan ninu ọrọ rẹ (*your story too preposterous*)

Re Examination :—The damaged Car awaiting repairs the repairer has no chance and the Car waiting for repairs at my entrance.

Diẹ ninu ọrọ ti Lọya Agbebi sọ fun Onidajọ ko gba yẹ wo ninu ẹjọ yi eyiti a fi eti kọ :—

Lotọ Davies fi ara ṣeṣe a ko le ji yan iyẹn amu ṣe wa fun, ẹjọ yi jẹ ẹjọ idanwo (*A case of speculating action*) Davies ko le sọ on to mu on bere ọdun pọun ninu apoti (*£300*) o ni on fi silẹ fun awọn Lọya ni, ni lailai ri awọn ọrẹ lo ma npari irufẹ ẹjọ yi, bi a ba pa danu ẹjọ yi iwọ Adajọ le ni ka san (*In case we loose your honour to mention general damages*) Ofin ni wọnyi o—Butterfield v. Forester 10 Revised Report P 433. The defendant not negligent the Plaintiff neglect himself—ki iwọ Adajọ ka idajọ Justice Edinburge 1916 Appeal Cases, last case on the Volume.

The Plaintiff actual words in the witness box "I rushed to the Car" see Dr. Gray's evidence that it depends on the speed of the cyclist" I shouted for Kayọde for an assistance instead of passing Ọdunlami to Campos to Igboshere his residence then the Plaintiff passed Campbell to Joseph and then to Catholic Mission Street. Anyone should take care of himself to avoid injury. Ọgbẹni Silva lo fẹ sin de'le Davies papa ni on mu nkan ni Hall on tun mu ni ti Alakija eyi to iwọ Adajọ gba yẹ wo.

Koi ti pari.

Emi ni ti nyin nitotọ,

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Nigbati obinrin ko ba tete loyun, a ma nro pe ara obinrin na nikan ni arun wa. Ṣugbọn nigba pupọ ni o njẹ pe ara ọkunrin ni arun wa. Egbogi yi dara pupọ fun Arẹ, Ẹda ati gbogbo Arun ti ki jẹ ki ọkunrin ṣe abiamọ.

N.B.—O yẹ ki gbogbo ọkọnrin ma lo igo mejimeji loṣoṣu—Iṣẹ ti egbogi na nṣe ni ara ko ṣe royin.

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Ki Aiperi ma ba șeni :—Fun Agbalagba, ki fi șibi meji-meji tẹlẹ inu lorọ. Fun ọmọde kọkan. Ki a ni igo na daradara ki a to mu e gi na.

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