

*the Chief Secretary
to Government
Lagos, Nigeria*

5th

*Editor & Proprietor
"Yoruba News"
Ofunpa Rd
Lagos.*

Yoruba News.

FOR THE KING AND THE PEOPLE.



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Correspondence will be carefully attended.

IN MEMORIAN.

In ever loving and affectionate memories of
my dearly beloved brothers
of

The Brotherhood of Jesus, Ancient Order of Melchisedek.

BROTHER DAVID SOKUNBI KARUNWI (The late Ogbe)
Master of Lisabi Lodge No. 20, of Abeokuta.

Who lost his life during the Egba-rising of 1918, at Oba Village, Egba-land.
And

FEVD. MICHAEL NUN QUASI SAGOE.

Another Brother of the same Brotherhood in one of the Lagos Lodges.

Who departed this life on the 6th of June 1924.

Also of

PROFESOR, E. H. ADAMS,

Supreme Sec. Treasurer of same Brotherhood, Mansfield,

Ohio, U. S. A.

Who departed this life a few years ago.

Also all other members of the Beloved Brotherhood all the world over,
who had gone to rest,

THEY ARE NOT DEAD!

For "Souls that of His own good life partake,
He loves as His own self, dear as his eye
They are to Him, He'll never them forsake.
When they shall die, God Himself shall die,
They live, they live in blest eternity."

R. I. P.

D. OLALÈYE LIJADU.

Master of Lisabi Lodge No. 20, Brotherhood of Jesus-Ancient Order of
Melchisedek, at Abeokuta, Now living in Jos, Northern Nigeria.
And on behalf of all other members of the same Brotherhood in Nigeria.

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PRICE 10/- PER BOTTLE

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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 to her generative organs.

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Aremo fun Okunrin

Nigati obinrin ko ba loto iboyin, a ma uro pe ara obinrin na sikan ni arun wa. Sogbon nigbo pupa ni o nje pe ara okunrin ni arun wa. Egbogbi yi darapupa fun Arẹ, Ede ati gbogbo-Arun ti ki ki ni okunrin se abajumo.

N. B. - O yẹ ki gbogbo okunrin ma lo lga mejji mejji loṣoṣo lẹ ti egbogbi na nje ni ara ko se toyin.

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Joshua. O. Ade : *Craig*
Manager & Proprietor
 Published 1925

1925 AT

NO. 100

KINI TO ALAFIA ?

Egbogbi fun oriṣigbi aisan wunṣi rere do an ile Egbogbi ti a npe ni ISE OLO-

DUM ti E ni Opoṣo (bagi:-
 Egbogbi, Oyi, Iba, Iko, A per
 Akoko o Akenden, Oju, Ebi, Or...

Qere, Arinka, Lakuregbe, Sobin, Jeji, iṣṣi
 Ehin, Oṣi, Egbogbi titopu, Aboyun, tiraju
 Onṣo owo, Aran kinigba, Ede. Inṣo...

Egbogbi fun ilere Omokunrin, Egbogbi fun arun-karun la: O-
 ko ma ye o. Ya nibe ki o mu tire o le ri Alabojuto isigbi bi o le. Ki
 Oluwo wa ki Alax. wa, ataban ni ko dara. Iwo ko tile gbo oruko ibe ni
 ndan? "ISE OLODUMARE."

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Ile Owo Ekini ni ile yi

ti si Ile-Oja Titun ti

nwon sese ko si

BODE IDO, IBADAN.

Orisiri Aso, Isoso Wo-

siwosi, Awo Abomafo,

Ohun-Elo onirin oniruru

ati Opo Orisi Oja miran lo

inbe nibe

WA WORAN!!!

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MUSTAFA ADENIRAN,

NI

Onisona Atata ni Opopo

Bode Ona Ido,

IBADAN

Agbada to jire, Ewu Saro ti gba
jumo, Ewu Oyala ati Awotele ati
Sokoto ti o se regi nibe lo pin si

IROHIN KO TO AFOJUBA

LJEBU-ODE

Sitaní raju nile Ogboni kan ni Poro-
gun lenu oyo melo kan-abin yi. Para ti
Ogboni yi dide, obirin aboyun lo ko igi
ti, ati oon ati awon aya re. Ka ri ka ri,
o ba oyun je mo obirin yi lara: to be ti
gboabo re fi da silẹ loju gboabo ariye
ri, ti t'agba t'omode fi oju won gani
"Okelenje" omu na nina eje bi abangba.

Warawere, Ogbeni yi ti di onibara
awon Opa Oba, ko si ti sarwo oja ti o
ra di bia nio l'owo yi. Olorun Oba Ko-
kojitere ma gba ni lo wo. Ija Egun o Amin.

Igi Gogoro ma gun mi loju, okere ni a
ma ti ye sile. Are asa ilabo ti awon oni-
m to wonyi ma nyan-oh & beri nwon
ma na: a na niyen ti o fi je p-emi ti alare
ni nwon nain lo si orun apanda-ndodo.
Foyin Opa Oba, e ma tabo ba ni m'aju to
yi

SI ONIWE IKOHIN YORUBA.

Alagba,

E sidi o ba si isy lara lara, o ye ki a
vin i. A ge akiye-i se "Akewi Yoruba"
"(Yoruba Philosopher)" pe ise re je ise
ti o kan fun ogbani ori ad wahala, nitori
na, ise na lo wa loju p-p-o, a si dupe lo-
wo re fun wahala re ti ko je ki ise a-
won baba wa o pare. Sibe, a toro idarifi
lojo Akewi na, ki o l'owo ki o mise gba-
gbe pe, ise awon Akewi ni ole Yoruba
ni lati ma ki orile (tot-m) tabi oriki ti
awon baba nla wa ti nje ni atijo. Ko si
ojulowo Yoruba kan ti ko ni oriki tire,
bi iju eyi: "Ayinlu-ogun", "Ajaghe-
ogun" bi oriki awon olagbe Dr. ati
Revil. Johnson.

Bi "Op) mn'lero 'm ja akkan." Bi Ol-
lokun-Esin o bini ka ma wa oja kiki, O-
ba Oyo o bini ka r'asigba," ati be i.

Ko si omu Yoruba kan ti yio gbo ori-
ki baba re ti ki yio glayanju lati ni iwe
na loju fun ara re; nitoriti o mu ori e-
nia vu (wule) o si tun nso itan awon
baba nla wa fun wa pelu; o nso ilu ti o-
lukalu won ti wa, o si tun nso bi w'a

ti je aloni eni si.

Bi Onikoyi ti won nki ni "Eso o ri-
ku na omu agbon lona" at bebe lo. A-
ko ni ki Akewi ma fi oyo miran de
kun an.

"Ara-Ogbo".

CLERKSHIP

By BEN N. AZIKWE.

SECOND IMPRESSION.

I am a man of honour,
For I am now a Clerk,
I discard manual labour,
It is to me a knack -
Smiling all along!

My office is the Treasury,
With Yank as my headman,
Our office life is luxury,
We check accounts and learn -
Drinking tea along!

Why are you late this morning?
A bluffing Swiss asked me,
I went to make a pawning
To bluff myself as three
Loaning cash along!

Tomorrow is your pay day,
Don't forget me my dear,
Oh now I settle promptly.
Only one dozen beer,
Ten per-cent along!

My dear you've now got your pay
But you are scared at me,
No sir, embarrassed today,
I'll not fail you how be -
Lying all along!

Nobody knows the morrow,
The Clerk is now chucked out,
His position is narrow,
He suffers now from gout -
Thinking all along!

Clerk remember tomorrow,
Always save your penny,
Your pocket is hollow,
Cease wasting your money
Brawee of beau monde!

Calabar, Nigeria.

AWỌN AKEWL

OR

YORUBA PHILOSOPHY.

ONIJONGBỌN.

Ojo Ijongbọn !
 A ke s' apọn k' o ya 'le,
 O f' arugogogofa tulosi f' ese ;
 O r' okun ija f' ese kọyọ,
 Enit' op' abokori,
 Ejo n' i nwa,
 Enit' o wọ oibó f' ogun,
 Ijongbọn n' i nfa.
 Olugunle ;
 Àdidi apọn,
 Ogun s' eibó gangan-gan !
 Omo la- iya rẹ wọ,
 Δbulugbo e-ku-āpọn,
 Ng o fe e, ng k' a s' a f' e e
 Nii d' apọn !
 Bi ng ko f' e ng ko lo !!
 À d' i y' i v' g' i t' a k' o k' o,
 O gb' Oya tun,
 Oya wole de
 Oya nyo ina f' enu.
 Kju kiti,
 O d' Ode Igosol !
 Odo f' o f' oun o f' o ba
 N' Ilu Igonyan ;
 Nwon ni " Mā je e,
 Mā jẹ e, mā jẹ e !"
 Odo f' oun ka s' a f' o ba
 N' Ilu Igonyan !!
 Nwon tun dahun pe :—
 " Mā je e, mā jẹ e,
 Mā jẹ e, mā jẹ e—
 Mā mā mā je e !"
 Odo f' oun kọ f' e,

Afi b' oun ba f' o ba
 Ilu Igonyan ;
 Odo jọba tan,
 Odo ko r' aye sinmi mọ ;
 B' a o r' odo
 A ko le e gun 'yan,
 B' a o r' odo
 Ohiarin ko g' ogi ,
 B' a o r' odo
 A ko g' elubọ ;
 Agunna t' o gbojn,
 O-rekọja imu odo :—
 K' o to le kun na !
 A fi bi a ba r' odo !
 Nje, " E l' o yi 'do wa
 Yi 'do wā, yi 'do wā—
 E ba ni yi 'do wā
 Ata n' odo i . . .
 Ata n' odo n . . .
 Ata n' odo f' oun !
 Imu odo gbon . . .
 Nibi ni nwon g' o ng' odo !
 Nwon g' odo tū—ti
 Odo san f' eti,
 Odo dala, odo ya ;
 Bẹ f' agbẹ f' o d' ija sile,
 Queorodo ki i lu 'ya rẹ lasan !
 Enit' o gb' oku Apwò
 Apọn f' o gbo re 'le !
 B' iya rẹ ko ba ku,
 Baba rẹ a goko-agbà ;
 Odun nā f' elun opo-alaye !
 Egtárin 9tẹ ;
 A npa 'kan, okun nru ;
 Kos' isinni t' osan t' orn
 F' eni ti nw' āpọn on kiri !
 Bẹ f' aisinni, aibaye,
 Ni i ja 'kun-un Paripà.
 Tulosi f' oun o ba o joko,
 O ni " Ko s' aye ?"
 O ni " Gonggo imu rẹ nko ?

THE YORUBA NEWS

Editor & Proprietor:

D. A. QBASA

OFFICE—AJABA SQUARE, OGUNPA ROAD,
P. O. BOX 60, IBADAN.

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forwarded to the Editor.

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PROGRESS

II.

THERE are many reasons why we should get our waterways opened up. Foremost among these is the consideration of the loss to the country of many valuable lives through motor accidents from time to time lives of people we can ill afford to lose in the community—without counting those who were permanently disabled and disfigured through these accidents. The number of sickness and death resulting from the dust-laden atmosphere, caused by the heavy wheel traffic ceaselessly passing through the large towns night and day. The steady increase to the already too large number of motor vehicles on the roads in the Western Provinces by addition of new machines arriving upon almost every steamer from Europe and America, is such as to constitute it a positive danger and a menace to the life and health of the people. The country seems to be passing at present under a wave of Motor mania—a peculiar disease afflicting every class of people in the Yoruba Provinces especially. This motor craze has developed into such a huge and ominous proportions as to render the important roads unsafe for pedestrians as well as vehicular traffic to such an extent that it will certainly be necessary for the Government to call in legislation to limit and control the number of motor vehicles permissible in each town and road.

We are much concerned with the number of prosperous African traders whose

businesses were ruined through embarking in motor transportation business. There are fifteen well known names of such ruined traders in this town alone and those among them who still continue to carry on the enterprise are only doing so at a great loss to their capitals.

This is progress in the wrong direction and the sooner a halt is called in this mad rush to own and run motor transport business the better.

We do not object to Pleasure Cars as these are quite indispensable for all business purposes. What we contend against is the inundation of the country with motor vans, lorries and wagons that are now causing appalling destruction to the life and limb of the people. It was only last week that a Chief, the Eleyinmi of Erimo near Ilesa was knocked down and killed on the spot by one of these machines and several people lost their lives in a motor which caught fire on Lagos-Abeokuta Road.

It is true that a country cannot be properly developed without adequate means of easy transportation, but it is not a sound policy on the part of our people to put all their eggs in one basket—and that one an extremely dangerous and risky basket indeed.

From the speech of our new Governor, it appears the present types of motor vehicles will be superseded by a totally different kind of motor conveyance in the immediate future—the Catapillar or Pedrail, the reputed road maker—instead of the present set of road-destroying motors. His Excellency Sir Graeme Thomson, K.C.B., has already brought out three of the new motors for trial on our roads and if successful—which we reasonably hope it would, the Government may certainly make it the authorised conveyance to be used on all our Motor Roads at great savings to the Revenue.

Yet with all the different methods of

communication in Europe and America—with their Roads, Rail and Air, they do not neglect their waterways and in many places these are supplemented by the construction of Canals for the use of those engaged in the business of transporting the numerous commercial products of their countries.

We certainly have to copy the good qualities and activities of the Europeans—the Teachers whom it has pleased the Creator to send here to instruct and enlighten us in the arts of western civilisation. The opening up of our waterways is one of the best ways of envincing our progress along the right lines.

In this connexion, we may here refer to the effort made several years ago upon the advice of a Political Officer by both the Kings of Ife and Ojesa to clear and open up the Oni River for navigation from Oke-igbo down to the Lagoon. Although lives of several people—including that of one of the Princes were lost in the undertaking, the laudable project was at last abandoned through the lack of the necessary funds to continue the work.

We commend this project to the thoughtful consideration of our Leaders, Merchants, Traders, Financiers and patriotic Africans in Lagos, Abeokuta, Ibeju, Ibadan, Ile-Ife, Ilesa, Ondo, Ogbomosho, Oyo, and other towns in the Western Provinces for the necessary arrangements and prompt action.

EXTRACTS FROM
GOVERNOR GUGGISBERG'S
SPEECH IN LIVERPOOL

A DESCRIPTION OF ACHIMOTA.

It will interest you to give a brief description of Achimota. It is a very large college; in fact, it is not a college at all. It is a sort of training institution surrounded by two ringed fences, each

being two miles long. In one of these ringed fences we have got a kindergarten and a primary school up to standards three and four. In that particular enclosure education goes on to the age of eight or nine, when the boy is removed to the next ringed fence, which includes the upper primary school, a secondary school, and what will gradually develop into a university, to begin with only university classes; and there you have a unique gathering in four square miles.

We have been fortunate enough to get the Rev. A. Fraser as its principal, and he is going to run it—on considerably enlarged lines—to a scheme that he ran perfectly successfully in Ceylon for 20 years. He has been able to get a staff of 50 practically the pick of the universities. He is an extraordinary man. You are not safe when he is about. He will take anything that you have got of any value. I always had my A.D.C., a strong sailor, to watch him. He (Mr. Fraser) took nothing from the school, but he took my A.D.C., (Laughter.) This school is going to be a model for all the schools in the Gold Coast. The Government has taken over the control of the education of the country, including the missions, and by this new ordinance, in return for them, we are going to give the missions substantial supports in £. s. d., in order to provide themselves with a good teaching staff. The general cost of this will interest you. In 1919, the Gold Coast spent £10,000 in education. This year we are spending £145,000; next year £182,000; in five years' time £263,000, and in 10 years' time £328,000, which is quite large in proportion to our revenue. We have got technical schools for artisans, and we are doing a great deal of useful work now, and will improve, and we are turning out a high-class surveyor. We have got a good school in agriculture and forestry in Kumasi. Towards this school, Messrs

Cadbury have given us two or three handsome gifts, a handsome laboratory and Mr. Cadbury has told me that we are to have another £10,000 toward agriculture. (Hear, hear.) Education is all very well, but what is the good of education, and professional education to people if they have no force of character, no initiative, no sense of responsibility? It is seldom that these are born in a child, and developed by themselves. They must have opportunities of development. Our public school system, faulty as it may be in imparting brainy knowledge, certainly produces men, and our object in Achimota, and in all our educational schemes, is to develop the force of character of the African. Character training has always been talked about, and generally most talked about by the people who know least about it. I have talked a great deal about it myself—(Laughter)—without really realising what it meant. But the way in which we are going to get at this character business is by means of endeavouring to impart a personal religion in the minds of all our boys and girls—(hear, hear)—an absolutely personal religion, without any relation to denomination, creed, dogma, or anything else, a religion imparted by example, precept, and seeing—imparted by a staff of men who are christians, but who do not regard christianity as a gloomy thing at all—by the example of these men, who are really christians, but at the same time as jolly as sand-boys and sand-girls. We do not interfere with the missions, but we say to the missions "we are not going to interfere with your religion, but whatever education you give them, you must obey our orders." Now this is a thing which, I am sure, you will feel sympathy with. The essence of our educational system there is to keep the African an African.

TO KEEP THE AFRICAN AN AFRICAN.

—We want to try to get him to develop

a philosophy of his own. We want to keep all our education in close touch with the village life. We are going to have two charabancs at Achimota and every term every class is going out with its teachers and plank itself in a Native village for a fortnight, learning the life of the village. We want him gradually to take up more and more duties under the Government, the banks and the merchants. We want to do more than that. There are many practical appointments he can take up. We want to give him opportunities, by which if he takes advantage of them, he will be able to climb up alongside us. After all, it is only a sporting thing to give a man a sporting chance. If he is not fit to do it he will not get there unless he gets some soft and sympathetic Government who wishes in to give Home Rule. I have given you an outline of what we are out for: I confess sometimes that the bigness of the task that my fellows have before them in carrying out this system is rather appalling. It does not frighten me a little, but because it is practical and I know we have the man to carry it out in Fraser and his staff, but what does make me very anxious sometimes is that our educational policy should be changed. That would mean a bad throwback; I daresay we could recover it, but it would be the loss of 30 or 40 years. We want our policy maintained. I do not know that there is very much fear that it will be changed because we are getting more sensible in our policy of Government, and what other policy can you adopt in a country which will never become a What Man's country?

There is one other safeguard, and that is in the formation of that advisory committee on tropical education, which consists of people who are going to keep us in track, whether we like it or not. We cannot wriggle out of it. I hope that it will not be the last time

you will ask me to dinner. His Majesty the King has very graciously given me an extension of 18 months, so that I shall have two more small terms to spend in the Gold Coast colony.

West Africa 30. 10. 25

OBITUARY.

The following telegrams are published for general information:—

TO THE GOVERNOR FROM THE SECRETARY OF STATE FOR THE COLONIES.

November, 20th. Deeply regret to state that Her Majesty Queen Alexandra died about 5 o'clock to-day.

TO THE SECRETARY OF STATE FOR THE COLONIES FROM THE GOVERNOR.

"Your telegram dated 20th November. Please convey to Their Majesties on behalf of all the Rulers, Chiefs and people of Nigeria, the deepest sympathy in their bereavement."

It is His Excellency's wish that all flags on public building, etc., shall be flown at half mast.

By His Excellency's Command,
F. M. Baddley.

Chief Secretary to the Government.

Chief Secretary's Office,
Lagos, 21st November, 1925.

23rd, November. His Majesty the King has commanded that Court shall wear mourning for three months for Her late Majesty Queen Alexandra from 20th November, half mourning from 20th January to 20th February.—Secretary of State

By His Excellency's Command
F. M. Baddley.

Chief Secretary to the Govt.
Chief Secretary's Office,
Lagos, 24th November, 1925.

I.

Your telegram dated 21st November. His Majesty the King Commands me to express to you and to the people of Nigeria sincere thanks for message of sympathy.

II.

24th November. Death of Queen Alexandra. Official funeral service will be held 11.30 a.m. Friday, Westminster Abbey. Private committal Windsor following day.

III

24th November. In connection with the death of Her Majesty Queen Alexandra the War Office has despatched following telegram 21st November, to all military commanders at home and abroad. "begins: "All flags at flag stations will be flown at half mast from to-day until day following date of Queen Alexandra's funeral. Issue instructions for Officers to wear mourning band until further order. Drums to be covered with black; crepe to be hung from top of staffs Infantry, and from standard staffs and trumpets of Cavalry"—etc. Appropriate instructions should be given by you in connection with West African Frontier Force.

It is further notified for general information that a Memorial Service for His late Majesty Queen Alexandra will be held in St. Paul's Church, Breadfruit, Lagos, at 8 a.m. on Friday, the 27th November. Officials who are present should wear uniform if entitled to do so

By His Excellency's Command.

F. M. Baddley.

Chief Secretary to the Govt.

Chief Secretary's Office,
Lagos, 25th November.

The Nigeria Gazette Extraordinary