EKO AKETE.

"Emi yio fi ohun ti o ndun Makunnu han awon Alagbara, Ngo si je Alagbawi awon Odi."—W. T. Stead.

Vol. III. No. 146   SATURDAY, MAY 2, 1925.   4d.

Declared Circulation 1,500 Copies Weekly.

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Ẹ wa wo Ile ọja wa ; A ni nkan wọnyi fun tita :—

Ikoko Taba Onigi, Jigi, Aṣọ Aran, Ẹrọ Agbado, Ife, Ọti Elewuro (*Beer*) ati Eleso Ajàrà (*Wine*), Awọn Onjẹ Ipanu, Aṣọ Iṣ'ọṣọ, Ẹrọ Ere Ọmọde, Ohun Ọṣọ, Abẹlà (*Candles*) ati ẹgbagbeje ọja miran.

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

A SYMPOSIUM.

SHOULD BODIES OF THE DEAD BE CONSIGNED TO THE FLAMES, OR COMMITTED TO THE BOWELS OF MOTHER EARTH AS HERETOFORE?

In view of the importance attached to Cremation in England and elsewhere in Europe at the present time, we invite the opinions of our readers on the subject.

Views received in writing will be published in "Eko Akete" from time to time, after which, a small committee will be formed and asked to adjudicate on them: their findings will be subsequently published.

The subject ought to prove highly interesting to all, with particular reference to all students of Hygiene and Public Health.

Papers forwarded should be marked "Crematorium" on top of envelopes, and addressed to the Editor.

Papers will be received up to the 30th instant.

GBOHUN-GBOHUN.

ẸNI GBỌWỌ ỌTUN GBE O. OSI NI Ẹ GBA.

Ọgọrọ enia ni ko ni mọ pe Ijọba ti yi orin yi pada si ẹni "gbọ'wọ osi gbe," ẹniketi to ba si ka ifikun Iwe-irohin Ijọba (*Supplement to the Government Gazette No. 33 of 23/4/25*) ti ọjọ kẹtalelogun oṣu tokoja yio ri pe Gomina Agba Sir Hugh Clifford ti o fọwọ si aṣẹ ti Ijọba pa ni koi pẹ yi pe ẹnikẹni to ba gba ọwọ osi ni gigun ori afara ti Carter ati ti Denton si Ebute Mẹta tabi bibọ lati ibẹ, yio ni lati san ogoji ṣile s'apo Ọba bi awọn Ọpa Ọba na'wọ gan irufẹ oluwarẹ.

Nitoriti pupọ enia ko ni mọ pe iru ofin bayi ti di mimuṣe lo jẹ ka sọ ọrọ yi fun ilu, ti a si da ofin na lati inu Iweirohin Ijọba na ni Ede Gẹsi fun awọn to gbọ "*A go—A cam.*"

Ẹ KU'ṢẸ ỌJỌ, ỌMỌ LORO AGBOGBO-ORIGUN.

A kan sara si Ọgbẹni wa **Dokita** Oguntọla Ṣapara, I.S.O. fun asọye to sọ fun awọn Ẹgbẹ Ijẹbu ninu Akanṣe Ipade wọn ti nwọn ṣe ni'le Ọgbẹni Aina Ọnabolu Ọlọna (*Artist*) ni 52 *Campbell Street*, ni ọjọ 25 oṣu to kọja nipa iṣẹ gbigba ọbi aboyun to nrọbi; a gbọ pe Dokita na tẹnumọ irufẹ rere ti kikọ iṣẹ na le ṣe larin awọn Ijẹbu ni ilu wọn ti nwọn ba le parapọ ran diẹ ninu awọn ọmọge wọn lọ si'lu Ọba lati kọ iṣẹ yi.

Ẹ KU'SINMI O, AKỌWE KỌ WURA.

Ọgbẹni R. A. Cardoso, Akọwe Iwe Arede (*Registrar of Marriages*) ni Kōtu gba isinmi ọsẹ marun lẹnu iṣẹ rẹ. **Eyi** wu wa o.

ABỌ O, AF'ARA JIṢẸ OLUWA.

A ki Alufa J. Ṣotayọ Williams ati J. D. Faṣọrọ Alabojuto tabi *Bishop*, ati diẹ ninu awọn *Member* to ba nwọn wa lati ilu ati igberiko *Calabar* kabọ lati irin ajo wọn. Awọn Ọgbẹni na de ni *Wednesday* ọsẹ yi.

Alafia k'ẹ de bi?

A-FẸKU MA KU, AGBA KO DỌWỌ RẸ BI ?

Fifọn ti ole fọn pọnun mẹtala pẹlu şile mẹwa (£13 10) ti ọkọnrin kan ti o ngbe Balogun *Street*, to kọju si *Church Bethel* mu ki ọkọnrin na gbe „nkan" jẹ lati ku ni *Sunday*} to kọja ; şugbọn oro iwọ na (*Poison*) ko to pã ; nigbati awọn enia si fura pe ọkọnrin to ti ilẹkun mọ'ri na fẹ şe ara rẹ ni jamba ọsangangan, bẹni nwọn fọ ilẹkun na ‡ mọ lori ; karikari bẹni nwọn ri ti ọkọnrin na nmi hộ ti oju rẹ yọ sode bi oju ọpọlọ ; warawere nwọn ti gbe lọ si ile Alarun, nibẹ ni nwọn si ti ntọju rẹ.

A woye pe ti o ba san tan ni a o fi ofin amunimuye (*Criminal Code*) lõ.

Ẹ KU 'PAMỌ.

A gbọ pe awọn Bọkinni ilu ti Funfun ti Dudu npete ati şe ayẹyẹ fun Gomina Agba Sir Hugh Clifford ni ọsẹ to mbọ şaju lilọ rẹ ati aya rẹ kuro larin wa nibi.

Eyi wu wa o.

LOPEZ T'AWA, A GBADUN RẸ.

A ba ọrẹ wa Z. P. Lopez ti Ile-ðwò *Miller* l'Ẹhingbẹti yọ fun gbigbega ti awọn Oyinbo rẹ gbe e ga si ipo Igbakeji Alabojuto Ile-ọja, (*Assistant Store Keeper*) lati ibẹrẹ oşu to kọja.

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LẸHIN ONISURU NI ỌLỌRUN NBẸ.

[Lati ọwọ AKIRIMANU.]

Si Oni'we irohin "EKO AKETE."

Mo jubao,

Lori labari wa ti ọsẹ to kọja a o gbidanwo lati sọ diẹ ninu oniruru ohun ti a şe akiyesi lati igbati ati gbọ pe Ọmọ Ọba ilu Oyinbo nbọ. Laişi yemeji gbogbo wa lo le jẹri si imura ti ẹgbẹ Dẹmọ fẹ lati fi pade Arẹmọ-ọba yi ninu eyi ti tagba tọmọde fi fọwọ sọ aiya pe awọn yio şe iyẹsi na de gongo tobẹ ti Arẹmọ-ọba papa yio fi mọ pe aşe iyẹpẹ ti a fi da Enia Funfun kanna ni a fi da Enia Dudu, şugbọn awọn majẹkitẹnisunwọn ko si abẹ ọrọ na ati gbogbo imura ati irọkẹkẹ ẹgbẹ Dẹmọ bọ si atari ofo, bi owe wa şugbọn tẹni masunwọn kigbọ ; asẹhinwa asẹhinbọ awọn ẹgbẹ Dẹmọ wọnyi lo tun nşe bi arira nitoripe bi a da ilu yi si ọna mẹrin Dẹmọ yio ko ọna mẹta. Lẹhina ti a tun gbọ pe Arẹmọ-ọba ko fẹ wa sihin nitori ologomgomı aisan to nja l'Eko inu enia bajẹ pupọ nipa pe awa ara Eko ko tilẹ ju gbogbo ilu miran ni apa ihahin ni a bu ẹtẹ lu bayi, Gomina wa Sir Hugh Clifford ro titi pe nję şişe kọ ni oro nfẹ pa le on lori yi, o gbe onişẹ dide warawere lati lọ bẹ Arẹmọ-ọba yi pe ko jọwọ maşe jẹ ki oro pa le on lori, bẹni Arẹmọ-ọba ko kọ ọrọ si awọn enia wọnyi lẹnu ti o si şe ileri fun wọn ti o si ba wọn wa. Eyi fihan wa gbangba pe awọn ọmọ Ọla ki di nkan mọ ọkan bi ti Gomina Sir Hugh Clifford ti gbogbo aiye ti nbẹ lati ọdunmọdun yi nipa ọrọ Eleko. Aşe Gomina nfẹ bi on ba bẹ enia ko gbọ ? Bi eyi ba jẹ bẹ, Ọlọrun lo nidajọ ohun gbogbo. Eyi to tun şe kilibọ ninu rẹ ni ti apejọ awọn Ọba ilẹ Yoruba si Ọyọ lati şe ẹyẹ fun Arẹmọ-ọba, kini şe, awọn Ọba wọnyi ko gbọ dọ wa si Eko ni, tabi o jẹ ewọ lati pa wọn pọ şe ẹyẹ fun Arẹmọ-ọba ninu olu ilu *Nigeria*, şugbọn awa mọ dajudaju pe otitọ ni yio leke bi o ti wu ki o pẹ to. T'ọkọnrin t'obinrin t'ọmọde lo ri Arẹmọ-ọba a dupẹ pe imọ tu imọ jọ imọ enini ko kalẹ. Mo fi awọn orin wọnyi jinki Dẹmọ ati gbogbo awọn ara ilu ni iranti akoko ọmọ Ọla ilu Oyinbo.

OHUN ORIN "DANMỌLE."

1. Ire ma wọ'lu ba wa,
Ọmọ loju King to wa wo ni
Orin to y'Eko ma pọ bo jọba o tun gba bi wa,
Kini ba ti buru fun wa,
On lakọkọ King to kọ wa wo bi
Eyi jẹ nkan ara o jẹ wun ẹyẹ ti gbogbo wa
Gbogbo wa lo foju ri re, (oro aye)
Tani gbero pe'ru eyi le şe
Ọpẹ lo y'ẹru Ọlọrun ogo a dupẹ.

2. Ijọ ipade Ọba
Ọşẹ lori Kereni dele Ọba

Awọn to gun panu nwọn le lẹgbẹrun ti
nwọn duro
Ti nwọn fẹ lati f' oju r'ọba
Awọn to wa nilẹ ko tun ni ye mọ
Ori Ṣabu Oṣodi mo ri fọto kan gedegbe
Iyẹn lo kọju s'erin (oro aye)
Erin akoko lọ tabi ko lọ
Werewere lo mu mọto lọ ba wọn.

OHUN ORIN "ENIA O ṢE FINU HAN."

3. Igbẹhin lo ṣalayo
Ọmọba ni t'ara Eko ikan
Awa mara a mẹtọ
T'ara Eko ma leni
Igbẹhin lo ṣalayo
Ọmọba ni tara Eko ikan.

AJAGBILA L'AJA JA LO BA D'AJA.

Ninu odun awọn Imale ti Satide to kọja ni igboro Eko yi mu wa gbagbọ pe awọn janduku Kriyo wọnyi lo nda ilu ru ati pe bi awọn enia wọnyi ba ni lọwọ Ijọba papa di si ẹsẹ, lẹhin ti awọn Janma ti jare gbangba-gbangba ni a tun gba awọn Akewu-ma-tọ-ọ wọnyi laye lati lọ kirun ṣibiti o jẹ pe awọn Janma lo ni ibẹ, njẹ ibaṣepe awọn arabi na lo jare nibo ni awọn Janma iba ru wọ, nitori o da mi loju pe bi awọn janduku wọnyi ti wa lẹhin wọn bẹni nwọn o wa lẹhin wọn gbangba. Ni ojojumọ la nkigbe soke fun anfani Ijọba pẹlu ifaiya balẹ ilu yi; nipa ọgbọn-kọgbọn ti ẹnikan fi dori ọrọ ko do oluwarẹ yi nikan kọ lo wa ni igboro Eko yi, boya awọn to ba ronu jinlẹ yio ri si ọrọ wa, bi enia ba wa nipo pataki kan aisimi ni awọn ni ko ma ṣe ni gbogbo ọjọ aiye rẹ bi? dajudaju Ọba ti ko mọ Anọbi Yesufu yio jẹ bi o ti wu ki o pẹ to. Ẹnyin Imale ẹ lọ ronu jinlẹ nitoripe gba ko lọ bi orere, ẹ ma jẹ ki waka yi ma jẹri gbe nyin o.

ATUPA T'OLUWA BA TAN KO NI KU.

Gẹgẹ bi igbesi aiye enia ni ijoko ẹgbẹ ri pẹlu bi enia ba wa ninu aiye ti ko ri wahala kan ri awọn agbalagba a ma sọ wipe boya ni ẹmi ọmọde yi le gun nitoripe ko ri ayipada kan arara. Nigbati a ti gbọ pe ọmọ Ọba nbọ ni awọn aritẹni mọ wi f'apadi fẹrẹ bo ti wọn mọlẹ ti fi ọgbọn eto ro ẹgbẹ yi ni ẹsẹ, ṣugbọn a dupẹ pe ewu oniruru ti kọja ati awọn idanwo miran ti ẹnu ko le sọ, nisinsinyi a tun dupẹ pe Dẹmọ duro ṣinṣinṣin, awa si ni igbagbọ pe ọmọ Ọlọrun lo nṣe iṣẹ.

Ki Ọlọrun ninu anu rẹ bu epo Rẹ si atupa Dẹmọ lati le ṣẹgun iṣoro gbogbo.

Emi ni tiyin nitotọ

AKIRIMANU.

IFẸ.

The visit of His Royal Highness, Prince of Wales to Ibadan on the 20th April, 1925 was a remarkable occasion in the history of Yoruba race.

Many of the Ọbas from different parts in Yoruba Provinces assembled together to welcome him.

The Oni of Ifẹ left for Ibadan at one o'clock a.m. with the District Officer, Ifẹ Division, B. M. Carkeek, Esq. accompanied by Lowa Ijarua, one of the prominent Chiefs in Ifẹ town and other retinue together with some of the ọmọ-obas such as E. A. Adeyẹmi, A. Aderẹmi, Madam Jala Owoadepo (Ọni's sister) ọmọ-ọba Marian Adelaju, Messrs J. R. Oye (Chief Lowa's son) E. T. Coker, and the Deputy Registrar, Mr. J. F. S. Paulissen.

Among the Ọbas who were present, were the Alake of Abeokuta and Alafin of Ọyọ who were introduced to His Royal Highness together with the Ọni of Ifẹ and Ọwa of Ilesha.

The introduction of the four Obas was followed by their shaking hands with His Royal Highness who afterwards gave a very touching address. The decoration of His Honour the Acting Lieutenant Governor with C.M.G. brought the event to a close.

Before the departure of the Alake of Abẹokuta, he rose from his seat, in his gorgeous attire, went and bowed for the Ọni of Ifẹ according to their tradition and then discoursed with him.

The Ọwa of Ilesha also did the same as well as other Ọbas from Ondo Province who were introduced to the Ọni by the District Officer, Ifẹ Division, who was once in their Province. It was a great show.

Before they returned to their districts, the three Obas from Ọyọ Province, *i. e.* he Alafin of Ọyọ, the Ọni of Ifẹ, and the Ọwa of Ilesha resorted to Government Lodge at Agodi, where they were brought together in person, to converse freely by the Honourable, the Senior Resident, Ọyọ Province.

The Ọni did not allow this opportunity to slip away without making good use of it by claiming publicly the Alafin of Ọyọ and the Ọwa of Ilesha as his beloved sons and all of them cheerfully admitted it in the presence of the Honourable, the Senior Resident.

The success of the day was due to the good arrangements effected by the Honourable, the Senior Resident, Ọyọ Province, Capt. W. A. Ross, C.M.G who with the assistance of some District Officers, especially Messrs. Carkeek and Lapage, etc., has brought the show to a success.

They all deserve great thanks in this respect.

VIVE LE ROI

REPORTS OF THE OLD GRAMMARIAN'S SPORTS SECTION, 1924.

At the Genera' Meeting of the O.G.S. Sports Section held at the C. M. S. Grammar School Hall on the 12/3/24 at 6.30 p.m., the following gentlemen were appointed to hold various Offices for the year 1924.

Presiden	F. B. Mulford, Esq.
Vice Presidents	G. I. Righton Esq. and V. A. Kayode Esq.
Chairman.	J. M. Akinloye Esq.
Hon. Secretary	Geo. I. Phillips Esq. (relected)
Captain	F. T. Williams Esq.
Sub-Captain	V. A. Davies, Esq.

The Principal of the School has already applied for a Cricket Pitch but has not got a reply to this effect, and at the Committee meeting held the Secretary strongly moved that members should try their possible best to secure a Tennis Ground. In replying to this question Mr. G. D. Agbebi promised one ground, and told the Secretary to communicate with Mr. D. T. Sasegbon who might also get them another place.

In 1923 it was said that the Sports Section worked diligently in connection with the celebration of the "Founder's Day" but without any fear or contradiction it may also be recorded that in the year 1924 the Sports Section had worked more vigorously towards the success of the Founder's Day. The Secretary had prepared Fixture Cards for Matches by which the Old Boys could get advantages of playing together. Below I give a list of Matches played during the period.

March 18th	Old Boys played an interesting game against Lagos United and scored 2—0
April 8th	Old Boys were defeated by the Mosquitoes Team.
April 17th	Old Boys defeated Father Woodley's Team.
May 15th	Drawing game against the Staff of the School.

Founder's Day Matches—June 5-7 respectively

On June 5th. A Grand Football match was played on the King's College ground between the Old and Present Boys. Promptly at 5.30 p-m. Kicked off by the Lieut Gov. H. C. Moorhouse, D.S.O., C.M.G. Referee, H. Hyde-Johnson Esq. and Messrs F. B. Benthan and Rev. J. O. Lucas were the Linesmen.

The fields were crowded with the important men of the town Black and White, and the Band of the Police was in attendance. Both sides played very well, and no goal was scored.

June 7th. By the kind permission of the L.A.C. Old Boys *versus* Present Boys of the School played an interesting Cricket Match. The Old Boys won the Match but the Present tried their best. During these Matches photographs were taken and some copies sent to the Editors of *West Africa* for insertion in that paper.

We are so much sorry to miss our popular President among us who had gone home for a well earned leave.

June 17th. The Lagos United wrote to the Secretary that they will not be able to play on that day, as most of their players will be playing for L.A.C., and so the Match was postponed.

Yours sincerely,

GEO. I. PHILLIPS,

(Hon. Secretary Sports Section

[*Copyright*]

"EKO AKETE" LAW REPORT

[Lati ọwọ ATOLUGBOKUN.]

Niwaju Ọgbẹni Adajọ Muffey ni ile-ẹjọ ni Ebute Mẹtta ni ijọ keji oşu *April*, *1925*.

Suit No. 260/25.

E. B. BANKOLE

versus

S. S. WASHINGTON OSHODI

Ọgbẹni Bankọle gba Lọya Adekunle Wright fun ẹjọ to pe Oshodi fun pọun mejilelogun owo to ya lọwọ on gẹgẹ bi iwe to şe fun on, nijọ ti ẹjọ yi ya ni ijọ keji oşu *April 1925* Adajọ fun Ọgbẹni E. B. Bankọle ni idajọ fun pọun mejilelogun pẹlu owo ipẹjọ ati şile mẹwa abọ owo irin ẹsẹ Lọya.

Ni ijọ *Tuesday* ijọ kejidilọgbọn oşu *April* niwaju Adajọ M. L. Tew ni ile Ganran.

Suit No. 102/25

B. ANDERSON & COY.

versus

HAMZAT ASHIRU PEDRO & ASHIRU PEDRO.

Ohun ti awọn Oyinbo yi pe ẹjọ fun ni yi ni ede Oyinbo :—£1,092. 13. 2. *being the amount owing by the first defendant Hamzat Ashiru Pedro, as the value of shortages found in his stock during the months of January to December, 1924, while he was employed by the plaintiffs as a clerk in charge of their store at Broad Street in Lagos.*

The second defendant Ashiru Pedro is sued as Surety of the first defendant under a bond dated the 31st. day of Januray, 1924, in the sun of £500.

Ẹjọ ti awọn Oyinbo yi pe ni pe Hamzat Pedro nigbati to wa ni ile ọja wọn ni opopo nla (*Broad Street*) ọja ti wọn fi şọ din ẹgbẹrun pọun o le mejileladọrun (tabi ẹdẹgbẹfa pọun din mẹjọ) şile mẹtala kọbọ meji larin oşu mejila *January* titi di *December*, Ashiru Pẹdro ni ẹniti o jẹ Baba Hamzat on lo si duro fun, fun işẹ yi. Ni ijọ kini oşu yi ni wọn ro ẹjọ yi, awọn Oyinbo na gba Lọya Hagley ati McCormack, Hamzat ati Ashiru gba Lọya Latunde Johnson. Gbogbo enia lo mọ igbati Hamzat bẹrẹ işẹ yi gẹrẹ ti ina daru fun akọwe to ti wa nibẹ Abudu Rahimi; ni oşu *December 1923* ni Hamzat bẹrẹ işẹ ni oşu *January 1924*. Ni ijọ kejidilọgbọn oşu *April 1925* ni Adajọ Tew fi opin si ẹjọ yi wipe ọna ti awọn Oyinbo yi ngba şe iwe wọn ko tọ suna ko si ọna ti on ni lati da Hamzat Ashiru Pedro ati Ashiru Pedro lẹbi nitori ẹjọ wọn yi ko yan ju ati pe ko

...ṣi ọja wipe Hamzat Pedro yi ta ọja yi ni awin ...iṣori na on fa iwe ẹjọ yi ya ki awọn Oyinbo yi ...an owo irin ẹsẹ fun Hamzat Ashiru Pedro ati ...shiru Pedro onigbọwọ rẹ. Ẹniti ko ba mọ bi Hamzat Pedro ti ṣe kuro ninu iṣẹ yi. Abọ re o. Adiẹ ko ni orunkunsẹ ẹjọ.

Niwaju Adajọ H. S Berkeley ni ijọ keji-...elogbọn oṣu *April, 1925.*

Suit No. 772/25.

KISHINCHAND CHELLARAM

versus

MOTUNDE WRIGHT.

Lọya Ayọ Williams kan na ni o wa fun awọn Oyinbo yi-owo ọja awọn oriṣiriṣi aṣọ ti Mọtunde Wright ra jẹ pọun mẹrindilogun ṣile mẹrinla pẹlu ...ọ mẹsan, awọn Aṣọ Ayọ ọ oriṣiriṣi, *Crepe-de ...hin, Stocking Net* (£16. 14. 9.) Mọtunde Wright ...a ṣi ile ẹjọ o ni on ni kan ko ni on ra gbogbo aṣọ ...a, awọn meta ni ṣugbọn on lo lọ si ṣ..bu la gba Adajọ ni ko la san owo yi pẹlu ṣile mẹjọ owo ...rin ẹsẹ

Suit No. 773/25.

KISHINCHAND CHELLARAM

versus

MRS. AROMIRE

Lọya Ayo Williams kan na lowa fun awọn Oyinbo India yi owo ọja ti Mrs Aromirẹ ...a ni oriṣiriṣi aṣọ je (£12 1. 0.) pọun mejila ...ile kan Mrs. Aromirẹ ko jẹki ọrọ on pẹ nilẹ ...yi ra kọwe si kotu wipe on jẹ on papa ko wa, Adajọ ni ko san owo yi pẹlu ṣile mẹrin-dilogun owo irin ẹsẹ.

PRINCE OSHỌ DAVIES

versus

OBADINA.

Plaintiff's claim the sum of £2 amount due as per promissory—Case adjourned till Thursday 14th of May, 1925.

Suit No. 720/25.

MAGARET S. JONES

Versus

S. A. COKER.

The plaintiff's claim is £4 10. 0. being balance of cost founeral dresses of one Deaconess Turner deceased supplied by the plaintiff at the Defendant's request during March 1922.

Ẹjọ yi ni owo aṣọ ti wọn wọ fun oku Oku Diakoni Obinrin ti orukọ rẹ njẹ Turner ti ita Olowa eyiti oku ninu owo na ni pọun mẹrin ṣile mẹwa. Lọya Ayọ Williams lo wa fun Magaret S. Jones Lọya Adekunle Wright ọpẹlẹngẹ lowa fun Alufa S. A. Coker. Adajọ fi ẹjọ yi si *Thursday* ijọ kẹrinla oṣu *May* 1925.

JUDGMENT SUNMONS

Suit No. 475/25.

BELO MASHA

Versus

MOMO JIMO ONISWO

Lọya Adekunle Wright lowa fun Belo Masha. owo ti Belo Masha gba idajọ fun jẹ pọun mẹdogun pẹlu owo irin ẹsẹ ati owo Lọya. Adajọ ni bawo ni iwọ Mọmọ Jimọ Oniṣowo ṣe ma san owo yi, oni pọun kan kan. Ṣugbọn Lọya Adekunle Wright ko gba iwo si nitori owo yi jẹ owo oji lori aya ti Belo Masha fun Mọmọ Jimọ Oniṣowo. Adajọ ni elo ni iwọ Lọya Wright fe ko ma san, Lọya Wright ni afi pọun marun marun loṣoṣu. Adajọ ni ki Mọmọ Jimọ Oniṣowo bẹrẹ ipari oṣu *May* ko ma san pọun marun marun loṣoṣu titi owo na ma fi tan.

Stop Press!

OBITUARY

Dr. J. Odunbaku Hoare, Gold Coast, after five days' illness.

Nigerian Civil Service Union under President H. S. Abiọdun Thomas present a valedictory Address to His Excellency, this 12 noon.

Eko Akete Wireless.

Contraction of Name.

Know ye all persons (at home and abroad) by this publication that I, formerly known as Alfred Babington Boevi Tuakley-Lawson, presently residing at 18 Macaulay Street, Lagos, desire to be knawn and addressed only as BOEVI TUAKLI from the 1st; day of May, 1925, and onward.

All documents prier to above date and beacing the below signature are still valid.

TUAKLEY-LAWSON.

Lagos 1st of May, 1925.

EKO AKETE

EKO, SATURDAY, MAY 2, 1925.

GOMINA-AGBA TO NPALẸ ILE MỌ, A NI KI LO TI I ṢE ?

Ibere to wa s'ẹnu wa l'eyi nigbati a ri pe ki ọsẹ miran to kò, Gomina Agba Sir Hugh Clifford Oloye nla G.C.M.G., pẹlu iyawo rẹ, yio ti dagbere fun gbogbo wa nibi ati ni gbogbo ilu *Nigeria* pe o di sã kan. Ṣàṣà ni enia to tun kù ti kò mọ̀ pe ọkọ *Alinsi* Ayara-bi-àṣa to de nijẹta ni Gomina mba lọ si ilu rẹ, ki o to di ogun a tun yãn a lọ ṣe Gomina ni Ilu *Ceylon* nibiti o gbe ti ṣe Sẹkitẹri ri ni akoko kan.

Diẹ ninu wa lo ranti pe ni ọjọ *Friday* ọjọ kẹjọ oṣu *August* ọdun *1919*—yio di ọdun marun ati oṣu mẹsan gbako ni *Friday* to mbọ—ni Gomina na ti wọ igboro ilẹ yi lati wa ṣe Aṣoju Ọba King; awọn kan si sọ pe bi ko si ti wiwa ti Arẹmọ Ọba wa bẹ wa wo nibi ni asiko yi ni, on papa iba ti f'ẹhin silẹ̀.

Wiwọ ilẹ yi ni ọjọ ti a sọ na mu ki pupọ enia yọ pe ọwọ ẹ̀rọ̀ ni o fi de ibi nitori ojo wẹrẹ-wẹrẹ ti o rọ lọjọ na. A! bawo ni enia ko ti pọ to lọjọ yi ? A niran ibiti awa ati ọrẹ wa kan gbe duro si l'Ẹhingbẹti ti a si ri bi awọn enia ti nti Iya-afin kan gbọ̃ngbọ̃n ti o ti di Ologbe nisinsinyi, nigbati o fẹ kọja si odi keji lati yẹ Aṣoju yi si lọjọ na.

Wo bi awọn enia ti nrọ giri sihin ati sọhun ti nwọn si nṣubu lera wọn bi nwọn ti nfẹ lati ki i kabọ; eyi ko le ṣe ko ma ri bẹ, nitori ihin rere rẹ ti a ti gbọ nigbati o jẹ Gomina fun awọn ara wa to wa ni Ilu *Gold Coast.* Bawo ni kò ti yẹ Eleko pẹlu awọn Ijoye rẹ to lọjọ na nigbati nwọn lọ pade rẹ̀, ti a si gbọ pe Eleko ni gẹgẹ bi on ati awọn enia on ti gburo rẹ si rere ni'lu okere, ki o maṣai ma ba irufẹ rere na bọ̀ fun on ati awọn enia on nibi, ti a si gbọ pe Gomina ni dajudaju on yio mu Eleko girigiri bi ọmọ on ! O ha l'ọjọ l'oṣu ki eṣu to t'ẹsẹ bọ̀ nipa idanwo ti o gbe kalẹ nipa a jẹ Balogun a ko jẹ Balogun, ọrọ ti o kọ jain-jain ba Eleko ninu oṣu *September* tabi *October* ọdun *1919*, ṣugbọn ti gbogbo ilu dide si bi ọkọnrin kan, lẹhin igbati a ti fi Ọgbẹni J. Egerton Shyngle, Ọkọnrin-si-si loru ṣe Aṣiwaju ti ọrọ na si lori nigbana ?

Ṣugbọn ẹ tun wo ijangban miran ti o ṣẹlẹ ni ọdun 1920, ti o sọ Eleko tiwa di Ẹlẹha àpapa-ndodo lati ọjọ na wa titi di oni oloni ? Melo ninu awa onisokoto gbọrọ ni o mọ ijẹ-imu Eleko lati igbana wa ? Bi a ka wa, a ko kun iyara kan; awọn a-tanni-ja'le ko jẹ fun ni ni ọwọ ikin kan kọ ọ, ọrọ to wuwo leyi. Ṣugbọn a dupẹ gidigidi lọwọ awọn ara wa papa awọn Janma Musulumi ti nwọn ko ye'sọ ara wọn titi di oni lati ma jẹ ki Eleko lalaṣi ati bu okele s'ẹnu.

Ki a mu ti ẹbẹ ainiye-igba ti awa ati ekeji wa *Eleti-Ofe Nigerian Spectator, Nigerian Advocate, Lagos Weekly Record* bẹ̃ gẹgẹ bi Adari-ero-ilu (*The Press as shapers of Public Opinion*) ṣugbọn ti kọ bọ si ; o di tọrọ-tọrọ melo ni awọn ti Eleko ntori rẹ jiya yi tilẹ ni o yẹ gidi lati iwọn ọdun mẹrin yi wa ? Eku ti o da eyi silẹ ko ni o njẹ Ẹda ? Ki a pa eyi ni ti sapakanna.

Ọlọrun nikan lo to dajọ Af'ẹhin p'ẹran.

KINI GOMINA YI TI I ṢE ?

Ibere duru l'eyi, ko si yẹ ka f'oju fõ da; nitori bi o ti wù ki a pe ẹnikan ni enia buburu to, sibẹ yio ni rere tire.

(1) Ọtẹ Gomina yi ni Ilu bẹrẹ si yan enia si Ajọ Igbimọ Munisiba ati Igbimọ Aṣofin.

(2) Ọtẹ rẹ ni a gbe pupọ ninu awọn ara wa ti nwọn jẹ Akọwe Ọba si'po Oyinbo ti nwọn si nrọ'wo geregere loṣoṣu.

(3) Ọtẹ rẹ ni a ṣe atunṣe pupọ ninu Iwe Ofin Amunimuye (*Criminal Code*) eyiti Gomina Lugard, aṣaju rẹ kò kọ ki o wa ni lilo bi o ti fi si—on lo sa sõ—ti o le sọ gbogbo ilu di apẹlẹwọn bi ọbọ.

(4) Ọtẹ rẹ ni iyawo rẹ da oriṣiriṣi Ẹgbẹ Obinrin meji silẹ ti nwọn si sapa kiko owo jọ fun kikọ Ile-iwe Giga fun

awọn Obinrin (*Lady Clifford Ladies College Fund*).

(5) Ọtẹ rẹ ni a ṣe atunṣe Kotu ẹjọ Kotunro (*Appeal Court Reform*) nipa eyiti Adajọ to ti dajọ kan ri kò gbọdọ tun ẹjọ lori Idajọ rẹ kanna ni Kotu ati bẹ̄ bẹ̄ lọ.

(6) Ọtẹ rẹ ni Ijọba bẹrẹ si gba awọn obinrin si iṣẹ A-ran'we n'ile Ẹrọ-itẹwe Ọba ati si iṣẹ Ilera Ilu.

(7) Ọtẹ rẹ ni Edward Arẹmọ Ọba wa ba awa "ọmọ" rẹ wò ni *Nigeria* ni lọlọyi.

Ẹ jẹ ki a yẹ apakeji aworan na wò ki a ṣ tun bere :—

KINI GOMINA YI TI I ṢE ?

(1) Ọtẹ rẹ ni Eleko Ọba wa di ẹni ile wọ'le ọsangangan, lalai le gbadun ipo rẹ fun odidi ọdun mẹrin gbako, o ṣe ! o ṣe !

(2) Ọtẹ rẹ ni Arun Ekute wọ'lu to fi mu Ijọba gba ogunlọgọ ilẹ onilẹ ni Yaba fun ati tani Ilu Eko si, ti nwọn ko si ti san owo aladọjọ kọkan fun awọn onilẹ nibẹ, eyiti o mu ikunsinu wa titi di isinsinyi.

Nitotọ Gomina yi ki iṣe Maleka ti yio ṣe pe—a ko tilẹ sọ pe ọkan ninu awọn Maleka pāpā tilẹ gb'oju gb'aiya gbe tasì ija si Olodumare lẹkan ri ?—A si ti sọ ti ani ẹmi-idariji rẹ, o ti su ẹnikẹni, ṣugbọn yio jẹ ohun iranti rẹ l'ẹhin ọla boya lẹhin igbati on papa ba ti fi ilẹ bora, ti o ba le tun da gbogbo ẹbẹ ti a ti mbẹ yi rò nipasẹ ọrọ Eleko, ki o si pe pada s'ipo rẹ ti o ba a, nigbati on papa de ilẹ yi lati wa ṣe oju Ọba King, ti o ba le jẹ ṣe eyi, daju-daju yio mu Ilu Eko s'ọji lẹkan si, a ki yio si ye ma jẹ orukọ rẹ l'ẹnu bi :—

Olore wa
Ati ọrẹ lailai.

Ṣugbọn Gomina yio ha jẹ ṣe bẹ bi ?

Mrs. S. O. FALOLA,
Seamstress.
Workshop in all the latest styles.
45, Kakawa Street, Lagos.

KERE O!

A nfẹ danasungbo niba abọwọde, a ko mu jẹ ki owo rẹ ja loṣu loṣu.

OBSERVATION ON THE ADDRESS FROM THE COMMUNITY OF LAGOS TO HIS ROYAL HIGHNESS THE PRINCE OF WALES, K.G.

[By Atari–Ajanaku.]

To the Editor "EKO AKETE."

Sir,

Any reader at home or abroad coming across such headlines as above in our local journals will naturally conclude that His Royal Highness the Prince of Wales was presented with an address by the community of Lagos, more especially so, as the address itself begins thus :— "We, on behalf of all the inhabitants of Lagos, irrespective of Colour, Race or Creed" etc, etc.

There is no gainsaying the fact that an address was presented, but it was apparently prepared under government auspices, and signed by very few people who represented nobodies but themselves, and most of whom we venture to say signed under a misapprehension, and might have hesitated, if not desisted, from appending their names to such a document for, as we shall disclose later on the presumption and inpudence of the leading parties or those whose instigation was responsible for such an address, is the most surprising of all attempts to hoodwink the community of Lagos.

As a side issue, we recall the representations and activities made by the Lagos branch of West African Congress years ago ; when these pharasaical d eluded friends of the Government who were not averse to touting operations for signatures to the ill compiled address presented to His Royal Highness, were very loud in their protest against the repesentation made by that body and thereby condemn all the good works contained in its programme.

Again, it is an additional recollection that Sir Hugh Clifford, the man with the claim to high standard of education and the Administrator of Nigeria—it was, who, in an unguarded moment, declared that 17,000 signatories to the Monster Petition presented to him for the reinstatement of the Eleko represent a poor show of unanimity in a community of 99,000 people inhabiting Lagos, and although the majority of the signatories (the 46) are supposed to be literate, it is yet to be verified whether we can believe this in the strict sense of the term. However, as we have remarked, there is ample room to doubt that, if the greatest majority of the signatories had the matter in the r hand, they would have been party to such a document.

The loyalty of the people of Lagos, and for the matter of that, of any sane respectable man is to demonstrate, both in writings and otherwise, by

words and deeds the loyalty of every member of the community, but we demur to say that the address presented to His Royal Highness had neither the general approval of the public, nor represented what all of us would have liked presented to our most beloved Prince. Surely, if according to Sir Hugh, 17,000 could not represent 99,000, how can 46 do so? Whether by mathematical deduction, arithmetical exactitudes or logical inferences, we cannot see how any proportion on this score can be regarded as fair. But to proceed.

We have read the address with the greatest regret and wonder that any sane man could have written in a style which exposes both the ignorance and selfishness as the document bears on its face. It will be difficult to dislodge us from the fact that the Europeans administering the government of Nigeria only manage to interprete the sentiments and understanding of the Natives by the representations made to them by certain people (whoever they are,) and, unfortunately, since such representations only reflect the puritanical affectations of those members of the community who are so inimical to the interests of this country, there is no reason to wonder at the cause of disagreement which is created in this connection. The people were anxious—very anxious—to show their loyalty in a large measure to their Royal Guest, but by such bad policy that superceded them with such a funny address, the people have got their own sense of duty and loyalty trampled upon.

The signatories can be summed up to consist of political faction of Dr. Randle and his satelites, the white capped chiefs, one or two independents, and about a dozen misguided wiseacres. The authors or compilers of the address had never at any time consulted the people or obtained their mandate, and they certainly were too few and too proud to get the community to grant them any power of representation to the extent of saying "We, on behalf of all inhabitants of Lagos, &c."

We are not suggesting that the address cannot be fully representative until, and unless, it is signed by the whole inhabitants of Lagos; but our contention is that before any public address of such description can be prepared or presented, the previous mandate or consent of the people by means of a public meeting is a *sine qua none*, but neither of these was obtained or even solicited in this case, and other formalities to be observed before the presentation, &c., should have become an accomplished fact were deliberately ignored. An omission which depreciates the intrinsic value of the address, and it is a thousand pities that Major Birrel Gray and other principal actors in the Drama had allowed such an address which they knew or ought to have known cannot escape severe criticism to be presented to no less a distinguished and Royal personality than our much beloved Pince of Wales.

It is indeed a matter for regret as it is a most unpleasant duty to criticise the address, but a great principle of representation has been violated; the wishes and constitutional rights of the people have been treated with contumely, and therefore the wild and extravagant pretentions of those responsible for the preparation of the address must be repudiated without fear or favour. The People's address intended for the Prince of Wales approved at a public Mass Meeting submitted to Government was sent into oblivion. The reason then why the forty-six-signed-address was adopted can better be imagined then explained, especially as we observe that certain obscurantists who dissociated themselves from the people's address now identify themselves with the new semi-government address.

We regret that want of space prevents the continuation of this Article which is deferred for our next issue.

[Ed—E. A.]

THE EDITOR'S OBSERVATORY.

Mr. E. J. Alex. Taylor.

We regret to learn of the slight indisposition occasioned by a push-cycle ridden by someone of our popular E. "Jupiter"—Mr. E. J. Alex. Taylor Barrister-at-law, but are also glad to learn of his gradual recovery.

"Gentlemen of the Jury."

The Quarterly Session of the Criminal Assizes begins on Monday the 4th instant there are several cases on the docket for trial: the Assizes will be presided over by His Honour Sir Ralph Combe KNT., Chief Justice.

Alas, my Sister!!!

It is with the deepest regret we chronicle the death of Princess Dosumu i.e Mrs. Magnus Williams which took place at her residence, Breadfruit Street on Wednesday last. Our sympathy to the bereaved families, particularly to the stricken husband, and the afflicted parents Prince and Princess Dosumu of Bamgbose Street.

Unitarian Christian Church

One God, One Lord, One Element,
One far-off Divine Event,
to which the whole creation moves—*Tennyson.*

A Special Exortation meeting of the above-named Church will (D.V.) take place to-morrow at Arapa Hall 21 Williams Street opposite *'ko Akete* Offices, at 5 p.m.

Subject:—Christ, A Unitarian.

Friends are welcome.

The Sunlight Club.

The members of the above Club will entertain the public to a Yoruba Dramtic Play "O rowo olowo fokan bale" at Ilupesi Hall, on Friday next at 8 p.m.

NOW READY.

THE LIFE OF HERBERT MACAULAY, C.E.,

BY

ATARI-AJANAKU

in English and Yoruba, price 2/- Obtainable at the "EKO AKETE" Offices and from B. Farawe Davies, Dosunmu Street, Lagos.

Iwe Igbesi-aiye Habati Makọli, şile meji-meji. Atari-Ajanaku ọkọnrin na ni o şe ẹ!

Iwe yi kọn fun itan Makọli lati kekere, lati ọjọ ti iya rẹ ti fi ori rẹ sọ'lẹ l'aiye, titi o fi di ẹni ọgọta ọdun li ẹşi. Ọrọ nipasẹ ilẹ wa wa nibẹ pẹlu, ati wahala ti Makọli şe nipasẹ rẹ; ọrọ nipasẹ Eleko wa nibẹ pẹlu, ati aworan Makọli, pẹlu aworan (*Photo*) nigbati Ọba Gẹsi (*King Georg V*) gbowọ lọwọ Oloye Oluwa ni Ilu Oyinbo, ti Makọli si gbe Ọpa Eleko dani, Ọpa ti o di iyọrọ ti o bo t'olori t'elesi wọn.

A lẹrẹ le wipe aworan wonyi nikan ti o wa ninu Iwe yi to şile meji lọtọ, lai ka igbadun ọrọ nla ti o wa ninu Iwe na papa. Lati ta Iwe na ni şile meji-meji dabi igbati enia kuku fi şe sara, nitoripe o kaju inawo ti o wa lori rẹ. Nitorina, o yẹ ki gbogbo enia ti o le ri Iwa na ra ki o to tan tete sure ra. Iwe "ọmọ ni yio j'ogun" ni, a si tẹ ẹ ni ede Gẹsi ati ti Yoruba pẹlu. Şile meji ti ẹ ma fi ra a na, ki Ọlọrun ma jẹ ki o wọn nyin! A si mọ wipe gbogbo enia, ati ọrẹ, ati ọta, ati Oyinbo, ati Enia Dudu ni yio gbadun Iwe na nitori Iwe Igbesi-aiye Makọli, lati ọwọ Atari-Ajanaku ọkọnrin papa!!

NIGERIA.

BYE-LAW

MADE UNDER

THE TOWNSHIPS ORDINANCE.

(Chapter 57).

Under Section 29 of the Townships Ordinance the following Bye-Law has been made by the Lagos Town Council with the approval of the Governor:—

All pedestrians using the following Bridges in the Lagos Township area shall keep to the right:

Carter Bridge,

Denton Bridge.

Any person who shall commit a breach of this bye-law shall be liable for every such breach to a fine of 40s.

MADE this 17th day of March, 1925.

A. W. S. RUMENS,
Secretary, Lagos Town Council.

APPROVED this 2nd day of April, 1925.

HUGH CLIFFORD,
Governor.

KAI Ẹ BO'LẸ !!!

Ihin kan ni pe Adajọ Agba le awọn Ijọ Alli Balogun lọsẹ yi nipa *Motion* wọn lati gbe Ẹjọ Mọşalaşi ti awọn Jamma ti Jare wọn lọ si Apili Ilu Ọba (*Privy Council*) ati pe konko pọun mẹwa şile mẹwa owo-irin ẹsẹ ru wọn. Ogo de'le iku rẹ, ko ha tan?

The West African Soap Co. Limited
APAPA, NIGERIA

Manufacturers of

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F 399

WOSIKA LATI AGBADAYIGI.

Si Editọ "EKO AKETtE"

Mojuba rẹ o, bi Ekolo ba juba, ilẹ a lanu fun u, Owe awọn agba.

Ajapa adija silẹ tan, a takete :—

Mo jarọ, mo jarọ, arọ majagba ; Nijọkan ajapa tọ Erinmi lọ, o ki tan, o ba sọrọ bi agbara on ajapa ti pọ to, ati pe bi Erinmi ti to yẹn on ajapa le fa a bọ soke, Erinmi dahun wipe bi on Erinmi tilẹ ku silẹ, kişe ajapa ni yio le gbe apa on soke, ajapa ba Erinmi kile ọrọ yi, ajapa jade o lọ, o ronu bi on yio ti şe ọrọ na si, o wa lọ sọdọ Erin-oke o ki tan, o wa bẹrẹ si ba sọrọ bi on ajapa ti lagbara to ati bi on ti le wọ Erin-oke sodo si, Erin-oke dahun wipe kişe iru iwọ ajapa, o wa da ọjọ mẹsan fun wipe ki o mura silẹ de on, o si tun lọ sọ bakana ọjọ mẹsan fun Erinmi, ki ọjọ to pe, ajapa ti lọ ran okun tọ dara kan, nigbati ọjọ pe ajapa mu ẹnu okun kan o wọ omi lọ, o so mọ ọrun Erinmi o sọ fun pe ki o duro ki on lọ si oke, nigbati o de oke tan, o mu ẹnu keji o lọ so mọ ọrun Erin-oke, o ni ki o duro na ki on lọ si odò, nigbati o de idaji ọna o fa okun mọ Erin-mi lọrun, Erin-mi gbija o fa okun mọ toke lọrun, bẹni awọn Erin mejeji gbija si, odo nru, eruku nta loke bẹni ruke-rudo de, awọn ẹranko gbogbo, nworan, ariwo nta ge e, bẹni awọn Erin wọnyi fun okun mọ ara wọn lọrun, oju awọn mejeji pọn kẹkẹkẹ, omi daru, oke nturuku, nigboşe ti ara Erin-mi kọ ọ o ni o to gẹ on yio lọ wo ajapa wayio, bi o ti goke, talo ri ; bikoşe Erin-oke, Erin-oke si ri Erinmi, awọn mejeji sunmọra, wọn ki ra wọn, bayi ni wọn fi mọ bi ajapa ti şe wọn si, atijọ na ni wọn ti di ọrẹ.

Ẹnyin ọmọran, ẹ ba ni bẹ awọn Agbadayigi, Agbadayigi di ajapa nwọn bọ si arin Itọpo ati Idalẹ, bẹ ni wọn si nşe yi ileto ka, bi Ileto meji ba nja, Agbadayigi ni a ma ba ni isalẹ, Itọpo pẹlu Idalẹ ko ni ija, ana ni wọn jẹ si ara wọn, nwọn a si ma ba ara nwọn şe ọdun orişa wọn, şugbọn ni ọdun ni, Agbadayigi sokun mọ tọtun tosi lọrun, Ruke-rudo de si arin wọn. Agbadayigi tun ngbero ati ran okun kan lọ ba Akara-kumọ, ki awọn ara Akara-kumọ le pẹlu Idalẹ lati wọ awọn ara Itọpo somi ; kini iba mu iru iwa yi wa o ?? Ojukokoro. Ẹjọ ti Itọpo pẹlu Padi şe ti nwọn si jare, ti wọn gba owo lọwọ Padi ni o wọ Agbadayigi loju ; owo ti Idalẹ si ti bẹrẹ si na fun, Agbadayigi nisisiyi ko mọ niwọn ; Ẹ jọwọ o ẹnyin Agba, ẹ ba ni wo ọrọ yi fin, bẹni ohun ti Agbadayigi ba sọ fun Oyinbo' ni Oyinbo yio gba, niretipe, alatunşe ilu ni wọn jẹ fun on, laifi ti nwọn nşe ma pọ o, Oyinbo ko ma mọ pe rukerudo enia ati ọbalujẹ ni nwọn jẹ Maleka lode, eşu ning, ẹnyin Oşişẹ labẹ Oyinbo, agba dọwọ yin o, Edumare a ma şọ nyin o.

Mo dupẹ o.........Editor

Edumare a gbe ọ

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(DOUBLE-STRENGTH)

Whenever a woman has not been in the family way for a long time, the fault is usually set down to some disease or other in her generative organs. Now while it is true that many women suffer from disease yet many times the fault lies with the man, owing to weakness or some other disease of the male organs of generation. *White's Golden Male Tonic* (Double-Strength) is calculated to give full vigour to the man, and to remove all diseases which prevent breeding. Every sensible man ought to use two bottles every month, to cure or prevent weakness of the generative organs.

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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 Archdeacon
6.30 p.m. do. do.
9 a.m. St. John's (Aroloya) Rev. H. V. E. Johnson
6.30 p.m. do. do.
9 a.m. & 630 p.m. St. Peter's (Alapako) Rev. S. V. Latunde
9 a.m. & 6.30 p.m. Holy Trinity (Ebute-Ero) Rev. S. J. Gansallo
9 a.m. St. David's (Jordan) Rev. J. H. Ogunro
6.30 p.m. do. do.

WESLEYAN

10.30 a.m. Tinubu Rev. J. Allen Angus
7 p.m. do. Rev. S. A. Pearce
10.30 a.m. Ereko Rev D. A. Bababunmi
7 p.m. do. do.
10.30 a.m. Olowogbowo Rev. E. E. Williams
7 p.m. do. Bro. S. P. Johnson
10.30 a.m. Ọbun Eko Rev. S. A. Pearce
1 p.m. do Bro. D. A. Ogunbiyi

AFRICAN

9 a.m. Jehovah Shalom Rev. J. F. Ogunko
7 p.m. do. Bro. J. T. A. White
9 a.m. Christ Church (Ebute Mẹta) Rev. D. A. Hughes
6 p.m. do. Bro. Ọlaboye Laleyẹ
9 a.m. Bethel Revd. Supt. J. S. Williams.
7.30 p.m. do. Bro. A. Abọyade Cole
9 a.m. Zion
6.30 p.m. do.
9 a.m. Salem Church (Ebute Mẹta) Rev. J. A. Wright
6.30 p.m. do. Bro. H. T. King
9 a.m. Bethlehem Church (Ebute Mẹta) Rev. E. D. Ṣodẹinde
do. Bro. Ade Olugbile
10. a.m. African Methodist Rev. I. O. Oyekunle
do.

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. Ararọmi Rev. A. A. Puddicombe
6 p.m. do

ISOLARIAN BROTHERHOOD

7.30 a.m. Ilupesi The Founder
7 p.m. do.

St. STEPHEN'S (EPETEDO)

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

AHMADIA (ISLAM.)

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

ZION CONGREGATIONAL

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

SALVATION ARMY

10 a.m. Glover Memorial Hall
Farewell Meeting to Major E. E. & Mrs. Grimes
7 p.m. do.

CHURCH OF GOD

10 a.m. 22 Ọdunlami Street, Breaking Bread
7.30 p.m Open Air Service at Campbell Square,
Wm. C. T. Terrell.

UNITARIAN

5 p.m. Exhortation Meeting (Arapa Hall) 21, Williams Street

AFRICAN FAITHIST KOSMON

5 p.m. 8, Shitta Street. Bro. A. Gbogboade

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