

# EKO AKETE.

IWE IROHIN OSOSE.

VOL. II, No. 62. SATURDAY, SEPT. 15, 1923. FOURPENCE.

## A. KESSLER,

GERMAN HAMBURG.

Iwọ le ranse Ẹrọ-Iranṣẹ "Mundlos," "Adler" ati Ẹrọ-riṣan batan ni 7, Labinjo Lane.



A nranṣẹ orisirigi oja fun enia to tete ni ọ ni Nigeria. A si nta Chun ẹrọ orin, Awo-Abọmafo, Kẹkẹ-ologere, Waji. Ẹ le ri ra lodo J. S. Johnson, Alhaji Masu, ati H. Campos, ti Campbell Street.

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Ọgbeni DURO THOMAS

Onisowo-towolawi, ni awon IBUSUN meremere onide to sese de fun u lati ilu Jamani wa fun tita ni ile Oja re 55, Ita Mase leti ita Faji, l'Eko.

Ifa mbe fun awon to ba tete lo ra tiwon nibe: owo yepere ni a nta won, beni awon Oja na si "ka 'yin" to.

Ẹ lo ba Awure nyin pade nibe.

*Handwritten signature or note at the bottom of the page.*

**QGBENI J. C. VAUGHAN.**

Ti Ile-Oja Sheffield ni Ita Kakawa ati Ile-Oja "Excelsior" ni Ita Agirawu, ni oniruru awon ohun sikole fun tita ni owo opoju-oyokun.

O ti nsowo Irin Ise lorisirisi lati adota odun sehin titi di oni.

ATARI AJANAKU ni QGBENI na je ninu awon onisowo Irin Ise ni Ilu Nigeria.

OKO tita wa ni owo po o.

**Mr. B. O. Joseph**

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**ILE ERO TI EKO.**

Ohun mimu Olomi didi to np'ongbe enia nbe nihin lorisirisi fun tita.

Ko si ona ti a ko ngba fi te awon onibara wa lurun.

Billiards idaraya si wa fun enikeni lati fi sere. Owo-lowo la fe.

**H. H. KING,**

*Oni-nkan.*

Ita Oja Ajafe, Eko.

Editor & Proprietor:—

ADEOYE DENIGA,

Office: 24, Williams Street,

P.O. Box 286,

Lagos, Nigeria.

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Ẹ fi owo ati Letter tanyesi Editor.

## GBOHUN-GBOHUN.

OMI LO DANU. AKEREGBE KO FO.

A ba *Lawyer* Adeyemọ Alakija ati Mrs. rẹ daro oṣo to ẹẹ wọn ni *Saturday* to koja nipa omọ wọn omobirin jojolo to salaisi lowo wọn lojo na. Ẹ o ẹe iṣanti pe koiti pe pupọ ti a "sami" fun Ẹjẹ-Orun yi ni *Christ Church* nibi, gẹgẹbi a fi ri ka ninu *Iwe-Irohin African Messenger* nighana.

Ki Baba ẹe l'omọ ọla.

ITAN TO BU-A-YA TO DE GC-NGO.

Prof. Deniga yio tun-sọ *Asọye* rẹ (*Lecture*) bi ti atẹhin wa ni Ile Iwe Ita Tinubu ni ireni (*Tuesday* to mbọ) ni agogo meje-abọ alẹ. Igbesi aiyẹ awọn Ẹkinni wonyi, ni yio sọ itan wọn.

Sir Samuel Lewis KT., C.M.G.

Hon. C. A. Şapara Williams C.M.G.

Dr. Mojola Agbebi Ph.D.

*Ticket* wa fun tita lati wọle 6d fun ti awọn Agbalagba, 3d fun ti awọn Omode; ẹ le ri ra ni *Offices* "Eko Akete" 22 & 24 *Williams Street*, Ogbeni Herbert Macaulay (Kinian Onibudo) ni yio sọgun ipade na ro lalẹ oṣo na; yio si sọrọ iṣiti diẹ nipa ti Iyan enia si Igbimọ Aşofin ti ao ẹe ritiriri rẹ ni *Thursday* oşe to mbọ.

Orin Hẹ wa ti a o kọ ni-jona, wa fun tita kọbọ kan pere ni, Batakoto yio si sọ ti ọnu rẹ pẹlu; ki Baba m'ojọ ro. Ẹni ko ba wa si Ipade yi, yio padanu oṣo oyin momo; nitorina a fẹ ki awọn ara wa maşe jafara ati tete wa ra *Ticket* tiwọn. Igbadun na yio kẹriri, Ẹ jare, tani j'enia !!!

E KU AGBA.

A ba Ogbeni Adeboye Şolanke Onigowo Ebute Olowu ni Isaleggangan, daro oṣo to ẹẹ ni lolọyi; nipa iku Ẹgbon Iya rẹ okonrin to ẹşẹ loşe to koja ni Abeokuta.

Ẹ ku oşo! Ẹ si ku afẹku !!

A KA GBADUN NITI "EKO AKETE."

A sọpẹ gidigidi lowo oşoro awon ẹniti o yin wa fun oşo-akanşe "Şku Phonso npowe, Tani ndajo" ti a sọ (*Leading Article*) nipa iku Abayomi ati Delphonso ninu Iwe-Irohin wa ti oşe to koja; bi idan egberun (1,000) iwe na ti a tẹ si tan ki o to to agogo merin aşale *Saturday* to koja, lehin eyi, aimaye enia ni awon wo wa si *Offices* wa fun Iwe na, şugbon au ẹe ni pe ẹran awon ara-ibi na bi obukọ; a npete ati tun tẹ oşo akanşe na fun tita (yio ya ni oşe to-nbo) fun gbogbo awon ti o ba fẹ, nwon le wa fi orukọ silẹ bakanna; loşo-loşo ni a o ta a, ki o to to *Thursday* oşe to nbọ yio wa fun tita nibi kanna.

Eyini ni

Eko Akete Offices

22 & 24 Williams Street l'Eko.

KINISE SOBO ŞOLA?

Ẹnikan to pe ara rẹ ni "Asali" ninu "Eletu Ofe" to jado luşe yi, sọ oşo to le mu ẹşẹ gba ẹjẹ lenu rẹ nipa ohun ti a sọ loşe to koja ninu Akanşe Iwe wa, ninu eyiti a sọpe "A ko ro pe wẹrẹ ni awon enia ti nwon o jẹ ni iru ero yi (eyini ni ero pipa'nia gẹgẹbi Delphonso ti pa Abayomi) lokan."

Ti a ba si ri awon ti nwon gboju-gbaiya lati daba iwa yi, nje were oluware ju ti Adebomi lo niyen; ko si onilakaye koo

ti ọrọ wa yi ko ye, afi awọn Abigbede bi Asalu ati awọn Igbātu rẹ. Ki lo kan Bisi-beke? Alatojubọ !!!

## AWỌ'LU MÁ TẸ—IWỌN ARA RẸ L'O MỌ.

Si Oni 'we-irohin "EKO AKETE."

Mo juba o.

Mo je enikan, ti ki fe ko iwe sinu Iwe-irohin, sugbon mo toro gafara ni owo re fun iba ebolohun mejì ti mo fe ko si ibi yi. Mo se akisesi Iwe-irohin ti a npe ni "Election-Off," eyiti o jade ni ojo karun oju yi, nipa enikan ti o so ọrọ Iku ati Sisin oku Abraham Dero Delphouso.

Mo ro pe oluware je okan ninu awon Agborandun ile yi, ati pe o je gran-odun re lati je okan ninu awon ti o ma nko iwe si Iwe-irohin, on na si nko; ki ba dara pupo, bi oluware ba le jade si ode gbangba.

1. O pe *Obituary Notice* ni Iwe-eye; mo ti iya silẹ fun awon omo'we, ki awon so itumo re fun u; ni lailai, ni ode Eko yi, bi enia pataki kan ba ku, awon Ebi tabi ara ina ile re yio ko iwe si apo-iwe dudu, awon a bi pin i kiri fun awon ojulumo tabi ọrọ, lati mo wipe Ebi won kan ku, ati akoko ti a o lo sin i; eyi je Ikese, ki ise Eye. (E si sajara h'agbo, e wi fun akajo k'o lo.)

2. Ohun keji ti mo tun se akisesi ni wipe, o so wipe, a ko ri omo ti a bi 're, tabi omoluwabi ninu awon enia ti o ba won gbe oku Delphouso lo; gbolohun yi pa ologbon Fera. Ninu Iwe-irohin kanna ni o so wipe awon ti o lo sin oku na to egbeberun omo enia—ni gbo gbo awon wonyi ni Omo-ole, Apa'nia, A-da'na-sun-ile, tabi Elewon?

3. Akisesi keja ni pe, o ni awon lo haya (*hire*) awon Oyambo ile-sisu "Salvation Army" lati lo gbe oku na sin; mo bere lowo "Fatola" na, ki o so fun wa: Eto ni awon fi nhaya (*hire*) won? Mo fe ki o se iranti ọrọ Jesu ti o wipe, "Eni ko si fun Olodode, bikoso awon Elege." Gbogbo Church le ti ilekun, sugbon ilekun Orun ko le ti. (*Bad and Good come, your sins will be forgiven.*) E ye enu mi. Apostu, nibo li o gba Igbagbo tire? Ti o ba je pe a gbe oku yi wo Church ni, a ko ba ri aye lati so ọrọ fun awon odomokunrin ati elegebi Oligbe. Ki Odumare ma je ki a ri iru re mo.

Ona Igbala da o? Akere-koro onigbagbo!

Eni ni tire nitoto,

BALFOUR.

## OUR THREE SELECTED MEMBERS.

By The Editor.

There can be no gainsaying the fact that the names of the three selected members, to wit, Joseph Egerton Shyngle Eric Olawolu Moore, and Curtis Crispie Adeniyi Jones adopted by The Nigerian National Democratic Party as their candidates for the impending Legislative Council Election are in everybody's lips having regard to the importance of this unique opportunity—the granting of the Franchise—the like of which has never been made to see the light of day, in the Annals of British Colonial history, with particular reference to these parts, and having regard also, to the progressive state of the country as noticeable in all directions, it is but natural that this measure of representative government should be accorded a predominantly hearty welcome by all sections of the community who know something of the *summa bonum* which a venture such as this can confer.

The newly-adopted members, by their triple oath, to say nothing of their respective manifestoes, pledge themselves to serve the country unfeignedly, and to do their best should they be fortunate enough to be returned at the declaration of the polls; and it is confidently hoped no member of the party eligible to vote will be so taken up with petty grievances imaginary or real as to play them the Judas on that eventful day.

When it is considered the weight of the responsibility thrust on their shoulders—like modern Atlases—from which none of them either in public speeches or demeanour, since their adoption, has shrunk, it is nothing but right, proper, and loyal for the Party to give them their unstinted support.

To the man in the street, the unusual wave of political activity discernible a month or two ago, a *propos* of the

preparation for the coming Election, undoubtedly presents an interesting, if instructive feature: this, certainly is not unexpected, for the simple reason that the scheme, being novel (and shall we say experimental?) must of necessity attract to itself, the curiosity of the novice, and the watchful attitude of the wary.

In these days of political insincerity, lying and slandering, when some papers can swerve from the path of rectitude for filthy lucre, when some men are not ashamed to show the cloven hoof to those who have been their Towers of Strength during their days of trials, "it is up to" the members of the Nigerian National Democratic party to stick to their guns through thick and thin, so that the result of the polls on Thursday next may gladden the heart of many and justify the well-known aphorism at which the party is aiming viz:—*Salus Populi Suprema Lex.*

## SI AWỌN AYANNI EKO SI IGBIMỌ- ISOFIN ILU.

Lí akoko yi ti a kọ fun ni lí anfani lati yan enia ni Nigeria si Igbimo-Isosfin-Ilu, ara mi ko fa rara lati bere atilẹhin nyin, nitori mo ti ngbe arin nyin si ilu yi ti pe, mo si mo gbogbo aini ati ohun ti awon ara ilu yi nfe ati opolopọ pẹlu oniruru oṣun ti o di koko ti a ni tu palẹ.

Oran pataki ti mo ro pe o ye ki a ro julo ki a si tete jejuko ni ti iku awon omo de yi ti o ka ni lara fun pipọ re. Ehinola Nigeria ni awon omo wẹre ati awon asese dido re, nigbati o si di mimọ fun wa pe nina egberun omo ti a nbi irinwodinmedogun li o nika, eyi ko le sai mu ara eni ta-para. O si ye ki a wa onakona ti a o fi se atunse na ki eyi ki o ma ri be mo.

Ohun pataki keji ti mo tun mu dani ni oran Eko. O ye ki a na owo pupọ ju iye ti a na sori Eko ni ilu yi la. A nfe opolopọ He Eko Giga si i ki a le ni ire awon Oluko li enia dadu ti a nfe, ki nwon si pọ to. O si ye ki a fi kun owo awon Oluko de ipo ki ife na le fa enia mọra

Mo ni ibakpedun latikanwa fun gbogbo ohun ti awon enia nngga ti nwon si ni ireti fun lona

eto fun itesiwaju awon enia ilu, o si da mi loju pe ohun ti a ni se sa ni pe ki a fi ogbon lo anfani yiyan enia ti a fun wa yi lona be ki a fihan pe a to lona re, ki a ba le tun fun wa ni anfani ti o ju eyi lo nijumiran.

Bi e ba da mi li gla na lati yan mi fi oṣun ninu asoju nyin, mo seferi pe ngo sa gbogbo ipa mi lati fi oto-mu wa ire nyin. Nko tun le ma so bi mo ti ni itara: ati ife fun enia Nigeria to ati igbagbo ti o daju ti mo ni pe nkasi nla mbe tiwaju awon enia na fun ehin ola.

F. B. MULFORD

## JAZZAGANZA.

A PLAY

BY "ME."

After the postponement from Wednesday the 5th, the above play was produced in Glover Memorial Hall on the 6th instant. For the first time in the theatrical world of this town the public had the rare chance of attending and appreciating good comic entertainment. It was the Jazzaganza, the play set up by the Exclusive Club. A blend and artistic entertainment the genius behind which answers to the tone of wholesome fun greatly in demand, but without the inconvenience of mental strain.

It embraces a Love scene, a Club in its humor, the gardeners' illusion and ghost encounter, the boxing contest and the rapturous terpsichorean "Jazzaganza"—the whole thing was superb in its novelty. There was an originality in the simple but very interesting humorous vein which permeates it and the play was very successful indeed. The songs (violin obligato) suited the play in every way, from the lilting movement to the amorous caudences. The audience had a really successful comical treat. The scenery, the most attractive and contributory feature was illumined in the most marvellously blended colours. Altogether it was a thoroughly delightful and appreciated business.

Dr. Sapara was the chairman, and he was supported by other Medical practitioners of repute who witnessed the play and applauded it. The Chairman in suitable and concise manner explained that the object of the play was to raise funds for a charitable purpose.

The Club deserves hearty congratulations and it is to be hoped that a repetition of the play will soon take place.

## TALES TO MAKE YOU SMILE.

"Ikey," said his father, "you have been a good little boy, and I am going to give you something." Showing the boy a sovereign and a penny, he asked, "Now, my boy, which will you have?" "Father," said Ikey, "I won't be greedy. I will take the little one." "Well," said his father, "for not being greedy you shall have the big one."

Prohibition was being discussed at the dinner table of the Vice-President of the United States, who gave his guests no alcoholic drinks. At last

a morose looking man said :—" Mr. President, you have no authority in Scripture for these views of yours. There was only one man in Scripture who ever asked for water, and he was in Hell."—*Royalist's News paper*, 19/8/23.

[ Can any of our readers guess us the name of this individual? Ed.—E.A. ]

## EKO AKETE.

EKO, SATURDAY, SEPTEMBER 15, 1923.

### OJO KI PE TITI KO MA K'OLA

Ojo didibo fun awon eni meta ti a nfe ko lo soju Ilu Eko ni Igbimo Asofin ti Ijoba Nigeria nku si dede; ojo Alamsi (Thursday) ose ti a o bo si yi ni, o si ye gidigidi ki awon ara wa papa awon omo Egbé Tunluse (Nigerian National Democratic Party) gbaradi, gegebi nwon ti nte mo won leti nigbakugba, ki nwon dibò fun awon Bokinni meta ti nwon junjo f'ohun sòkan si: ti a ko ba ri iwa yòbòkè larin won, nje ko s'ewu ni a le wi; nitoripe gbogbo Egbé ti nwon ti nse wahala nkan yi, ti Egbé yi (N.N.D.P.) lo poju lo si larinrin ju. A tanmo pe a ko ni ri awon agbehin b'ebò-je tabi awon onijekuje ti nwon yio hu'wa omo-lasan nipa didibo fun olomiran; o ye ki awon enia mo pe iyi ati oia ni fun won lati f'oro si ibiti awon agbalagba gba won ni yanju pe ki a fi si, eyini ni pe lati dido tara fun awon eni meta wonyi; nwon sa ti jowo omo fun Egbé na nipa ibura orisirisi meta ti nwon bu lati "sin" ilu laiboju wehin ati laisiyemaji.

Agba dajo gbogbo nyin o, enyin omo Egbé nipa oro yi.

"Amokun s'ole, bi Oba aye ko ri t'orun nri!!!

Oro die ni ti Omoluwabi, e se bi arira loju yi, ki e si jagunmolu. Edumare a gbe wa!!

## SURPRISES INDEED!!!

On dit that at a Committee Meeting of the Young Nigerians held recently regarding candidature for the forthcoming Legislative Council Election, the case of the three adopted candidates of the Nigerian National Democratic Party with seven others was carefully considered with the result that the names of all the ten Candidates were ultimately hallo-ed for and those of the N.N.D.P. passed, the decision being ratified at the general meeting of the Union held at Glover Memorial Hall on Wednesday last with one or two non-contents; of the many surprises which the *African Messenger* in its last issue promised us that will take place on the day of Election, maybe this is one !!!—ED. EKO AKETE.

## Thanks for Sympathy.

Mr. Simon Izidro de Souza and Mrs. Henriqueta de Souza on behalf of themselves and Family hereby return their sincere thanks to all those who either by personal calls, letters, telegrams or otherwise have expressed sympathy with them on the death of their dear brother and husband Egidio Izidro de Souza on the 28th ultimo.

## TO THE ELECTORS OF LAGOS.

DEAR COUNTRYMEN,

In view of the confidence reposed in me by the Nigerian National Democratic Party in adopting me as one of their three candidates for the forthcoming Legislative Council Elections, I beg to assure you that I shall do all that lies in my power to justify the honour thus conferred upon me; and in order to clear any doubts that may exist in your minds as to what would be the trend of my future policy, I beg leave to address to you this my Manifesto.

Should you favour me with votes and thus insure my success as an elected member, I promise you faithfully that the well-tried political aphorism that "the safety and welfare of the people is the highest law" shall be my guiding principle throughout the whole term of five years in which, if I am elected and God preserving my life, I shall be called upon to serve in the Legislative Council of Nigeria.

As a Medical Practitioner resident for twenty years in Lagos, the matter in degree of importance that shall first claim my minute care and attention is the Health of the masses and their sanitary condition, conceived from the standpoint of Modern Sanitation.

As one who has had considerable and long practice amongst all classes of the community, particularly amongst the proletariat, I venture to suppose that I am entitled by that qualification to speak with a substantial degree of authority as regards the manifold diseases with which they are generally afflicted, and the normal conditions under which their daily lives are spent, conditions which are unfortunately more or less favourable to the growth and spread of disease germs. When one views, or even barely thinks of, the squalor and misery existing in some quarters in Lagos owing to lack of proper drains and adequate sanitary arrangements—conditions which are disgraceful to the boasted progress of the Capital of our United Nigeria—and contrasts same with, let us say, the excellent conditions that are today obtaining at the "Garden City" at Ikoyi, one is tempted to presume

at the sanitary progress of one section of the community (the European) is being considerably accelerated and is being maintained at the expense of the other section (the African); and that such inequitable and injudicious distribution of Colonial Revenue and Municipal Expenditure calls for immediate redress.

On the principle that "Health is Wealth," it stands to reason that any improvement in the health conditions of the people must be favourable to their general progress; and under "Health and Sanitation" I include items (or problems) like Infantile Mortality, Congested State of the western portion of the Town and Island of Lagos (which in itself is a potential danger in the possible outbreak of an epidemic), Proper Sewerage Disposal, and Adequate Recreation Grounds in desirable sections of the Municipal area.

Next to Sanitation is the question of Education; for without proper education of the people even this principle of Elective Representation which is now being pursued for the first time in Nigeria cannot be fully appreciated, nor can the great ideals of Democracy be definitely realised. It stands to reason, therefore, that not only is a scheme of Higher Education for both male and female a desideratum, but also that the gradual introduction of a system of Compulsory Education becomes at once an indispensable condition for the cultural development of the people.

With respect to the Civil Service, I recognise and, therefore, shall adopt and support the principle of Equality of Opportunity without any distinction of Race, of Creed or Colour; and that Merit shall be the principal determining factor for promotion to any of the available posts in the Service, however eminent.

As a loyal British subject who rejoices in the Imperial Doctrine of "One King, One Law, One Empire," it is only natural that I should feel, as I do feel, that the Provincial Courts Ordinance of the Nigerian system is a travesty, and a libel upon the traditions, of British Justice and Fairplay. That being the case, it shall be my bounden duty to assist in every possible way whereby that objectionable ordinance can be constitutionally and reasonably set aside.

Believing as I do that training in the elements of Local Government is a fitting and proper preliminary towards the appreciation of a fully developed representative institution, I most certainly favour the view that the expansion of the present Municipal Council to a full-blown Municipality is a question of urgent necessity.

[ To be continued ]

**Di'bo fun**  
**SHYNGLE, MOORE,**  
**ati**  
**ADENIYI JONES.**

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ÈGBÈ OYINBO ONISOWO  
**E. H. STEIN ARA HAMBURG.**  
NEURWALL 16, 18, GERMANY.

Jẹ awọn oniṣowo ti ilẹ Enia Dudu, nwon ma nranṣẹ Oja fun ẹnikeni to ba fẹ, ibaye Oja ti ilu Gẹsi tabi ti awọn ilu Oyinbo miran ti o wa lagbegbe *England* ati *Germany*.

Nwon si nba enia ti Oja bi Epo tabi Ekuro ti a ba fi ranṣẹ si won si ilu awọn Oyinbo (*Europe*) ni owo ti o jo enia loja.

Ko si ewu kankan ni fi fi Oja-koja ranṣẹ si won lati Eko tabi ilu miran ni *Nigeria*.

Ki ẹnikeni to ba fẹ ba awọn Oyinbo yi ṣowo ko ri tabi ki o kowe si Aṣoju won nibi Ogbeni Karimu Kotun ti ita Oba Dosunmu No. 3, tabi ni ibi-iṣẹ rẹ (*Office*) ni Opopo-ola (*Broad Street*) ati ni ibi-ifi Oja pamọ si (*Porto-novo Market Store*) l'Eko.

Ẽnikeni le kowe ni ede Gẹsi, niti *German* tabi niti *French*.

Orukọ adugbo awọn Oyinbo oniṣowo yi ni *ede Wire* ni STEINAFRIK, Hamburg.

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To be sold together with its seat and a decent stool.

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(Produce) l' oṣe yi ni evi.

Ègbẹ Odo-Oya (Niger Co.)

G. B. Ollivant

Oyinbo Agbẹra (Lagos Stores)

MacIver, African

Association, John Holt, Miller Bros.

Cooperative Wholesale Society Ltd.,

Jurgens Colonial Product.

£11 10—£12 fun ton kan.

EPO.

£24 10—£26 ni gbogbo awọn Ègbẹ  
oyinbo ti a darukọ wọnyi gba ton kan.

COCOA.

£19 10—£21 fun ton kan bakanna.

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(MORNING)

Masses Isin Aro,

6.30 7.30 8.30 9.30  
7.30 8.30 9.30 10.30.

(EVENING.)

Masses (Benediction) Isin Ibukan.

4.45-5.30 6.45-7.30.

St. MICHAEL'S (Lafaji.)

MORNING. 7 a.m.—8 a.m. 8.30 a.m.—9.30 a.m.

EVENING. 5.45-6.30 p.m.

**ANGLICAN**

Time.

7 a.m. Christ Church Prescher.  
6.30 p.m. do. The Vicar  
9 a.m.—St. Paul's (Breadfruit) do.

Rev. J. A. Pearse

6.30 p.m. Ven. Archdeacon T. A. J. Ogunbiyi

9 a.m. St. John's (Aroloya) Rev. H. V. E. Johnson

6.30 p.m. do. do.

9 a.m. St. Peter's (Alapako) Rev. J. A. Cole

6.30 p.m. do. do.

9 a.m. Holy Trinity (Ebute-Ero) Rev. S. J. Gansallo

6.30 p.m. do. do.

9 a.m. St. David's (Jordan) Rev. J. A. Leigh

6.30 p.m. do. do.

**WESLEYAN**

10.30 a.m. Tinubu Rev. A. N. Cole

7 p.m. do. " D. A. Bababunmi

10.30 a.m. Ereko Rev. E. K. Ajai-Ajagbe

7 p.m. do. Bro. S. O. Stowe

10.30 a.m. Olowogbowo Rev. E. E. Williams

7 p.m. Rev. A. N. Cole

10.30 a.m. Obun Eko Bro. E. E. Ajose

7 p.m. Rev. S. A. Pearce

**AFRICAN (COMMUNION)**

9 a.m. Jehovah Shalom Rev. J. F. Ogunko

7 p.m. do. " G. A. Oke

9 a.m. Erelu Bro. J. H. Lawson

7 p.m. do. " J. T. A. White

9 a.m. Bethel Bro. A. O. Thomas

6.30 p.m. Rev. E. A. Akiola

9 a.m. Zion " N. J. D. Shomuji

6.30 p.m. do. do.

10.30 a.m. African Methodist Bro. S. A. Fatolu

4.30 p.m. Rev. N. J. D. Shomuji

**FIRST BAPTIST CHURCH**

10.30 a.m. Bro. O. Fadipe

6.30 p.m. Rev. J. R. Williams

9 a.m. Araromi (Baptist) Rev. A. A. Puddicombe

7 p.m. do. do.

**EBENEZER (BAPTIST)**

9 a.m. Bro. E. A. Ojo

6.30 p.m. Rev. E. C. Alabi

**BROTHERHOOD**

7.30 a.m. Ilupeai Bro. T. Abinbola Phillips

7 p.m. Pastor. A. Adedeji Isola

**ST. STEPHEN'S (EPETEDO)**

9 a.m. &amp; 4 p.m. Very Rev. J. G. Campbell

**AMMADIA (ISLAM)**

6 a.m. Fajir Service Y. P. O. Sodeyinde

5.30 p.m. Open Air Service Imam K. R. Ajose  
(Bamgboje Street.)**COLONIAL CHURCH (ODAN)**

8 a.m.—Holy Communion

6.45 p.m.—Evensong and Sermon,

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Orẹ.

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Bi o ba fe wa wo ile Awọ nla yi, ti iru re ko si ni *Nigeria*, bi beko kowe ọwọ pelu owosi —

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