



NEW ERA

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A. O. SANNI, A.C.I.I., A.I. A.I.B. (London)
GENERAL MANAGER

Mailbag

Please, please Mr. Editor allow me to comment on the article which appeared in the April issue of your magazine entitled, "Is the Idea of an Almighty God the Creation of Man's Imagination?". I honestly answer this big question with a very big "No".

The question of God's existence is a very difficult one. It is so difficult that one should be as careful as possible not only in asking the question, but also in answering it. The difficulty of the whole matter is that, when trying to explain the existence of God to "doubting Thomases", if one is not extremely careful, one may end up in adding more fuel to the flames.

Honestly speaking, all true muslims and all christians believe that God exists. To establish this fact, one should just stop and think about the whole question with some degree of calmness. One should also look at himself and ask this question: "Who really created me and all the living things around me?" In fact, from almost the beginning of time, we have not heard the case of any human being who claimed to have created even a white ant. If one looks at the sky, the sun, the moon, the stars and all the other creatures around him one will surely arrive at the conclusion that there must be a Supreme Being who create and control all these things. No one on earth but God can do that.

Now, let us put that question of religion aside for a while. I think our own common sense should allow us to agree that there is a maker to everything just as there is a creator to every creature. So there are makers and creators to all living things that we see on earth and beyond. Whatever you make it is not actually your making alone that makes it, it is indeed the making of God, because you cannot do anything on earth without the knowledge, the consent and the help of Allah.

We see the sun appearing from the east early in the morning. It then starts what seems to our eyes 'its majestic journey' from east to west. We also see the moon, the stars and the earth making their atmospheric movements. Really, there must be someone who directs and controls all their movements. The only being who is capable of creating, directing and controlling them is the Almighty God. If there is anyone who is capable of doing that a part from Him I would like to know.

No one should really hesitate in believing that there is God. No one should also say that he cannot believe in God's existence unless he sees Him with his own eyes. Saying that is a weak and unlogical reason acceptable only to himself. Truly speaking, Mr. Editor, most of us are nowadays in the habit of accepting things as facts without really seeing them with our eyes. As I have said, there are so many clear signs of His existence which we can see, hear smell or touch. Even we, ourselves, are the signs of His existence that should satisfy any one.

Certainly, Mr. Editor, all human beings will have the privilege of seeing God. The time is not right now. That great occasion will come only on the Day of Judgement. It is then that we will face our God in order to account for all our deeds. It is then that we will face G33 and account for all our deeds. What ever we do, good or bad is actually being recorded by the Supreme Power, that is God. On that great Day of judgement, the record of all our deeds will be put before us by Him. He will then ask us to account for each one of them. Although some people believe that everyone will hear God on that day, but only the blessed and fortunate ones will really get the privilege of seeing Him.

Islamically speaking, the accepted concept of God is as follows:—

- 1 He creates and controls all things, big or small, living or non-living.
- 2 He is one and has no partner with Him.
- 3 He is the knower of everything and nothing great or small is beyond His knowledge.
- 4 He possesses immeasurable strength and power.
- 5 He creates and destroys because everything in creation is brought into existence by Him and moves to its directed end at His command.
- 6 He is the Nourisher and Sustainer of His creation.
- 7 He neither eats, nor drinks nor sleeps.
- 8 He is self-existent, eternal, perfect, infallible and free from all defects and short-comings.
- 9 H: has begotten none. He has therefore, neither son, nor daughter, nor wife, nor father, nor mother nor any other kin and kin.
- 10 All depends upon Him, but He is absolute, independent and self-subsisting.
- 11 Non bears any likeness to Him because He is immaterial Being. He has therefore neither hands, nor feet, nor nose nor eyes, nor ears, nor face like human beings.
- 12 He sees and hear everything.

It should be clear that science has nothing to do with the question of God's existence. Scientific experiments are usually carried out only when we wish to prove what does not seem to be clear to us. God's existence is already clear. We therefore need no scientific experiments to prove his existence. I have been saying all the way through this articles that the signs of His existence can be seen everywhere. If our eyes cannot see them our ears can hear them and if our ears cannot hear them our hands can touch them. And if we are reluctant to accept the reality of things, then we have a long way to go in this confused world of ours.

I think it will be interesting to know that when the Holy Prophet Mohammed, (May God preserve him), started to call his people to believe that there was no God but Allah and He (Prophet Mohammed) was his last and true Prophet, the Meccan disbelievers asked the Holy Prophet about the distinguishing



Musa Mai Kasuwa Sudawa

attributes of the God he was inviting them to worship. In answer to the disbelievers' question, the Almighty God revealed in *SURAT-UL-IKHLAS* of the Holy Qur'an to the Holy Prophet. This popular *SURAT* provided the disbelievers with a clear and unequal answer. The following is the *SURAT* quoted:

"Say: He is Allah the only one to be worshipped
Allah, the Eternal and besought of all.
He begets not nor is He begotten. And, in the whole universe, there is none like Him".

The above *SURAT* or Chapter is the greatest fundamental of the unity of God, and is held in particular veneration by the muslims.

Please Mr. Editor, I will like to comment on Malam Audu Kano's view, the last person your correspondent interviewed on this issue. There is some contradictions in his view. Let me quote the last part of it so that the contradiction can be seen. "I am a moslem.... I do not believe that God will help me if I do not help myself. In my case, I do not believe in the existence of God. I disagree with the not believe God would help him if he did not help himself. He then went on to say that he did not believe in the existence of God. Which is which, M. Audu? How do you expect help to come from a non-existent being?"

Another thing is that Malam Audu said that he was a moslem but disagreed with the Qur'an on the issue under discussion. For your information Audu, any moslem who disagrees with any part of the Holy Qur'an, no matter how small it is, cannot continue to call himself or be called a moslem.

Lastly, I have not written this article in defence of God. This is because I am too small to defend the greatest Being. God is really God. He is too great to be defended by any creature on earth. I am just trying to throw some light on this issue. I hope God has allowed me to do just that.

CONCEPT OF

GOD IN ISLAM

In your April issue, 1972 in which you explained your painstaking investigation into the existence of God, and so on, I should like to enlighten those who are still confused and are happy with your article on the idea of God, with few points.

Since I am a moslem, I should like to base my arguments on the teaching of Islam. Your second paragraph really explained the supremacy of Almighty Allah. You explained that "according to the Holy Bible and Holy Quran, God the Supreme Being is Omnipotent and Perfect. God made man to know him, love him, serve him in this world and to be happy with him for ever in the next." I really agree with the above quotations, but how far can you justify your view. The fourth paragraph read "there is a place like heaven where God sits and sustains the world with his love.

What I should like readers to bear in mind is that when we start talking about God it means we are going to discuss religious matters. In that case the argument that many people only agree that there is God when they are in trouble should not confused us, and also the so-called youths whom you met in the clubs are not true believers of God even if they are christians or moslems. It is quite clear that when man loses his senses he can speak whatever he likes. But man like Sunday Odunola should be congratulated because he spoke the truth and he is a true christian. Any true believer should agree that there is God and nothing more. The question of "I want to see him, is he a man or a woman? where is he staying? are all irrelevant.

Please accept some facts regarding the controversial views expressed by different individuals in the April issue of NEW ERA on the question of the existence of one Supreme Being, God the Almighty.

Verily, the idea of God the Almighty is not at all the dark shadows of our own imaginations.

I say, and I am sure a greater percentage of the human race is rightly behind me; Indeed there is God. I am not going into a detailed analysis of religious dogmas. But here are some logical facts which are left for every reader to discern in order to elucidate the authenticity of the statement.

(i) If a primitive villager tells an elite that the aircraft which flies through the clouds moves by itself, he will be laughed at. Still more if another would assert that the aeroplane happened to exist just by accident, no architect, no engineer, no pilot or navigator nor control officer, one will be deemed mentally deranged, for such would amount to an utter impossibility in the elite's own views.

(ii) If a typical African happens to tell a civilised American that the sky-scrapers were just seen over-night at their site. The American would advise him to see a psychiatrist for a medical check-up.

These are just two minute examples in comparison to God and His Creation. If we disagree totally that without the inventors there could be no aeroplanes, and without the architects and civil engineers there would no skyscrapers and modern bridges, then how could we imagine and convince ourselves that there is no God when we, the human beings are a living self-explanatory evidence of the existence of the Divine Creator.

Can we sincerely admit that the whole universe happened to exist by accident? Even if some of us could be bold enough to proclaim this idea in spite of themselves, can they tell us who caused the accident? For there is no smoke without fire. They may say natural forces; what is that nature and how did it come to stay

If you are really serious to know who is God then try to know the attributes of God from the Islamic points of view. God is eternal, he has no beginning and there was never a time in the past when there was no God. God is everlasting. There will never be a time when God will come into non-existence. God is unique, different from anything we can think of, so he is not a man. God is absolutely different from anything. God is not dependent on anybody for his life and guidance, unlike human beings, animals and plants. Therefore he who deserted the church or mosque after getting the job is not a true believer because we do not go to the church or mosque to pray for jobs but to do what we are suppose to do.

Kabiru Fagge

Kano



IN DEED!

THERE IS

GOD

A science lecturer once told me that the earth is a particle of an explosion from the sun, when questioned on origin of the earth. I asked what or who caused the explosion, his answer was, "by natural forces". I was not convinced. I further asked what those natural forces were and who or what brought them about. The answer was hard to get.

Oh this generation of ours, men have lost their reason. In the past, deism was an abominable heresy, but now men have drifted farther more to atheism!

Scientists have been very clever to invent sophisticated sorts of equipment both for military and peaceful use, but we have yet to learn of any one of them trying to create matter out of nothing. There is a scientific theorem which says that: "matter can neither be made nor be destroyed", i.e. thrown out of existence.

I asked the learned scientist to explain the origin of the said matter and who sustains it? Human beings of all existing elements are the highest iu rank. The biological anthropologists tell us that we evolved from the apes and the chimpanzees. I doubt the validity of this theory. I want to be enlightened on how these mean animals first came into the world. Were they as well splinters from the so-said solar explosion or what? I am sure they did not create themselves.

The earth and the other planets including the firmament have been in existence for billions of years without any sign of deviation, deterioration or retrogression. Some of them or even all of them could have gone if there had been no sustainer who is the sole architect and the maintenance engineer.

We all see and hear of the huge amounts which the Americans squander on a single space expedition, which consists of sending a very small piece of equipment with few technicians into orbit. If we could flatly declare to the Americans that the space-craft orbits on its own independent of the ground tracking station they would term the idea as a childish impossibility.

How then could a sane individual boldly assure us that all these wonders of the world are merely governed by automatic laws of nature. And I repeatedly ask what is nature and who or what brought it about? Is anyone ready to give a clear-cut explanation?

In every language, we have the word "Creature and Creation." Ipso facto, we must have a creator or even creators, for there can be no engine without an engineer or an architect without an architect.

To express certain natural forces, science has certain terminologies as these: geotropism, heliotropism, gravity, gravitation, etc. It says, for example that gravity is caused by the revolution of certain planets, i.e. the force by which they attract each other thereby maintain a steady balance. Could we firmly admit that these planets revolve automatically? It is an utter absurdity for even a nuclear generating plant must have to be ignited before it starts its self-propelling endless revolution.

As I know it will be a sheer folly to quote verses from any of the scriptures to convince the forethinkers, I have drawn these logical arguments to bring back home the stray sheep, if they care to operate with us on our wave-length.

Reveling in sin is an iniquity. Deism is still worse, but atheism of all things is the same of moral and religious bankruptcy.

Shelu Usman Is'haku

Kano



BY OUR STAFF CORRESPONDENT
UYI STEPHENS

Evils of Gambling

THERE is no doubt that one of the most serious social problems facing the country at present is GAMBLING. It has led to the ruin of many people both young and old. Some people have practically walked themselves to jail by gambling with money entrusted to them. Some have lost their jobs, and sold their property to raise money to indulge in their ruinous career. A majority of gamblers have not only lost the regards other have for them but worst of all, lost their self-respect and self-confidence.

No one knows exactly when gambling started, but to the hardened gambler, "it is as old as man." Try to advise a gambler to terminate his activities and you are likely to hear him reply that "LIFE ITSELF is a gamble". True or false? There may be some element of risk and luck in whatever we do. But shouldn't we minimise the risk in case luck decides to desert us at the material time when we need her most?

There are many forms of gambling. The general who decides to capture a post in the face of stiff odds is taking a gamble. If he succeeds, he becomes a hero. If he fails, he smiles his doom. The businessman who decides to buy on the stock exchange when stocks are low with the hope of reselling later at a profit is gambling.

In fact, the father whose child has been trapped in a house on fire and decides to take one more jump into the inferno in an attempt to rescue his son, is gambling. He may well lose his life in the attempt. These are all what I may call natural gambling dictated by events. Even when this class of gamblers loose, their loss generate sympathy from other people.

But the class of gamblers that should be eliminated are those get-rich-quick people. These are people who haven't got much money of their own. Instead of holding on to the little they have, choose to loose them in one form of gambling or other. These are the people who will steal, cheat and even kill to raise money to gamble with. Cases are common of mature men who should have known better, selling their houses, cars and even personal effects only to gamble away the proceeds. These are the "compulsive" gamblers. They can not help themselves, they need our help.

Then there is the other set of gamblers. These could either be middle aged men or elderly men and women who have made a lot of money one way on the other. They can afford all sorts of pleasure. To these people a fling at Poker or Roulette is another form of amusement. They just don't care whether they win or loose. One of such men told me that he gambles once in a while when he is bored. "I enjoy the excitement and suspense of waiting for the roulette ball to drop on a number. You know, it is even entertaining watching the different emotions cross the face of gamblers sitting round a table. You can easily tell who is winning or loosing by the way he is drinking, looking, and even chewing on his cigar or chain smoking.

The irony of it all is that one finds that it is the rich, who can afford to loose heavily, that are the most restrained gamblers. They always seem to know when to stop. It is the people who can least afford it, who gamble to win a fortune. Of course, very few succeed!

In the past few years, many forms of gambling have been introduced into this country. We now have CASINOS, slotting machines, pools and Yes, Government lotteries, and of course, the good old cards and dice that have been with us for as long as one cares to remember. I am yet to understand why the Governments of the Federation are so liberal when granting licence to proprietors of gambling houses. We are told that CASINOS are part of the tourist attraction a country offers. But not every country allows Casinos within her borders. In any



case, why shouldn't it be stipulated in the licence issued that only foreigners and genuine tourists be allowed into the Casinos? As it is now, very few Nigerians who are really wealthy patronise these gambling houses. It is the foolish poor ones who flock there, and they are more vulnerable. No wonder we have many cases of embezzlement amongst our youngmen these days.

Perhaps one day the governments who operate lotteries will tell the lay men who are not economists what social benefits the people derive from these lotteries. It is true that few people do win prizes but what percentage of the stakes do these lucky few represent? Also what percentage of the total sales is paid out as prizes? If the proceeds of these lotteries help to reduce taxes paid by the low income earners (who are the majority stakers) one would understand. In any case, couldn't the price per ticket be reduced

to say 1/- or 1/6d? This question of the governments sponsoring gambling facilities become pertinent when one considers the poverty of most of our people. Rich as the United States is, gambling in any form is banned by most of the states. I think much good will be done if the governments increase their efforts to educate and induce the people to save and buy government bonds.

Gambling is an evil that must be reduced to the barest minimum. That is why the government should intensify its savings campaign.

This will help generate more fund for development projects that will raise standard of living of the people. Although I believe that most wealthy gamblers are spoilt, perhaps the poor ones, who can least afford gambling and thus suffer most when they loose do so out of poverty or desperation.



Pelé in a class of his own, takes on two opposing defenders single-handed



Pelé triumphant after scoring Brazil's third goal in the World Cup Final against Sweden in 1958.

GREAT FOOTBALLERS IN WORLD SOCCER HISTORY

THE FIRST TRILOGY IN SIX
INSTALMENTS:

PELE OF BRAZIL:

DI STEFANO OF SPAIN:

CHARLTON OF ENGLAND.



Bobby Charlton, Footballer of the Year 1966.

MENTION Brazil anywhere in the world and the mind of both speaker and audience will flash back to soccer 'King' Pele, for Pele the popular name of Edson Arantes Do Nascimento has become synonymous with that coffee producing country of Latin America. His name is a household word in football circles throughout the world.

Edson Arantes was born in the small village of Coraões, Minas Gerais. He was first spotted playing local pick-up football and joined the local Bauru AC at the age of 14. Two years later, he joined Santos football club. In a cup-tie in 1957, he scored the goals and played his first game for the Brazilian national side against Argentina at the tender age of 16.

In the 1958 World Cup series in Sweden, Pele was an unknown member of the Brazilian squad.

Clairvoyant and agile, the method of his two goals against Sweden in the final turned him into a soccer figure. The first one was unbelievably spectacular. Pele bounced the ball on his knee, tipped it over Gustavsson—the Swedish Centre-half, ran round him, breastst the ball down, and smashed it on a half-volley to score. His equally spectacular second goal came in the last second of the game.

Brazil's 1958 quintet of Garrincha, Didi, Vava, Pele and Zagallo has been accepted by world cup followers as the best ever seen in the series.

To his Santos football club, Pele has been invaluable. He helped Santos win many Brazilian cup honours and South American clubs cup honours. In world clubs cup final against Benfica of Portugal, Edson Arantes was irresistible.

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WORLD SOCCER HISTORY (Continued)

In the first leg of the encounter in Brazil, Pele scored two of their three goals in their 3-2 victory. In the second leg at Benfica's Lisbon, this soccer wizard went, saw and conquered. His dazzling performance, his three goals in the 5-2 victory over Benfica have never escaped admiration from Benfica's players including the greats, Mario Coluna and Da Silva EUSEBIO.

At the 1962 World cup tournament in Chile, a torn muscle put him out of the tussle after the second match. As a spectator, he watched Brazil retain the Jules Rimeth trophy by beating Czechoslovakia 3-1.

Pele's appearance in the 1966 world cup series in England was equally brief. As the most supreme player in the world class footballers Do Nascimento was always the target of defenders playing against him. Injury kept him out of the match against Hungary, and when he played against Portugal, Pele was viciously fouled by the Portuguese defender Lucas and was a passenger in the remaining period of the game.

'Old Soldiers Never Die', so the

proverb said. Edson Arantes Do Nascimento came back with the Brazilians to retain for "keeps" the world cup crown in Mexico city.

Brazil thrashed Italy by four goals to one with Pele opening the scoring with a copy-book header.

Since the 1970 World Cup in Mexico, Pele has been honoured by Kings and Presidents, the world over. He has been crowned by many organisations from Africa to Latin America. It was said that he did with his feet what magicians could not do with their hands.

As of now, Pele has ceremoniously pulled out of the Brazilian national team though he continued to play for his club Santos. Married with children, he is reputed to be very rich.

A great but humble man, the name Edson Arantes Do Nascimento 'Pele' has been enshrined in the Brazilian hall of fame; a befitting honour to the living legend and World's greatest player who scored over a thousand goals in national and international soccer. His achie-

vement is a goal to footballers everywhere whose aspirations are to reach the height set by the great 'King' Pele.

Alfredo Di Stefano of Argentina and Spain

ALFREDO Di Stefano of Argentina and Spain is the greatest centre-forward football has produced.

'White Arrow', 'Soccer Dictator', 'Football Admiral', Di Stefano has the unique ability of dictating the pace of the game and the result of the match depended largely on him.

Like a field general, this great centre-forward directed his attacks from behind and was always in front to provide the demolition. When in 1963, he was chosen to captain the rest of the world selected against England, no lesser honour could have compensated this genius.

Alfredo Di Stefano was born in Buenos Aires, Argentina. In his first full season with the River Plate Club of Argentina, 'White Arrow' scored twenty seven goals, a warning siren to River Plate which had earlier loaned him as a reserve to another team. That was in 1946.

A year later, Stefano was playing



Bobby Charlton in action. His left-foot special on its way.



'Admiral' Di Stefano (arrowed) playing for the Rest of the World against England

for the Argentinian national side. In 1949, he joined the Millionarios football club of Columbia.

Real Madrid of Spain paid £24,000 for his transfer in 1953. Little did they know the fortune they had won as the 'Admiral' led them to their greatest era of soccer glory. 'Dictator' Alfredo piloted the team to many Spanish league and cup championships. He was Madrid's captain in their world clubs cup winning team in 1960.

Admiral Di Stefano led this great team in their unforgettable half decade—the five consecutive years from 1956-1960 when they dominated the European cup honours.

In the field, 'White Arrow' was magnificent. He had a superb ball control and a leisurely impudence that instilled confidence in his team mates. With Hungarian Ferenc Puskas and Spanish Francisco Gento, Stefano formed the dreaded immortal trio of Real Madrid in the late fifties. He was Spanish leagues top scorer from 1954-1957 and his 49 goals in European cup-ties was a record.

Stefano was chosen European footballer of the year in 1957 and also in 1959. A quarrel with team President, Don Santiago Bernabeu caused Alferdo to move to Espanol Barcelona Football Club.

Bobby Charlton: Manchester United and England

THE day was Tuesday, July 26 1966. The action was at Wembley

Stadium, England. The occasion was the World Cup semi-final match between England and Portugal.

It was ten minutes to full time and England was holding on to their one goal lead scored by Bobby Charlton.

The stadium was in a state of anxious suspense as the soccer wizardry of Portugal's 'Black Panther' Eusebio and Augusto were becoming manifest. The result of the match was anybody's guess until Bobby Charlton scored again. From a Geoff Hurst pass, he slammed in the second goal and set a seal on the match.

Though Portugal scored once, that goal by Bobby decided the match and sent the descendants of history's early explorers back to the Iberian Peninsula as a beaten but classical team.

From all Englishmen came sighs of relief. To many of them the gift was not only for the day's victory. It was also for the providence which salvaged Bobby Charlton from the 1958 Munich air disaster.

Bobby Charlton was born into a footballing family in Ashington near Newcastle. Three of his uncles played for Leeds United the fourth played for Leicester City. His mother's cousin Jackie Milburn was playing for England's national side, his grand-father 'Tanner' Milburn was a goal keeper. Bobby's brother Jackie Charlton was the centre-half for England's 1966 world cup winning team.

Bobby Charlton left school and joined Manchester United junior team at the age of 15. At 17, he played his first professional game with the side. The Manchester United of the fifties was the greatest club-side in Britain. It had great names of soccer memory. There was the soccer dynamo, Duncan Edwards who some football historians believed was the greatest player of his time. There were also Tommy Taylor, Roger Byrne, Eddie Colman and of course Bobby Charlton. But that was before February 6 1958, for on that date, the aircraft bringing Manchester United back from a European cup-tie in Belgrade, Yugoslavia crashed on take off at Munich Airport, West Germany. United lost Roger Byrne, Tommy Taylor, Liam David Pegg, Eddie Colman, Geoff Bent, Mark Jones and great Duncan Edwards. It was the worst disaster in English football and England lost the cream of her talented players. Matt Busby regrouped his team. Since then, Bobby Charlton has been inseparable with Manchester United. He helped them in many championship victories including the football association cup in 1963 and the 1964-1965 league championship.

Bobby joined the galaxy of England's immortal footballers when he was chosen the 1965-1966 footballer of the year in England. His modesty and gentlemanly behaviour inside and outside the field have often been cited as a guiding example for up and coming footballers.

It was shortly before and during the 1966 world cup tournament that the Ashington boy developed into one of the world's outstanding inside forwards. At his peak, Charlton is hardly rivalled. His brilliant body movements and faultless ball control plus his explosive shooting power have made him the price of England. In the 1970 World cup series in Mexico, Bobby was an automatic selection in the national side.

This soccer veteran is still with Manchester United. To the United lovers and supporters at old Trafford ground, the jinking runs and lethal shots of one man who has dominated their football pitch for a decade and a half shall continue to be remembered. The story of his talents shall be told over and over again when that great player must have hung his boots and preferred the warmth of the fire side. The great player is none other than Bobby Charlton.

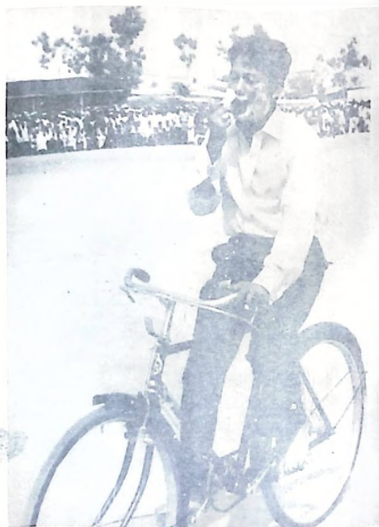
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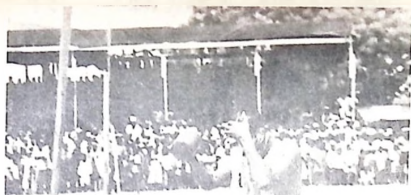
Many distinguished personalities including the Military Governor of Kano State, Police Commissioner Adu Bako saw the World Endurance cycling champion Mr. Syed Nawab challenge the near impossible and triumphed. Here Mr. Nawab welcomes Governor Bako to the opening ceremony of the 105 non-stop endurance cycling show which took place in Kano. With the Governor is Alhaji Maitama Sule, Kano State Commissioner for Information (third from left) and Athaji M. Danwau, Chairman, Kano State sport commission (Second from left.)

NAWAB CHALLENGE THE
NEAR IMPOSSIBLE

105 HOURS
FANTASTIC
SHOW OF
ENDURANCE



He needs to be shaved during 105 hours show and he did it on the bike



Nawab taking his bath while still encoised on the bike.



... .. And a bottle of Maltex for Strength

There is nothing on earth that man cannot achieve if he has will-power and enough determination. This has been proved right by the recent marvelous show of endurance, determination, will-power, dexterity and sheer persistence put up by an Indian born world endurance cycling champion, Mr Syed Mohammed Nawab. He rode on a bicycle for 105 hours—day and night continuously.

You may not believe it, but thousands who saw him perform in New Delhi, Monrovia, Ethiopia, Accra, Dakar, London, Lagos and Kano are still hunting for precise words to describe his great and superhuman performance.

His latest performance took place at the Kano Festival Stadium where a crowd, including galaxy of celebrities watched him. The Military Governor of Kano State, Police Commissioner Audu Bako was among the crowd that was close to 20,000 in all.

Mr. Nawab challenged the near impossible when he shaved, bathed, ate, drank and dressed while still encoised on the moving bicycle.

You may not believe the story unless you were present to convince yourself. When you watch him perform you cannot help expressing your profound admiration. You may be dumbfounded because it is a feat entirely new—a nearly impossible feat.

Nawab as popularly called by his admirers might be daubed a miracle man but he himself will not mince words when he said, "There is nothing supernatural about it, its just determination and will—power".

He is well-known to sport enthusiasts around the world. The Guinness book of records, a leading sport publication has consistently since 1964 cited Nawab as the holder of world endurance cycling record.

Answering a question, Nawab said: "Enthusiasm means having real interest, and everyone knows what having real interest in an endeavour can accomplish. One's spirit rises when action starts, and there is an enlivening feeling of zest. Enthusiasm is interest plus energy, a wish to do something and the spirit to get on with it".

The start of Nawab's skill in cycling could be traced to when he was a young school boy. He was so interested in cycling that he made it his only hobby. One day, he watched a man who cycled for eight hours. He was so impressed that he started to nurse the hope of developing his interest in cycling too.

Later, Nawab took part in several cycling competitions in Jaipur, his hometown in India and it was at one of the meetings he saw one chattergi Robin, a famous Indian cyclist ride for 28 hours non-stop. Nawab watched chattergi with keen interest and when he finished, he was the first person to congratulate him.

He began to develop his interest by practice until he was able to put up his first public performance in 1961. Said Nawab: "Things became better when you expect the best instead of the worst, for the reason that being freed from self-doubt, you can put your whole self into your endeavour, and nothing can stand in the way of the man who focuses his entire self on a problem".

Over the next few months he raised his record steadily until he was able to ride non-stop for 70 hours. Few years later during his tour of Ethiopia he rode for 151 hours and 28 minutes. He was conferred with highest Sport award of Ethiopia by Emperor Haile Salassie after the show.

A handsome soft-spoken charming man, Nawab was born in April, 1942 to a rich Moslem Family in India. Despite all those hours in the saddle, Nawab made good progress in his studies. He matriculated in 1959 and in 1963 he graduated from Aligarh University. He later read literature at the London School of Economic. Beside Cycling, Nawab is also known to many people through his literary talent. He has written numerous poems and short stories in Urdu and Hindi.

Nawab had performed around the world in his professional debut after blasting every cyclist in sight to cash in on what he thought were the riches and glamour of the professional cycling—the type he put up in Kano under the Sponsorship of Maltex dept. of R. T. Briscoe, Hind Norton bicycle of Chellarams, Kano sports Council and New Nigerian.

GONE ARE THE SWEET, SINCERE YEARS

Two decades ago, when a drink called Krola was sold at four pence a bottle, you could entertain a Nigerian girl with the drink and see a glow of gratitude emanate from her. Her gratitude was based on the realisation that, though she could afford a bottle of krola, your gift signified your token of affection.

Having expressed your affection thus, your name would be extolled in the language of the gods, had she but known that language. Your praises would form the chorus in her dreams, bathroom and bedroom.

Her's was a happy love-life and her era was the golden era of sincere love in Nigeria. The love between a boy and a girl was conventional in that period. Both parents would be informed of the association and they would be prepared to receive their child's lover.

An anticipated visit from a loved one produced ecstasy. As a male, your female lover on a visit would take care of your household chores. If you were alone with her in a closed quarter, claustrophobia would grip her.

The girl of that era, unafraid of physical harm, strived to maintain chastity and sacredness. The first was inherited from her mother, the second bequeathed by her religion. Darkness, in those days, held an absurd nightmare for her. Very eager to show

good characters, she remained the pet of her lover's parents

A bar of soap or a pair of ear-rings was a sufficient souvenir for her visit. She was stealthy in her movements, and treated your name with reverence in public. The need for a world of your own was recognised by either party. No one else to be in the inner circle; nobody to be let in.

Those were the days when a girl felt shy to look a man straight in the face. To the few who were opportunistic to enter schools, discussing love with boys meant committing sin by words of mouth. They had no appointments, no disappointments.

Majority of the girls ended up as happy virgins. In love they gave all their passions and demanded only love in return. In marriage, they manifested the encouraging words of marital legislature; "For better or for worse."

No man in that era had a cause, though he could be polygamous in marriage, to make passes at other girls. While unmarried the man would always be gladdened by the awareness that waiting somewhere for him was his love. He was always thrilled by her shyness and enchanted when his touch made her eyes slightly wet with tears of joy.

Her innocence and child-like passions were there to

renew a man's faith when the struggles of the world bored him. Her unpromised promise would rekindle your hopes in times of tribulations and despair.

Those were the years of colourful but sincere words: "You Are The Apple of My eyes, The Prince Of My Heart, The Sunshine of My Existence".

A decade ago, when the Beatles pop group was leading the musical chart with their hit number; 'Money Can't Buy Me Love, Money was beginning to buy some people Love in Nigeria.

The early sixties saw the seed of monetary—love sown in this country. The seed germinated and was fertilised in the mid sixties. It got its maturity in late sixties.

The youths became eager to demonstrate the promise hinted in the words of the Australian defunct seekers group "Close the door; Light the Light."

The early sixties ushered clandestine friendship in Nigeria. The teachings of religion were flouted, and the virtues of chastity ridiculed. A girl was at home in a man's parlour as well as in his bedroom.

In mid sixties, a careless metamorphosis jolted her from her indecision, and she decided to use her thing to get the things. The girls' choice in drinks ceased to

be minerals and became anything alcoholic. No gift would please her, no love would saturate her.

Our mid-sixty girl, unlike her mother before her became addicted to staying late nights. She preferred any dimly lit night club, where her hidden curves could be recklessly explored. Love making was to her a routine.

The girls shied away from domestic duties and were ever-ready to walk out on a man in time of trouble to get relaxation from another man in the next hour. Her inclination led her to disregard all respects and ethics and she became an expert in duplicity.

The then school girls developed their vices first from love letters when "My lips are your kisses; my breast, your pillows".

They took a step forward by paying visits to boys and spending hours singing the latest sentimental numbers. That was followed by attending student parties and making the curious to be less curious.

In the late sixties, ostentation has taken hold of Nigeria, once more, the girls were in the lead. With all eagerness, they scrambled when the time called for topless, they excelled when it was mini, at mixi and midi, they also transcended.

The school girls were not left out. They were there

at the night parties and tried to be more psychic than the psychedelics. To these girls, marriage was of mean importance. Love was no more sacred. It was on sale to any one who will bid higher.

The men became more deceitful. Uncertain of what he really wanted, a man took most girls for kicks and destroyed the future of many with the years he had been indoctrinated by sensous propaganda to believing that to be of the jet set, one was determined by the number of girls he kept.

To satisfy and retain these costly girls, he would want financial sufficiency. And the path he would choose would be none other than the vicious way.

With the psychosis that girls were necessary for a man to manifest his manhood, other of his responsibilities were frequently ignored. He ended up loving no girl and became pauperised.

In today's Nigeria our girls, under the umbrella of 'psychedelic' have chosen to be concubines of misplaced consciences. Such is their conscience that recently a twenty six year-old girl (in the time of sincere love, they get married before the age of twenty) had a house furnished for her by a married man of equally misplaced conscience.

During one of his visits, this man shockingly observed his concubine with another man. On confronting her, the girl disowned him, quoting emphatically that she loved the man a week before and was to love the present man for a week. Love has become dresses which today are in fashion and tomorrow go out of fashion.

In Nigeria today, a girl would not look you straight in the face, not that she could not if she wants to, but that your face is not worth being looked at.

It is now common for a girl to boast of the number of men she had loved, and about the countless others

who have fallen for her whims. She even demonstrates the number of her lovers by putting on as much rings on her fingers.

The school girls—the angels of the past now spend week ends in rented quarters where they add another course to their present ones. They are free and independent. They brook no reprimands and care less about the ethics handed to them by their mothers. Regrettably, those years when girls in their maidenhood participated in cultural activities are now enshrined in memory.

As the inheritor of olden days sincere love life, our present love-life is a failure. In the confusion of their love codes, the girls of today symbolise nothing or perhaps, they symbolise nothing but confusion and this confusion is a symbol of times.

More unfortunately, they are impatient in bed. The boys have neglected the principles and fairness of our fathers. With regards to fair love, they care for no codes.

When the petals of a rose are crushed, a fragrance lingers in the atmosphere. The love lives handed on to us by the past generation are like roses. Unlike roses, they have been crushed and their fragrances allowed to evaporate without lingering.

The saying is that we have eaten much of the forbidden fruit, and now we know too much. The repercussions of insincere love are many.

The desire of many is that the howling wind of flirtation which today is blowing on our boys and girls should be stilled once and for all. In doing this, we shall be preventing our posterity from inheriting the vice of insincere love.

Until this desire is fulfilled my tears are being shed for the Nigerian love life; Gone are the sweet and sincere years of Love.

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THE SUCCESS

STORY OF

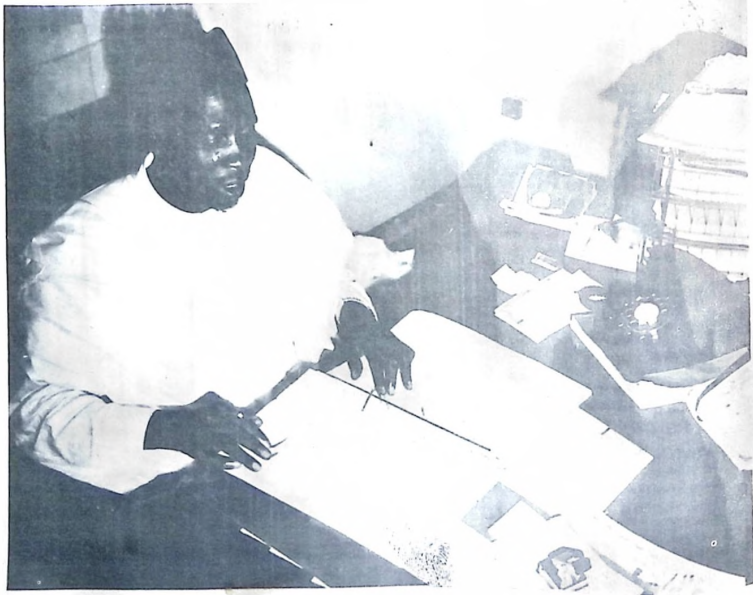
ALHAJI GONI

ASKIRA

The last two decades have produced a new generation of indigenous businessmen in Nigeria. They unlike their great predecessors, such as the late Alhaji Alhassan Dantata, Chief J. A. Ajao and others have the real opportunity of making a start in business with all the doors of fortune open to them.

Their predecessors made a name in business in the hard way, at a time when real trade was still in the hands of the expatriate monopolistic concern. It was then difficult for them to raise money from the banks and there was nothing like provision for loans from the colonial government to float a business. They had to start from the scratch and were in no way on the road to compete with their foreign counterparts. But today, the situation is quite different. The old and one-sided economic system has given way to a new progressive one for Nigerians by Nigerians.

During the last two decades, many Nigerians ventured into all establishments of the business life of the nation. Some, indeed, have fallen by the way side but many others survived and are now destined to compete favourably with their foreign counterparts or even under the ambitious indigenization scheme take over of most of the businesses



and industrial enterprises in the country.

Happily enough, both indigenous and foreign commercial banks under the new economic dispensation would increase their financial assistance to the up-and-coming indigenous businessmen to enable them to establish on sound footing in trade and industry.

And now in Lagos most of Nigeria's foremost businessmen and industrialists, have set up offices in order to have direct contact with Federal authorities on matters pertaining to their businesses and also where it concerns transportation forwarding and receiving of goods to and from overseas.

Just before the civil crisis started in Nigeria, it was unusual for businessmen in the North to establish their headquarters in Lagos but now there are a good number of northerners who are among the leading indigenous businessmen in the country who are permanently established in Lagos.

One of these is Alhaji Goni Askira 46, who is a transporter, importer and exporter and also a general trader. Alhaji Goni is the Managing Director of his company Messrs Goni Askira Brothers Limited.

Other Northerners who are equally established in Lagos with Alhaji Goni are Alhaji Ibrahim Imam who is a financier, Alhaji Miko Abdallah a general contractor, Alhaji Tijani Daganu who is a business promoter and Alhaji Sani Marshall, a transporter and trader.

Alhaji Goni started business as a small groundnut buyer, textile and cotton with UAC in Maiduguri. This was in 1947 after he had graduated from an Arabic School in Askira Bornu Province, North Eastern State and taught Arabic for three years (Pupil Teacher) at Hausar Quarters in Maiduguri, Yewa.

He made steady progress during the first decade of his business career and became a businessman to be reckoned with in the country. This resulted in his appointment as a director of the Nigerian Paper Mill in 1961.

By 1969, his transport business had developed to such an extent that it became necessary for him to shift his headquarters from Maiduguri to Lagos.

His transport business now made up of several heavy trucks and tankers started with a modest investment of just over £10,000 and today the business runs to more than £50,000

Having consolidated his position in the transport business, Alhaji Goni now plans to enter Hides and

Skins business. He also plans to procure licence as a produce buyer which will enable him to buy gum arabic and groundnuts.

His company is looking into possibility of setting up an industry somewhere in the North and would seek aid from government, the banks in the process.

Alhaji Goni did not disclose the type of industry his company plans to set up but indicated that it would be one of the types already existing in the country to produce consumer goods.

Alhaji Goni praised the Federal Government for its indigenization policy and hoped that government declared policy on business would be executed to the last letter. He hoped the commercial banks would co-operate with the government in making money available to reliable indigenous businessmen, which he said, would greatly accelerate the economic advancement of the country and generate harmony and natural business relationship between Nigerian and foreigners on even basis.

Alhaji Goni appealed to the Lagos State Government to provide motor parks for transporters and land for the building of offices and living quarters for indigenous businessmen who are not citizens of Lagos and Western States. He said this is necessary because most Nigerians who are engaged in business in Lagos are finding it difficult to obtain land for their business activities and they have to resort to renting or leasing of land and houses at fantastic rates.



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FORUM

When our man Egle Chinagoram recently asked many Nigerian men and women about legalisation of abortion, he received plenty outspoken answers.



Look out, Nigerian women, legalisation



MRS. H. W. CHITTALAS: I am against legal abortion. A girl should deliver her child if she gets pregnant.



I. A. YARO: "Women will start behaving anyhow if abortion is legalised."

SHOULD A LEGALISED IN

SOME day in the quite of an evening, when the playmates must have been beckoned to their homes by their respective fathers, the child of an unmarried union will ask the mother: "When will my father come back?," To the woman whom this questioned is posed, the world would temporarily grind to a halt. This question and it's answer have been her nightmare for years, and as it is, only hardened female adventurers will provide answers far from sobs.

If the child is a boy, his problem in an unsympathetic society is about to start. Lacking paternal care, this child will grow with traces of stubbornness and indiscipline. Around him, more often than not, will be playmates who are prepared to taunt and often remind him of his

inherent name, 'Bastard'. With the bastard tag on him, the child develops a complex that is inferior.

Consequently, this son of an unmarried union is left with limited pursuits for he dare not look forward to professions that will bring him to limelight with a fear of being blackmailed because of his parental background.

If he is lucky to enter a primary school, the same complex will always relegate him to the back ground of events and he becomes a never-do-well. The chances are hundred to one against this child entering a secondary school, it could only be imagined how the mother struggled to provide his food and his requirements for the primary school. Our from the primary school, this un-

fortunate boy is thrown into the world with neither plans nor destination.

Our tradition still holds that a woman is meant not for her parental homes but for the home of her husband. With no husband, the unmarried mother cannot boast of a home and subsequently, this fate applies to her son. Stigmatised by illegitimacy and ostracised by society the boy is attracted to any easy profession on his call. Untrained, unguided, unfinanced, and ill-advised, which other but crime is a profession open to him? Thus, another hair is added to the teeming criminals who are plauding our society.

The child who could have been one of the country's greats in the medical, mili-



Abortion may lessen your sufferings

ABORTION BE NIGERIA?

tary, law, or any other profession turns against his nation and against a society which remains indifferent to his plight.

Proponents of change feel that this misery could have been avoided if abortion have been legalised in Nigeria.

To the unmarried mother the mental and environmental sufferings are profound. The submission to nature's second strongest instinct, performed from the pressure of necessity or emotion, starts her problem

Drug peddlars will make a prey of her and when time passes without results, she will become the victim of quack doctors who were trained in the field of propaganda rather than medical

Lucky to escape death, she goes on with her burden.

She gives birth to a child amidst murmurs and a circulation of the litany of her vices. In most cases, she with her son, is rejected by her parents and the community and scorned by would be husbands.

Left on her own and with the fighting spirit natural in women, she begins the fight to secure her son a place under the sun. The awkwardness of this world makes her struggles difficult. The only field easy for her is that profession which has been easy for women through all ages—prostitution.

But sooner, age catches up with her and the competition in her profession

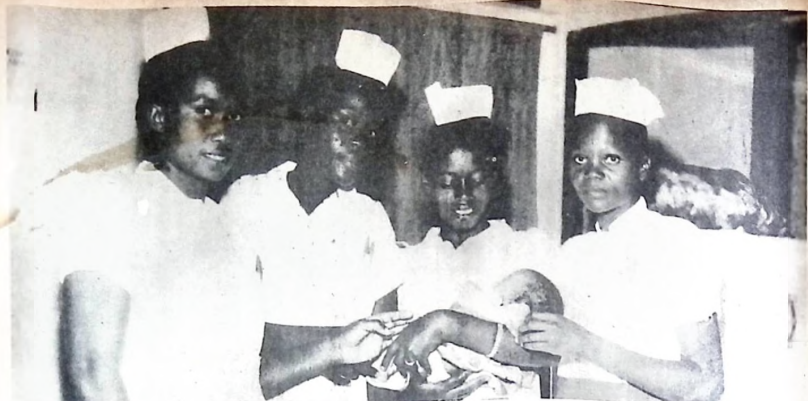
becomes more difficult. She descends too low and accept any bidder who calls on her. This exposes her to disease and premature death. For saken by her parents, rejected by society, she declines into self pity and sorrows, and the mental torture produced by these two features are unpleasant if not deadly.

Until her death, this unmarried mother will regard herself pencilled by fate to undergo the woes of life. Unknown to her will be the fact that somewhere in this God's earth, she might have escaped all these afflictions. No such woman will forgive our society. Experience is the best teacher and women are the stronger advocates for legal abortion.

ATHANASIUS UZUKWU: Legal abortion will make our people more corrupt. I am against government legalising abortion

SISTER LINDA
Legalise abortion
unmarried mothers





Christiana Ayo Wahir /li, Aishetu Kadril and Rikiya Akilu. They say: With or without fathers, children should be allowed to exist. We are aganist legal abortion.

Other occurrences have given vent to the cry for legalising abortion in Nigeria. On many occasions, abandoned children have been picked up from nooks and corners. Cases of girls who died in the course of abortion by quack doctors have filled our law courts.

Nothing softens the heart like the remembrance of home. No deterrent is more sufficient to discourage a criminal than the realisation that behind him, there is a home. A bastard has no home to look back. The stark reality is that no nation will have a healthy society if it continues to breed children outside married unions. No nation

has thrived on an increasing number of never-do-wells. America, Britain, the Scandinavian countries and some other developed nations have legalised abortion. Africa, with Nigeria, is yet to follow.

Alternatively, many forces in this country are against legalising abortion and their reasons are not far fetched. Abortion is the expulsion of immature and unborn child from the mother's womb by artificial methods.

Any body who destroys human life is violating the values which society places sacred and contradicting the fundamental law and

reversed commandment of God: 'Thou shall not Kill'. But the argument by many has been: 'is abortion the destruction of human life?'

Existing facts show that a child, whether born or unborn, has human life. The United nation and other lesser organisations have joined forces in condemning abortion thus giving the unborn child a chance of existence.

Instances are given by opponents of change that legalising abortion will worsen the moral depravity in this country. Legal abortion will negate all Nigeria stood for including righteousness and our abiding

belief in God's laws. It will also mean holding the torch of vice for those who revel in sin. Furthermore, as a developing nation, this country cannot afford to divert her medical manpower to abortions and neither can it afford the financial expenditure in drugs and equipment.

To make legal abortion available is to lead this nation and her youths to hippism, since the hippies in America advocate free sex and a relaxation of society's outlook towards sex. Watchers of American contemporary scene are aware of the problems which the adherers to this hippy creed are encountering.



Musa Maiyaki: Legal abortion will contradict the teaching of various religions. I am aganist it.



Mr. C. A. Egbuninni: Government should not allow women to be suffering and dying from untrained hands. Abortion should be legalised.



MISS VICTORIA THOMAS: I support legal abortion. It will stop the practice of girls abandoning their babies.



S. I. LESLIE: Abortion should be legalised to avoid future population explosion.

Religion and sexual strictness are inter-woven and the religious hierarchy in Nigeria has denounced legalising abortion. Recently at a meeting, Nigerian Catholic Bishops stated that: "Those who speak of a woman's right to unburden herself of an unwanted appendage in her own body, life a wait of other abnormal growth, do not understand the fact of his distinct life. The law has understood. In many cases, the law has protected the unborn's rights, example, it's right to life, to medical support, to legal defence, to inheritance, even to its good name". The Bishops then asked: "Would it not be, then, an extraordinary anomaly, a sheer denial of human intelligence to make legal the destruction of the unborn precisely when we have come to appreciate the distinctive and unbroken continuity of the same human life from the moment of conception to the moment of death?".

The arguments for and against legalisation are varied according to the individual's point of view. To the proponents of legal abortion and these include the nations' public figures like Colonel Osaigbovo Ogbemudia of the Mid-Western State and medical elites like Dr. J. B. Akingba of Lagos University Teaching Hospital, Nigeria has reflected enough and we cannot linger in the paths

of reflection.

From the un-utterable traumas and miseries of the unmarried mother and her child, they wish this country would look into this issue and think and act anew as the bitter realities are coming anew.

To the opponents of legal abortion the solution is proper sex education, sympathetic treatment of unmarried mother and her child, acceptance by society of children born out of wedlock and adequate social welfare programme for these unfortunate children.

They contend that legalising abortion will not reduce criminal abortions rather, it will set us on a hippie-like society.

In either way the country has to take a step forward. The issue is becoming a cancer in our system. The present builds the future and in the hands of the present lies the solution which will brighten or darken the pages of our time.

The sooner a solution is found, the more heartening it will be so that when this nation is measured against this hour, history will note that with regards to abortion, we acted maturely. Until this is done, this question will still hover in our atmosphere: Should abortion be legalised in Nigeria?.



BINTA DAVID: Abortion should be legalised to provide adequate medical advice and prevent crude methods.



DR. FATTAH: Government should legalise abortion in order to reduce the sufferings of unwanted babies and prevent girls from going to quacks.

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HOW MALAM ABDU DUTSE'S FURNITURE ENTERPRISE GREW FROM GRASS TO GRACE



Malam Abdu Dutse. Managing Director

Today business in Nigeria is expanding rapidly. The establishment of companies and industries is now the order of the day. Happily enough, the production of furniture has also found its place in the industrial field of the country.

One of newly established furniture companies situated along Bello Dandago Road Kano under the business name of Malam Abdu Dutse and Sons Furniture Works, is a fine example. The company which was established in 1960 produces variety of quality furniture and is headed by 33-year old Mallam Audu. "I was almost forced to quit the business when I was faced with acute shortage of a good capital to meet the challenge of time," the managing director Malam Dutse told our correspondent.

Five years later, fortune smiled at Mallam Audu when he received some loan from the Kano State Government. This loan helped him to revive his then sinking business. Malam Audu said the company with a capital of £5,000 has over 50 skilled and unskilled workers.

He expressed profound gratitude to the Kano State Government for granting him loan. I couldn't have placed my business on a sound footing if the State Government had not come to my aid, he explained.

The soft-spoken Managing Director said the only problem confronting his young establishment is a permanent site to erect a new workshop which would enable him go into full scale production.

Malam Audu added that the new factory would also produce steel furniture. He said that the company enjoyed the maximum co-operation of the state government and that of recent another fortune smiled at him when he was accorded recognition to supply furniture to the State's Ministry of Works.

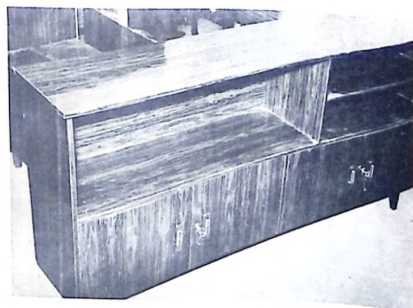
Explaining the importance of the new factory he intends to build, Malam Audu said that it would help recruit more workers and increase the present volume of furniture production. After conducting me round the showroom and the workshop I discovered that Malam Audu's enterprise was not lagging behind.

With the rapid development of this small scale industry, I could observe that the Kano State government is sure of economic boom in the post-war Nigeria.

Malam Audu then appealed to government bodies and genuine firms to co-operate and patronise his young company and explained that he accepts Local Purchase Orders.



One of the skilled workers putting finishing touch to one of the factory's product



Finished product on display in the factory's showroom

HAVE YOU ANY PROBLEM

WHAT'S THE MEANING OF M. D.

I'm a girl of 16 in love with a boy of 18. We only started a few weeks ago. Recently the boy started to call me M. D. I do not know the meaning of this. I've been curious to know the meaning. Does M. D. mean 'My Dear' or 'My Dupe'. Please Pat, help me to get at the meaning. I'm worried.

Dupe

Kano

Why not ask your boy the meaning. He knows best.

WANT A SINCERE WOMAN TO MARRY

My problem is how to get a sincere woman to marry. I'm only 29. I'm preparing to set up a business of my own. I need a good wife to help me run my business.

B.R.S.K.

Kano

Over to you girls. If any of you is interested in getting married to this young man, write to Mallam B.R.S.K. P. O. Box 1623, Kano.

SHE HAS NO LOVE FOR ME

I am a 23 years old Nigerian soldier. I have offered my love to a lady of 22. In the first letter I wrote to this girl I enclosed my picture. I anticipated a reply to my letter but none came. I wrote the second time but she did not return my picture if she is not interested in me. Up till now I have not heard from her. I am now forced to believe that this girl has no love for me. Pat, what should be my next action? Should I leave this girl alone.

WORRIED SOLDIER

Auchi

The only solution to your problem is to leave this girl alone. Try another girl elsewhere and see if you will succeed.

PENIS PROBLEM

I'm 24 years old. My problem is that when I sleep alone my penis erects like no man's business. I have observed that if I sleep with a woman my penis would not erect. This is causing me serious embarrassment. It is very shameful. Please help me Pat, I'm ashamed of myself.

Musa

Kano.

The best thing for you is to see a Doctor immediately. But I suggest that you usually develop a very inferior complex when you sleep with a woman and this may have a strong physiological effect on you.

KINDLY HELP BEFORE I DIE

I am a young man about 23 years old. Four months ago I met a beautiful girl of 22. We had a very brief discussion during which I offered to pay her a visit. She agreed. I visited her one evening and she received me warmly. After a short stay I left without offering her my love. Two weeks later, I visited her again. I tried that day to summon courage and talk to her but something inside me held me back. I love this girl but I'm too shy to approach her for love. Now I don't know the method to adopt in trying to offer her my love. Kindly help me before I die.

Yemi

Ilorin

I am afraid that you may die as you wish yourself. I don't wish you the same thing. Since you have summoned courage once and could not express your love who is to be blamed? You or me? Go to her again and this time be determined and more courageous. Offer her your love. She may return it. Goodluck.

TOO MANY GIRL FRIENDS

I am handsome and just 21. I dress very well too. My problem is that too many girls run after me. I have tried as much as possible to avoid them. Now I have seven girl friends. What will I do with all of them. They all love me. There was a time when three of my girls met in my house. A free-for-all fight broke out and we ended the matter at the nearest Police station. I don't want such a thing to occur again. I'm afraid my life is at stake. Help me. Please help me.

OBA

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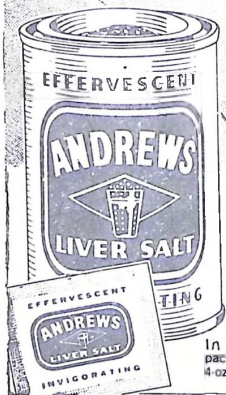
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KILA BARNABAS YARON MINISTA NE

NEW ERA
MUJALLAR WATA—WATA
Ta 2, Lamba 2, May, 1972

KA bazi fili cikin mujallarka sabo da na tabbatar da goyon bayana bisa jawabin Mallam Shehu Umar Abdullahi. Domin tsananin yarda da jin dabin abin da ya rubuta shi ya sanya ban saurari jawabin Mr. James Barnabas Kaduna ba, wanda aka buga cikin New Era ta watan March, 1972 don a ganinsa Shehu Umar na neman yaudara ga 'yan Nijeriya.

mutuntawa da yi mata fatan alheri, ba kai ba da gwamnatin iyayen gidanku 'yan siyasa.

Umar ya yi, dukkan mutane sun harranta da yadda da ra'ayinsa fiye da naka da kasa tsaya kana shiririti da zancen maras dalilin

Na ce gwamnatin 'yan uwanka sabo da fadar gaskiyar da Shehu

Tanko Hannun Mshelia
MAIDUGURI

Mulkin Siyasa ya Dace

NA jin dadin karanta mujalla larku ko da wanne lokaci, don haka na ce neman filin da za na bayyanar da ra'ayinsa bisa abin da na karanta a New Era ta watan February, 1972 wadda dalibin nan Shehu Umar Abdullahi, ya shawarci soja da kada su koma da mulki a hannun 'yansiyasa.

Babu shakka ban yarda da wannan ra'ayi ba, ko kuwa ma dhi ko kusa ban amince soja su ei gaba da jan ragamar mulkin wannan kasa ba har ya zuwa 1982. Amma duk da haka na yarda da maganin gaskiya da aka ce 'yansiyasarmu ba su kamanta gaskiya da adala ba cikin mulkansu.

A kashin gaskiya, James bai san yarda aka sanya gaba ba, babu kuma abin da zai fahinta, bisa haka ne na ke jawo hankalinsa da cewa ya kamata ya yi tsunkaya can a baya zamani da 'yansiyasa suke mulkin wannan kasa da kuma halin yanzu da Soja suke rike da ragamar mulkin ta. Ka yi cikakken bayanin abin alheri ko ci gaban da kai kanka ka same tare da Nijeriya cikin mulkin 'yansiyasa.

Mulhimmin abin da Shehu Umar ya kasa fahinta shi ne mulkin 'yan siyasa, shi ya fi dawcwa da kasattacciyar kasa mai tasowa irin Nijeriya, wadda ta ke a bisa tafarkinta na ci gaba da daukaka. Baki daya mun gaskiya da cewa duk falacewar mulkin 'yansiyasa ba za'a sami wadansu abubuwan em-kasa na kaka-ni-kaga ba, kuma wannan mulkin ne ya fi kamata, musamman kuma gogayya da kaifin hankali da yansiyar suke da su na hulda da jama'a.

Abin kunya ne ma da takaici, a samu mutane irin Barnabas da filmin duniya tare da kaifin hankalinsa ya kai muraizin da zai yi musu jagora, amma a rana tsaka su balhalec wajen aikata zancen da bai kamata ba.

Sinama a Kano

INA neman alfarfar da fili cikin wannan mujalla sabo da na bayyanar da bakin ciki na game da sha'anin gidajen Sinima na Kano, daya daga cikin mulhimman garuruwan da aiyukan nahadi suke da karfi zikama. Garin da kallon sinima ya zama kasattaccen lamari tankar dai rai da ajali.

Shin wanne yaro ne James Barnabas? Kokarin me ya ke yi na nunar da jama'a ce'aw bai kamata soja su kai shekarar 1982 cikin mulkin su ba. Wata kila yana mafarki ne, ko kuwa fitowarsa ke ran daga "Alheri Club" zamannin da ya ke rubuta wannan labari!

Yanzu halin da ake ciki muna da gidajen sinima guda 6 a cikin birni da kewayenta, ko wanne daya daga cikin gidajen kuwa mutane suna halarta yanda ya kamata. Gidajen da addadin mutanen da aka kayayde musu kuwa su ne Plaza atum 1,743, Palace-Bornin Kano 1,600, Queen's 1,500, Rex 1,500 da Sheila mai daukar mutane 1,000.

Mutane sun zaiyana abubuwan da suka fahinta cikin nutsuwa da kaifin hankali tare da tsunkaya, shi kuwa sai ya fadi kishiyar hakan. Babu wani abin damuwa a nan, Shehu Umar ya san abin da ya ke yi ko bai fahinci abin da ya ke fadi ba. Ya dai aikata kokarin kashi 100 cikin 100 na abubuwan da ya fadi daidai ne kuma mutane suke goyon hayan hakan.

Don haka na ke roko da bayar da shawara ga Manajiyin wadannan gidajen sinima da su daina shigar da 'yankallo zamannin duk da suka fahinci ka'idar da aka deba musu ta aika.

Filla-filla ya zama go'kiya da karya kishiyarta, irin wadda jam'iyyun siyasa suka aikata zamannin da suke rike da mulkin kasar nan. Kowa kuwa ya fahinci hakan. Duniya haka ce, wani lokaci kuma ta juye fara fiye da fahinta da kuma sanin duk wani mai sani.

Ba daidai ba ne a dinga eusa mutane da makare cikin gidajen fiye da yanda aka shardanta, alhali kuwa babu wata kayayyad-diyar kujera da ta ke akwar. Ana barin mutane a tsatsaye har karshen kallonsu.

Mr. James Barnabas bai cenceci a kiranye shi danksa na ainihi ba, domin kuwa ya kosa gono cewa ba don soja su ke rike da ragamar mulki ba, Nijeriyyar yau da wuya ta tabbata sabo da makircin masu mulkin mallaka.

Muna rokon mutanen da tabbatar da sha'anin doka ke hannayen su ko kuwa Ma'arikar Lafiya da Tarbiyya wadda alhakin bayar da iznin ke hannanta da su dinga halartar gidajen sinima tare da sanya idandunansu ga abubuwan da suke gidana lokacin kallon Domin kuwa ta irin wannan hanya ne kadai za'a ziyaw da cuka'awa tare da einkoson da ake yi cikin gidajen.

Babu shakka duka yanda aka yi Barnabas babban yaro ne ko dan wani tsohon Minista ne, ko cikin kungiyar 'Yan-a-more na jam'iyyar siyasa, har ya ke allah-allah mulki ya koma hannunnsu, masu kokarin neman abin mata'i.

Kashi! Barnabas kamata ya yi ka dakatawa sahihiyyar gwamnatin soja, har ya zuwa lokacin da za ta kammala kyawawan aiyukanta, wadanda dubban mutane suke bukata a ci gaba ya zuwa shekarar 1982. Gwamnatin soja ita ta tserar da kasar nan, ita mutancin suke

Kuskuren da soja suka yi a kasar nan bai kai ba, balli ya kawo, babu ma mai tunaninsa sabo da abin da mutane suka gaskata shi ne mulkin abin ne kayayyadu. Yanzu kuma suna da ko wacce irin cikakkiyar damar da za su aikata duk wani abu da suka tihbata ya kamata. Kuma shi ya dace.

Babu wani tar'ajibi kuma idan wata mas'ala mai wata wajibi ta arrala, mulkin soja ya shige shekarar 1976, wannan kuwa abu ne da ya saura ga jama'a a nemi tar'ayinsu ta hanyar kuri'ar raba gardama bisa hakan.

Masu Yinta

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MUN GAJI DA SIYASAR YAN-A MORE

BABU shakka dalibin nan Shehu Umar Abdullahi, na Koljeen Abdullahi Bayero reshen Jami'ar Ahmadu Bello ya zama sadauki, mutumin da ya sosawa milyoyin jama'ar kasar nan wajen da ya ke yi musu kaikayi—shekara da shekaru, cikin ra'yinsa na cewa soja kada su kuskura da mayar da mulki ga hannun farar hula, sabo da abin da dalibin ya tsunkayo na koma da siyasar 'yan-a-more cikin Nijeriya.

Daga



Bashir Abubakar Kukul.

Idan aka saurari maganar da idon basira, sai a tsunkayo kazamiyar fan-kaurar siyasar da aka yi daga ko kafin 1960, shekarar da kasar nan ta sami mulkin kanta, musamman kuwa idan aka kamanta da zaman lafiya na kwanciyar hankula tare da karuwar arzikin da kasar nan ta ke ciki na rashin fitunu a yanzu da mulki ya ke a hannun soja. Wannan kuwa tabbatacciyar hujja ce da ta sanya duk mai hankali zai nemi soja su ci gaba da mulkin kasar nan har ya zuwa wani dulin lokaci da jama'ar Nijeriya za su fahinci junansu, ko kuwa su sojan su daidaita da gyara duk wadansu abubuwa da duniya baki daya ta yarda kan su ne kadai mutanen da suka cancanci gyara da daidaita al'amura.

A gajarce dai, ina bukar tabbatarwa da jama'a cewa a halin yanzu mulki irin na soja shi ya fi dacewa ga Nijeriya, kasar da aka kwace mulkin ta daga hannun 'yan-siyasa, mutanen da har gobe suna nan cikin jiran tsammanin komawa bisa jan ragamar mulki. Wanda ba ta sake zani ba kenan idan kuwa haka ta sake faruwa.

Dangane da tsunkaya tare da fahinta irin wa, zai a ce soja sun yi gagarumin kuskure ko kuwa sun jefa kasar nan cikin kaka-ni-kayi muddin suka nemi komar da mulki a hannun 'yansiyasa cikin shekarar 1976. Domin kuwa daga yanzu ya zuwa

wannan shekara banga hanyar da za a bi wajen maganta kabilanci, hadama, rashawa da samuwar hada kai da fahintar juna tsakanin kabilun kasar nan ba. Haka kuma binciken da ake shirin yi wa tsafajin 'yansiyasar nan da suka yi dumu-dumu da harajin talaka, kai ba ma rigimar kabilu ba, banga yanda za a yi da rashin fahintar nan da rainin wayo da ya ke tsakanin musulmi da sauran mahiya addinai da suke kasar nan ba.

Bai ma kamata hukumar soja ta daukarwa kanta alƙawarin da ba lallai ilallah ba ne komar da mulkin ga farar hula a shekarar 1976. Ganin karuwar arziƙi, zaman lafiya da rashin fitnu da ake cikin a yanzu; ko da ma soja ba su cika wannan alƙawari da suka dauka ba, ba bu wani mutum da zai damu bisa

aikata hakan, musamman da ya kasance yawa-yawan mutane zaman lafiya da kwanciyar hankula suke bukata.

Idan muka waiwaya baya matsayin Nijeriya bayan samun mulkin kai ya zuwa 1965, daf da shekarar da soja za su tankwabar da mulki: Me mutumin kasar nan zai ce a yanzu da mulkin ya kea hannun soja?

Gwari-gwari kowa yana ganin aiki tukuru da ake yi na fada da cikawa a fannin farfado da arzikin kasa, hada kawunan jama'a, inganta fahintar juna da aiyukan raya kasa na gyare-gyaren zaman jama'a wadanda suka wajaba.

Tare da wadannan kuma akwai bukar daidaita Nijeriya da zamar da ita karkarfar kasa guda daya,

yanda shi kansa haifaffen kasar zai fahinci matsayinsa da martabar ta fiye da kansa, ya kuma kiyaye da shi kansa mutum ne a duk yanda kuma ya ke. Wadannan su ne kadan daga cikin muhimman abubuwan da ake kokarin dasa su cikin zukata da aiyukan jama'ar-mu.

Matuka kuwa soja ba kammala wadannan abubuwa suka yi ba, tsuguni-tashi na yawo da hankulan jama'a, ba za su kare ba duk dulin zamani.

Na tabbata, soja ba za su yarda da amincewa hindigogin da ke hannayensu ba, domin kuwa abu ne da ya ke bukaratar hattara. Kai hasali ma dai kowa yana cike da sanin cewa barnar hakin daniyasar kasar nan, ta doke barnar bakin hindigar soja.

Bisa mulkin Allah-wadai na cutar jama'a da kidahuman 'yansiyasarmu ka yi, ba za'a yi la'ana kan zahiri da badinin lamarin ba, sai dai sanin kowa ne sharrin da aka shuka zamanin fan-kaurar siyasar ya doke alherin da ka dasa.

Da farko dai sanin kowa ne 'yansiyasa sun yi wa Nijeriya jagora wajen samun mulkin kai; da taimakonsu ne kuma talakawa su ka sheki iskar 'yanci da ta ba su damar sanya bakunansu cikin hanyar da ake tafiyar da harkokin mulki. Amma kuma abin haushi da takaici shi ne taimakawar da suka dinga yi wajen mayar da yawa-yawan jama'ar kasar nan a sahan masu sharri.

Muna ji muna gani, mutanen kirki suka zama abin tsana da tsangwama a hannun 'yansiyayar. Sarakuna a lokacin suka zama wadannan irin karnukan farauta. Baicin sun rasa girman da talakawa suke ba su, daga bisani kuma aka dinga fatali da su a tararrukan siyasa. An bi duk wata hanya da ake bukata wajen anfani da

malaman addini, masu kafir-firfa jama'a da la'ana garesu. Rana tsaka aka tsuri baza gaba da faraka tsakanin iyaye da 'yayensisu, sannan aka bi duk hanyar da ake bukata wajen raunana zumunci da dakushe imani.

Da irin wadannan abubuwan Allah-tsinne suka tsawaita sai Ubangiji ya aiko da soja, mutanen da suka tankwabe mulki daga hannun 'yansiyasar, bisa ganin rayukan jama'a da dukiyoyinsu sun tsunduma cikin halaka, a kashe mutum da kone dukiyarsa. Abubuwan nan sun jawo Nijeriya rashin mutumci cikin gida da wajenta, sabo da an samu dubban 'yan Nijeriya sun yi asarar rayuka da dukiyoyinsu.

Amma duk da wannan runtsi da muka ratso, akwai dubban mutanen da suke kururuwa wai sun fahinci wani darasi da suka karanta. Ko da ya ke sun manta da cewa su dai 'yansiyasar da suka tsunduma Nijeriya cikin irin wannan hala'i na shigar da abokan haiyarsu kurkukun babu gaira babu dalili, ko kuwa suka kawar da kai zamanin da ake kashe mutum a kone dukiyarsa. Suna nan fa da ransu, wadansu harkokin mulkin kasar nan ma da taimakonsu tare da 'ya 'yansu ake yi.

Wannan ta isa tabbatacciyya hujjar da za'a fahinci cewa darasin nan dai da wadansu ke kururuwar sun koya ba zai amfana musu komai ba, musamman ma da kowa ya fahinci sha'anin baki dayansa karya ce da kumagina-kai. Duk mai han kali idan ya yi tsai da zuciyarsa za ya tsunkayo makaundera kuma bebiyar siyasar da ta ke tsumayin kasar nan da zarar soja sun koma bariki. Makauniyar siyasar kuwa muninta zai shige na wadda aka taba yi can a baya; idan ma ba ayi da gaske ba lamarin zai kai jallin komawa 'yar gidanjiya, tsakanin mutanen da suke da sha'awar zama taurarin Nijeriya na nan gaba da shugabannin da suka taba romon mulkin a jiya. Ko kuwa ma da i tsakani 'yansiyasar Arewacin Nijeriya da kuma wadanda suke zaune a kudancin kasar.

Ko wannan daya daga cikin wannan rukuni kuwa na iya bin duk hanyar da ya ga za tafishe shi wajen cinima burinsa. Sabo da haka na ke ganin muddin ba Gwamnatin Soja ta gaggauta aiyukan da suke gabanta ba na tserar da mutuncin jama'a da mururwarsu ba, nan gaba wajibi ne a yi tsallen-badake tsakanin kabilu ko kuwa su kansu mutanen da masu neman mulkin kasar nan.

Daya daga cikin muhimman abubuwan da aka tabbata zarrafal cikin kasar nan shi ne, tilas ne a sami jam'iyyu 24 da zarar an kada gangar taka rawar siyasa, dai dai da yanda aka sami jihohi 12 cikin taraiyar Nijeriya. A lalace dai banga dalilin da zai sanya ba za'a sami jam'iyyu guda biyu ba a ko wacce jiha. Domin kuwa muna da alingunoman 'yansiyasa da suke jiran tsammani a ko wacce jiha da ta ke cikin kasar nan. Tare da su kuma akwai miyagun makamansu da ra'ayin zaunar da mulki irin na jiya.

Da ya ke sha'anin kabilu, al'ada da bañancin addini sun shanye zukata da kawunan mu, bisa ganin babu wani mai tunanin kasa, ba kuma damar a yi kakkarfar jam'iyyar siyasa guda daya a cikin Nijeriya. Muhimmin abin da Gwamnatin Soja ya kamata ta yi shi ne kaiyade yawan addadin jam'iyyun da suka dace, don gudun kada jam'iyyun kabilu su sami damar cuso kai a harkokin mulkin kasar mu.

Yau an zo muhallin da duk shugabannin siyasar da mu ke da su a bayan kasa, ta kai matsayin babu wanda mutane suke ganin cancanta, kwajirni ko kuma sahihancinsa da har za'a danka ragamar mulkin kasar nan a hannunsa, ya ja jama'a kai tsaye ba tare da wani turaddudi ko fargaba ba.

Akwai kuwa irin wannan mutum a kasar nan?

Mutumun da ba shi da ra'ayin mulkin kama karya da murkusho duk wanda ya ce masa gyara zamanka!! Wadansu na hango alheri, amma kuma wannan shi ya

sanya mutane suke tsoron mulkin jam'iyyar siyasa da ya a cikin Nijeriya.

Ba sha'awa ce ba ni da ita cikin harkokin siyasar kasar nan ba. matsayin ma da na ajiye wa n d a ba shi da sha'awar siyasa, dai dai ya ke da na mutumin da ba shi da bukatar kasar nan ta ci gaba. Yanzu dai ya ishe mu ishara ga Komishinin farar hula da soja suka nannada da niyyar su taimakasu musu wajen tafiyar da mulki, musamman kuwa kadan ne daga cikin Komishinin Nijeriya da suke da goyon bayan talakawa.

Ni kaina da sauran mutanen kasar nan muna da ra'ayi game da Komishinin farar hula tare da Gwamnatin mulkin soja, musamman kuwa irin komishinin nan wadanda suka har mukamin don kansu, cikin niyarsu ta cewa aikata hakan zai fi ba su cikakkiyar damar bautawa jama'a.

Kila ga alama masu irin wannan ra'ayi, sun aikata hakan ne sabo da tsammaninsu na cewa yin hakan zai ba su karfin gwaiwa na tsoratawa da tilasta hukumar soja, su nemi farar hula da mayar da mulki garesu; tun kai'idar da suka dauka ba ta cika ba.

Ko da yaushe akwai 'yansiyasar da suka makan-ke cikin neman mulki, ba kuma sa la'akari da aiyukan ci gaba na sake ginin kasa da daidaita harkokin cikinta wanda hukumar soja ta ke yi. Tsananin dokinsu na hangen nisan 1976, ba su ki duk wata fitima ta arrala cikin kasar nan ba. Sun manta da fan-kaurar siyasa da suka yi a baya, sun kuma kasa gano cewa soja fa ba suyi shawara da wani ba zamanin da suka kwace mulkin da bakin bindigarsu.

Zaman lafiya na karuwar arziki tare da kwanciyar hankula ta sanya mutane sun amincewa mulkin soja fiye da alkima, kamata ya yi 1985 ta zama shekarar da soja za su mayarwa da 'yansiyasa mulki, domin kuwa da wuya a kamanta duk gyare-gyaren da suka dace nan da shekarar 1976.

Haka kuma zamanin da

aka zo taron sake tsarawa Nijeriya sabon mulkinta, kada soja su dogara da 'yansiyasa kawai, mutanen da za su bata musu lokaci; ko kuma ma idan ba ayi da gaske ba a sake dabai-bayawa kasar wata sabuwar fitina. Zai fi kyau a hada da wakilan ma'aikata, manoma, 'yankausuwa, dalibai, shehunan malaman jami'oki da wakilan jiha-jiha da ake tabbata sun cancanci su tsarawa kasar nan mulkin da ya dace.

Duk wannan fa bai nuna neman soja su ya tai jan ragamar mulkin kasar nan ba ne har la'ila, siyasar fan-kaura da aka yi a baya ita mu ke la'akari, sabo da ta jigata da tayar da hankulan mutanen kasar, nan. Domin kuwa dawedar soja cikin mulkin za ya sa a sami wadansu muhimman gyare-gyare na daidaita wadansu cikin harkokin kasar, jinkirin kuma alheri ne garemuni kuma shakatawa ga talaka dangane da masifin da aka gani a baya tare da kerarayi, yaudara, fada babu cikawa da rashin imani.

Na kuma tabbata da cewa wannan lokaci da na fadi, Nijeriya ta sami sahihan 'yansiyasa na ainihi masu kishin kasar da jama'arta, dalibai matasa ba za su amincewa wuru-wuru da kamannin addini ko kabila ba, sun kawo jiki lokacin. Ba kuwa za su wofinatar da rayiwar duniyarsu kan haka ba. Domin kuwa a lalace dai za su fi tsafain kurayen nan tausayin jama'a da tafiyar da harkokinsu cikin madaidai ciyar shawarar da ta kamata.

Ra'ayina na karshe kuma shi ne, banga dalilin da zai sanya wadansu daga cikin gaggan sojojin kasar nan ba za su wanke hulunansu ba, da shiga sahan farar hula yanda za'a yi kiciniryar yakin neman shugabancin kasar nan tare da su. Kada fa su sakancewa da abubuwan da za su shardantawa shugabannin siyasar kasar nan. Da zarar mulkin Nijeriya ya koma hannun 'yansiyarsu, abu ne mai sauki su warware duk wani abu da suka tabbata bai dace da bukatunsu ba a kasar.

CACA BALA'I

WANI

ZAMANI

KUMA

A CE

CACA MASIFA

BABU shakka daya daga cikin musifun da ke dakushe jama'ar kasar nan a yanzu ita ce caca. Ta karya da yawa daga cikin al'umma manya da kanna. Wasu ma sun sami kansu a gidan Yari bayan sun yi caca da dukiyar da aka ajiye a hannayensu. Wadansu ma sun rasa aikinsu ta haka, wani ma har da sayar da abin hannunsa don rakiyar hasara, don dai ka wai ya sami sukunin cigaba da wannan ciniki da babu riba cikinsa. Yawa-yawan 'yan-caca, ba kurum rasa tausayi da jin-kan al'umma sukan yi ba, a'a har mutumcinsu ma ya kan zube, babu sauran amincewa garesu.

Babu wanda ya san takamaman tun yausha caca ta faro. Amma a wurin rikakkun 'yan-caca suna cewa tun da aka fari 'yan-adam ake yinta. Idan ka yi kokarin shawo kan dan-caca, ya bar wannan jarraba sai ka ji ya ce maka ai duk harkokin duniya ma kamar caca suke. Sabo da a ko da yausha a cikin kasada muke tafiya.

Gaskiya kam akwai wani abu na kasada a duk harkokimmu na yau da kullum. Amma me zai hana mu rage kofofin hasara ko da rana kam baci?

Akwai surori iri-iri na caca ko kasada. Alal misali, Janar din da ya yunkura don kama wani gari na abokan gaba, alhali kuwa ya san bashi da isassun mayaka da tanadin yaki, to ya yi kasada. Idan yayi nasara, ya zama Sadauki ke nan, in ko ya kasa, to zai sha kashi.

Dan kasuwar da ya sayi wata haja a lokacin da take arha, da tsammanin sayar da ita wani lokaci nan gaba bayan ta tashi, shi ma ya yi kasada.

Haka ma uban da ya fada a cikin dakin da gobara ta ruska don ya tsamo dansa daga halaka, shi ma ya shiga caca da ransa. Domin kuwa mai yiwuwa ce a yi biyu babu.

Wadannan misalan da na zana, lalurorin yau da kullum ne suke haddasa su. Wadanda suka shiga irin wadannan nau'o'in caca, idan rashin sa'a ta same su, al'umma ta kan ji tausayinsu

Wadanda mu ne so a rasar da su a cikimmu su ne masu dogon buri na yin kudi a dare daya! Su ne wadanda abin hannu bai wadace su ba, amma mai-makon su ririta dan abin da suke da shi, sun gwammace su rasa baki daya. Su ne suke iya yin sata, zamba ko ma su kashe rai don su samu na yin caca.

Mun sha ganin wadanda ake zaton ma hankali, mutanen da ake ganin sun san ya-kamata, suna sayar da gidaje ko su kadar da gidajen ko wata kadara a wurin caca, har da motoci da sauran abubuwan mal-lakar dan-adam.

Irin wadannan sun zamo mana alkakai kayan tilas a wuyan jama'a. Dole ne mu taimake su, don kuwa ba za su iya taimakon kansu da kansu ba.

Wadansu 'yan cacan su kan yi ne don nushadi. Su ne dattawa maza da mata, wadanda suka tara kudi ta wadansu hanyoyi. Daya daga cikinsu ya taba cewa da ni yana yi ne don jin dadi a ransa, ko ya ci ko kada ya ci, duk daya ne. "Yana bani sha'awa, kallon masu yi, ina zaune waje daya, musamman kallon mur-mushi ko bacin ran da ya kan sami wanda ya ci ko aka ci," inji shi.

Abin mamaki shi ne ma-wadanta su ne za su iya hasara ba da damuwa ba, kuma sun san lokacin da ya kamata su dakata daga yin caca din. Sauran kuma marasa shi, wadanda suke cacar don su yi kudi, su ne suka fi kowa rashin sa'a. Su kuma ba su san su haku-ra ba idan rana ta baci.

A cikin 'yan shekarun baya, caca ta sake sabon salo a kasar nan. Ga cacar "POOL" ga cacar "REFUL" ga ta gwamnati, ga ta sukuwa da sauransu kamar su "CASINO". Har wa yau ga dadaddun caca irin ta mu ta tun da can asali, wadda sun hado da kwado, ludo da su karta.

Na kasa ganewa har yanzu me ya sa Gwamnatimmu ta yi wannan adalci na bawa mutane lasisi na kafa gidajen caca?

Watakila, wata rana Gwa mnatocin jihohin kasar nan wadanda suka kakkafa kamfanonin za su yi kokarin fayyace wa talakawa wadanda ba su san fa'aidarsu da moriyar da su talakawan suke samu ta kan wadannan kamfanonin caca ba.

Gaskiya ne cewa 'yan kailan ne suke cin cacar. Amma mutum nawa ne cikin ko wane rukunin mutum dari suke ci?

Kuma nawa ne kiyasin abin da ake biya ga jama'a daga jumlar kudi da aka kakkarba daga masu yankan tikitin cacar?

Idan ribar da gwamnati take ci zata taimaka a cikin rage yawan harajin da talakawa suke biya, za su ji dadi kwara, ga shi kuma su ne mafi yawan masu yankan tikiti din.

Ala kullu-halin, ko tana yiwu a rage farashin tikiti guda ya komo sule daya ko sule da sisi, in ya so a rage yawan kudin da za a ci?

Batun tsawatawar gwamnatoji ga gidajen cacan ya zama abin a kula, idan aka lura da halin kaka ni-kayi na yawa-yawan talakawan kasar nan.

Ga kasar Amirka tare da yawan arzikinta, an hana caca a mafi yawan jihohinta.

Ina ganin zai yi mana kyau idan Gwamnati ta kafa hanyoyin ajiyar dole ga al'umma maimakon wannan rakiyar hasara da mutane suke ta yi shekara da shekaru.

Caca haramun ce, caca bala'ice. Sabo da haka lalle ne mu yake ta da dukkan karfinmu, har mu rasar da ita ko kuma ta zama sai nan da ca. Don haka ne muke rokon Gwamnati ta kara wa shirinta na ajiya da tattali kaimi.

Wannan zai taimaka kwara wajen kara kudaden aikace-aikacen raya kasa, rayuwar al'umma ta yi dadi. Ko da ya ke na san mafi yawan mawadatan 'yan caca lalatattu ne, amma sauran 'yan caca marasa shi suna yin cacar don kokarin gujewa talauci ne. Gudun kaddara na ce guzurin tarar da ita ne, sabo da haka ne sai gashi suna "daben-kolo".





Ra'ayin masu neman sauyi wai kullum shi ne: Da a ce an halatta zubar da ciki, da da yawa daga cikin mata ba za su dinga hayyayafa ba balle su dinga wahalar kai jariransu asibiti.

**AN
HALATTA
ZUBAR
DA
CIKI
KUWA?**

YAUSHE Babana zai dawo gida ne? Wannan ita ce tambayar da Shege ya ke jefawa mahafiyarsa, zamanin duk da ya ga maraice ya yi, yara abokan wasansa sun amsa kiran iyayensu ya zuwa gida. A marra da lokaci irin wannan, duniya tare da baki dayan fadin nan na ta sai su yi wa uwar Shege kunci. Bisa gaskiya ita kam bata da wata babbar damuwa a wajen da ya shige samar da amsar da zata ba i wa danta. Ba ta da wani abin yi a duk zamanin da irin wannan tambaya ta afku, illa ta koma waje guda; ta hada kai da gwuiwa har da kuka. In kuwa ba fitsararriyar uwa ba, babu wadda za ta iya yin kokarin kikkiri wata kwakkwarar amsa ga tambayar nan.

Idan namiji ne dan nan nata, matsalarsa babba ce, sabo da shigarsa cikin gwagwarmayar rayuwa tare da al'ummar da ba zata ji tausayinsa ba, musamman ma da ya kasance babu wani uba mai kula da shi. Karshen abin sai ya girma cikin tau-

rin kai da rashin kyalkyayar tarbiya. A ko da yausha kuma za a rika yi masa gwa'o da wannan tabon da ba zai wanku ba—abokan wasansa, su dinga zaginsa da sunan "shege". Da irin wannan hali ne zai girma ya zama wani kasashe cikin al'umma.



DR. FATAH, ya ce: Gwamnati ta amincewa zubar da ciki ko a sami saukin wulakanta 'ya 'yan zuna da hana 'yannata daukar ciki da hanzari

Sabo da haka wannan yaron da aka same shi ba bisa tafarkin aure ba ya saba al'ada, ya kuma takafta a halin rayuwarsa a duniya, domin kuwa ba zai nemi wata daukaka ba don gudun bita-da-kullin da abokan hamayya za su dinga yimasa.

Zamanin duk da ya sami shiga wata makarantar firemare, irin wannan tsangwama ce zata dinga ruskansar har ma sai ta kaishi jallin shiga sahunagagara. Shigarsa makarantar sakandare kuwa wannan ma sai a fid da tsammani. Miuna iya tunani mu kwatanta kaka ko uwar-sa, ta iya ta tsaya da wahalinsu game da ilimin firemare, bar ta cewa makarantar gaba da firemare. A haka fa kaddara zata jefo wannan yaro cikin duniya babu shiri wa lau tanadi.

Har gobe dai al'adar kasarmu nana nan kan mace 'yar gidan miji ce, ba 'yar zaman gidan ubanta ba ce. Tun da ya ke babu miji, wannan matar ba zata yi tutiyar wani gida ga dan nan



Christiana Ayo, Wahir Ali, A'ishatu Kadiri da Rakiya Akilu kuwa suka ce; Dan-halas da Shege duka a ba su damar rayiwa. Ba mu yarda gwamnati ta yi dokar zubar da ciki ba.

anta ba, ko me girman uban ta. Sabo da wannan mummu nan tabo na rashin cikar Dan-Halas, ga kuma al'umma ta tsampwame shi, sabo da halta sai ya kama ko wacce irin sana'a da ta zo han-nusa komai kazantarta. Babu kyakkyawar tarbiya, babu mai shiryarwa, ba shi da wadansu kudi, ba abokin shawara nagari, sai Shaidan, sabo da haka, mafi saukin abin da zai kama shi ne sane. Daga nan sai sata har ta kai shi ga yin fashi! Anan kun ga an dada mama mugun iri ke nan a cikin rumbun bata-gari na kasarnu. Wannan yaro wanda da tana yiwuwa ya zama wani babba a cikin kusoshin kasarnan, sai ga shi ya juye yana yakar zaman lafiyar al'umma wajen ta-yar da zaune tsaye, alhali ita al'umma bata damu da shi ba, ballatana ta jikansa.



MUSA MAYAKI, ya ce: Bayar da dama a zubar da ciki, zai kawo rudami a addinai. Ban amuce da haka ba.

Masu neman sauyi suna ganin in da a ce an halatta zubar da ciki a kasar nan, da an sami wata hanyar hana afkuwar irin wannan.

Game da matar da ta yi cikin 'shege', damuwar ranta da kuntatar mazauninta ba sai au fada ba. Miika wuya ga bukatar rai sabo da jin dadi ko matsa mata lambar da aka yi ita ce musababin wannan bala'i. Masu tallan maguguna za su ci kudinta kam, amma daga karshe sai ta koma wurin wadansu masu sunan "Likita" wadanda suka iya bakinsu kurum ba sanin magani suka yi ba. Idan ta yi sa'a bata mutu ba, to Allah ya yi mata Gyadar Dogo, shi ke nan sai ta ci gaba da shan wahalar ciki na goyo, da reno tare da sauransu.

Idan ta haifu, da ita da abin da ta haifa sai su zama gayyar "Allah-tsine" a cikin dangi. Mai yiwuwa ne iyayenta su sallame su bayan cari da tseguna-gumin da ake ta yi bisa aika-aika dinta ya ishe su. Hatta wadanda ake zaton za su zama Zawarawanta nangaba sai sun tula mata kasa a goshi.

An bartada kanta, sabo da haka a cikin karfin rai irin na su na mata sai ta ci gaba da nema wa danta mazauni a bayani kasa. Tabbatar da rayuwa kam, mawuyacin lamari ne ga mata. Mafi saukin hanyar rayuwa ita ce

kazamiyar hanyar nan kar-katacciya, watau kariwanci. Amma kuma wannan hanyar bata da tsaho, sabo da ba da dodewaba shekaru za sutarar da ita, sai ta sanewa abokan cinikinta, jarinta dai ya kar-ye. Saikumatarikakarbar ko wane irin tayi, komen kan-kanta ko muunsa kuwa. Wannan kuma zai cuci lafi-yarta mai yiwuwa ne ya kai ta ga halaka. Tun da ya ke dangi sun ki ta, al'umma ma bata kaunarta, tsananin da-muwar da take ciki ba kadan ba ne, mai kaiwa ce ga halaka.



Malama Victoria Thomas. Ta ce na goyi bayan a dinga zubar da Cikin Shege, damin kuwa zai hana mata masu haihuwar 'ya 'yan zuna, jifar da jariran tare da guye musu.

Ganin afkuwar irin wan-nan misali da makamantansa ne ya sa wasu masu neman sauyi suke tambayar ko a kankare haramcin zubar da ciki. Dokar kasar nan.

Kullum muna jin ana ci-giyar iyayen jirajirai wadan-da akan jefar a fuji ko a kwata! !.

Mu kan ji 'yan mata na mutuwa a garin kokarin fid da kansu daga kunyar hai-fuwar Da maras uba.

Babu abu mai dadi kamar tana gida da danginta.

Tana gida da dangi sukan hana musu alkata laifi.

Shege bashi da gida ko dangin da zai ji kunyarsu.



MR. C. A. EGBUNMI, ya ce; kada gwamnati ta kyale mata su tozarta cikin irin wannan marra. Duk wata mai cikin Shege a bata damar zubar da cikinta.

Babu wata kasar da ta taba ci gaba, alhali kuwa tana cike da dodo-dodon shegun 'ya'ya a cikinta.

Amirka, Ingila da sauran kasashen turai duk sun hala tta zubar da ciki.

Sauran Afrika, har da Nijeriya !!!

A cikin kasar nan akwai kungiyoyi masu rinjaye wadanda suka ki a halatta wannan abu.

Dalilansu kuwa ba a nesa suke ba.

(DUBA GABA)

AN HALATTA ZUBAR DA CIKI KUWA ?

(Somo Daga Baya)

Zubar da cikin, ana nufin fitar da Dantayi daga cikin uwa ta hikimar dan-adam. Duk mutumin da ya halatta tallafar da rai, ya taka mutumci da girman dan-adam, wanda ya sabawa umarnin Sarki Allah, mai cewa: "kada ku kashe ran da Allah ya haramta a kashe".

A wani wurin kuma Ubangiji yanafadi: "kada kukashe 'ya'yanku sabo da tsoron talauci."

Amma abin da mutane da yawa suke tambaya shi ne. "Shin zubar da ciki ya zamanto kisan kai ke nan ko kuwa?"

Abin da ya ke akwai shi ne jaririn da ke cikin Dantayi, shi ma rai ne. Dukkan dokokin kasar nan sun hadu akan haramcin zubar da ciki. Dokar Majalisar Dinkin Duniya da ta wadansu kungiyoyin zaman lafiya duk sun yi ijma'i akan munin wannan aiki, sun kuma yi la'ana ga mai yin haka.

Har wa yau masu ganin haramcin zubar da ciki suna cewa, halattawar zata kora wa al'umma rashin kamun kai, zata gusar da mu daga ma tsayin da muka tsaya game da dokar Allah. Kuma an haskawa fasikai hanya ke

nan don su kara dulmiya a cikin kogin zunubai. Dangane da zaman duniya kuwa, kasar mu da take fafutukar tarar da tsarekunta, ba ta da halin aje wadansu mankudan kudi. Likitoci da kayayyakin aiki don wannan kazamin aiki na rashin albarka.

Halatta zubar da ciki a kasar nan zaya jawo mumunrar akiba. Sabo da ba za a dinga kyamar zina ba, dan-adam zai sauka daga madaukakiyar darajarsa, ya koma matakin damba kamar su karnuka. Su kasashen Amirka wadanda suka halatta wannan abu, suka kyale akai

saduwar maza da mata wakarai kowa yana ganin irin wata sabuwar da suka shiga.

Addini ko wane iri ya haramta zina da zubar da ciki. Sabo da haka shugabannin Addinia a Nijeriya sun hadu sun yi 'Allah-wadi' da wannan roko na neman a halatta haramun dangane da dalilan da aka gabatar na cewa Dantayi dai, rai ne kamar kowa, kuma Allah ya hana a kashe rai.

Daga cikin fitattun kasar nan masu neman a halatta zubar da ciki, akwai Gwamnani Mid-West, Kamar Ogemudia da kuma wani Shehun Malami a Jami'ar Lagos a Sashen Koyon Likitoci, Dr. J. B. Akingba. Suna cewa mun dade muna tunanin akan wannan matsala, ya kamata a aikata wani abu yanzu-yanzu don a agaji mata wadanda suka sami kansu a cikin mawuyacin matsayi irin wannan na ciki babu tsayayyen namiji. Don kuwa ana samun afkuwar wannan ko da yaushe.

Wadanda suka yi watsi da wannan kira suna cewa za a iya warkar da matsalar ta ganar da matasa, maza da mata, ilmin saduwar mace da namiji. Har wa yau kuma al'umma ta jikan mata da shegun 'ya'yansu.

Kuma Ofishin Ministan Tarbiya ya jibinci renon irin wadannan 'ya'ya. Sun nuna kamar cewa halatta zubar da ciki zaya mayar da al'ummar mu kamar la'antacciyar kungiyar nan ta "HIPPI" a kasar Amirka, mutanen da suke yin ado da sha'anin zina.

Ala kulli halin, kasarmu tana bukatar a yi wani abu game da wannan matsala da ta zama mana annohar gidan-kowa-da akwai.

Gyaruwar yau ita ce gyaruwar gobe, sabo da haka har zuwa lokacin da za a sami ansa ga wannan babbar tambayar, a tsaye mu ke muna kwankwasawa muna tambayar, shin za a halatta zubar da ciki a kasar nan ne ko kuwa?

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