

Africa Report by Douglas DeGroot

Pope on trail of organized crime?

John Paul II's focus on nation-building policies for Africa targets Malthusian faction in Nigeria.

Pope John Paul II's just-completed visit to Africa, his second to the continent and his first trip abroad since the assassination attempt against him last May, follows a period of extensive revelations in Italy concerning the connections between organized crime and the terrorist Red Brigades. *EIR* has documented that the flight-capital, narcotics, and assassination networks of Licio Gelli's P-2 Masonic lodge extend not only into northern Africa, through Libya, but worldwide. They are used as political instruments of a Malthusian policy—a policy of wrecking nation-states and enforcing backwardness.

The question that arises in my mind is this: Was the Pope in his trip to Africa targetting the African end of this network? Judging from the Pope's focus in Nigeria, Africa's largest nation, and in the other nations on his four-nation, eight-day trip—motivating the populations, regardless of their religious affiliation, not to focus on self-interest or local loyalties, but on making the moral commitment necessary to build a sovereign, developing nation—the answer is yes.

And judging from the fact that an assassination operation targeting Nigerian President Shagari was defused shortly before the Pope arrived in Nigeria, it would appear that the Malthusian oligarchy and its hit-men have drawn the same conclusion. The intersection of the Pope's nation-building offensive in

Africa with the development goals of the Shagari government could reduce the sabotage capability in Nigeria and elsewhere.

Before the announcement of the plot by his office, Shagari was rumored to be on an assassination hit list, along with West German Chancellor Helmut Schmidt, Egyptian President Hosni Mubarak, and Iraqi President Saddam Hussein, all proponents of peace through economic development.

President Shagari's office issued a statement published in the Feb. 19 Nigerian press concerning Alhaji Bukar Mandara, a Nigerian trader originally from the northeastern part of the country—an area in which certain local officials collaborated with the Libyan strongman Muammar Qaddafi's invasion of Chad in December 1980, against the will of the central government. Bukar Mandara, an army officer, and a number of soldiers had been arrested and charged with "conspiring to commit a felony by the incitement of soldiers to commit a mutinous act."

Bukar Mandara reportedly handed the soldiers large sums of money to overthrow the government. Illiterate and unsophisticated, according to my sources, the trader was bitter over the civilian government's withdrawal of contracts he had obtained from the previous military government.

There is no disenchanting group or ideological faction sufficiently

organized to successfully carry out a coup in a country as big as Nigeria. The operation is the assassination of Shagari himself, with the coup attempt merely the cover behind which to manipulate the assassins.

A similar operation, under the guise of a coup attempt, was run against the competent and well-regarded military head of Nigeria, Murtala Mohammed, in the mid-1970s. At that time the assassin sought refuge in the British embassy when it became apparent that no coup was taking place.

The Pope was given an enthusiastic welcome throughout Nigeria, even though only 8 percent of the population is Catholic. One million people attended the mass he conducted at Onitsha, in the Catholic eastern region. In the Moslem North, 500,000 filled the stadium in Kaduna a few days later, in a state where less than 2 percent of the population is Catholic.

In Kaduna, John Paul II made an ecumenical appeal to unite the nation for development: "We can collaborate in the promotion of justice, peace, and development. It is my earnest hope that our solidarity of brotherhood, under God, will truly enhance the future of Nigeria and all Africa."

This ecumenical appeal to unite the nation hits directly at a major component of the subversive capability in the country: the numerous cults that have been created by institutions such as the Tavistock Institute in Britain to divide Nigeria. Animist, as well as Moslem and Christian fundamentalist cults, and various syncretic combinations of these, have been used to create difficulties for the government, and impede the mobilization of the population to build the nation-state.