

The current role of the Jesuits in Mexico

by Cynthia Rush



In recent months loud complaints about the Carter administration's incompetent policy toward Mexico, Central America and the Caribbean have come from a group of strategists centered at the Jesuit Order's Georgetown University Center for Strategic and International Studies (CSIS), and the allied Center for Inter-American Security (CIS) in Washington, D.C. They blame Carter for opening the entire region to "communist subversion," which they say immediately threatens to convert Mexico into "the Iran next door."

What Georgetown's "right-wing" Jesuits don't talk about in public is that an explosion of Central America, and an Iranian-style destabilization of Mexico, would suit them just fine. Moreover, they are covertly coordinating activities with their "leftist" Jesuit brothers who are now wreaking havoc in Central America and have Mexico in their sights.

Former Secretary of State Henry Kissinger, now working out of Georgetown, stated the underlying strategy most bluntly a few months back. An Iran-style upheaval in Mexico, he insisted, would force Mexico's government to turn to the United States for aid in "fighting communism," thus situating the U.S. to be able to blackmail Mexico into abandoning its aggressive industrialization program and hand over its oil to the U.S. "strategic reserve."

In an interview this week, Georgetown University's current director of Latin American studies, Professor Harvey Summ echoed Kissinger. Summ asserted that under conditions of great social unrest, an "embattled Mexican government" would turn to the U.S. for help. "It would be an excruciating decision for the U.S. to make, but I think we would help."

The Central American Fuse

Another Georgetown source readily admitted to *EIR* the nature of the operation's objective: "Mexico's oil is the strategic prize of the Caribbean Basin; it would be quite the prize to capture if you could do it."

Every scenario pushed by the Georgetown crowd has as a leading feature the spread of peasant uprisings and other instability from Central America into Mexico. L. Francis Bouchee, a top member of the Council for Inter-American Security, states bluntly that "once Guatemala goes, then the destabilization of Mexico can proceed apace." Bouchee also predicts that once Mexico erupts, terrorism will spread into the U.S. itself via the Mexican-American population living in the border states. A 1979 CIS brochure warns: "A new Mexican Revolution would spill over into the United States."

The Georgetown crowd is also boasting that their predictions and evaluations will form the basis for inter-American policy under a Reagan presidency. "You can be sure that Governor Reagan is receiving very good advice on these questions," Bouchee bragged recently, explaining that a special task force called the Committee of Santa Fe is circulating its policy recommendations among the Reagan staff. The Committee of Santa Fe, headed by the former director of the Inter-American Defense Board, Lt. Gen. Gordon A. Sumner (Ret.), was formed out of a 1979 "Mexico 2000" conference in Washington, D.C. The conference was one of the first to float the Iran scenario for Mexico and point to the strategic importance of Mexican oil for the United States.

Constantine Menges, a former employee of the Rand Corporation and one of the most vocal prophets of Mexican Iranization, is also officially listed as an adviser to Reagan.

To prepare the American population for the predicted Central American and Mexican explosions—and a possible U.S. military response—the American Security Council has announced a major propaganda effort over the next several months. With the support and encouragement of Reagan himself, the ASC is preparing a film tentatively entitled "The Soft Underbelly," which will allegedly demonstrate how the Carter administration "lost" Central America for the U.S. Ten showings of the film, billed as part of an "Operation Survival," are intended, according to retired Gen. John Singlaub, to have "some impact on the November election."

'Possible revolution in 1983' says Reagan advisor

In a recent wide-ranging interview on Mexican and Central American policy, made available to EIR, Constantine Menges made the following points. Menges, formerly with Rand, is now based at the Washington office of the Hudson Institute and appears on the list of official advisors to the Reagan campaign.

On Mexico and Central America. López Portillo has opted to give support to the radical left groups in Central America. There's lots of evidence of that. The PRI is attempting to coopt the extreme left groups.

López Portillo is committing what I call the "Cambodia mistake." What I mean by this Cambodia image is that it is like Sihanouk with the North Vietnamese. He looked the other way as North Vietnamese troops went through Cambodia to South Vietnam. But then look what happened. López Portillo wants to buy off the movements in Central America, but it won't work.

On destabilization and revolution. López Portillo, in the spring of 1979, gave encouragement to the left's ideological posturing by working with Castro to break ties with Nicaragua. He probably saw this as clever bargaining. But it will backfire enormously in 1982, when the destabilization begins in Mexico. . . . It's possible that there will be a major revolution in Mexico in 1982-83. . . . The recent Chiapas incident represents the beginning stages of this.

On the timing of future escalation. Mexico will break relations with El Salvador when a final offensive from the left is underway, maybe two weeks into it. This final offensive could materialize any time in the next month. And then it will

take four to five weeks to win. The left is very well armed. They will win, I believe, if we remain passive, and there's no reason to think we won't continue to be passive.

On combatting the left press. One of the most important things for U.S. businessmen to do is confront the endless stream of accusations against the U.S. from the extreme left in Mexico. It's a mistake for U.S. multinationals to take this. Silence is not golden. . . . I've been saying this at seminars I've been giving with multinationals, at the invitation of a management consultant group.

On manipulating the radical church. We must search for ways to debate, to talk. You have to take a matrix of the groups you want to reach. You need to identify a corpus of thinking. Look at the diagnosis offered and then at the prescriptions. Perhaps accept some of each group's prognosis, but counter the prescriptions. You do this with each of the groups you want to reach, formulate a program to reach opinion-making elites. . . .

Now the radical Catholic group is exactly the kind of group I'm talking about. I'm a Catholic, I've been very close to these questions, starting from that 1968 book by the Peruvian priest, Gutierrez, which begins the whole thing.

L. Francis Bouchev is the Executive Vice-President of the Council for Inter-American Security. The following are excerpts of his comments to a reporter on the developments in Central America and Mexico.

Q: What kind of a threat does the Central American situation pose to

Mexico, and especially to Mexico's oil?

A: . . . Guatemala is the last defense line—if it falls, then the destabilization of Mexico can proceed apace. . . . And this is the whole problem, you see, if you have a communist Guatemala, the fact that they have the potential of stirring up problems in the oil fields, in Chiapas . . . this represents a Finlandizing influence, if you will, on Mexico. Suppose the United States is cut off from Middle Eastern oil and makes a deal, under the best of conditions, to buy Mexican oil. What happens when López Portillo or his successor gets a signal, an unambiguous signal that "Look, if you increase exports to the United States then those damn oil fields will go up in flames." What do you do? The fact that they have the capacity to do this will be greatly enhanced if Guatemala falls.

. . . You have to realize, of course, that the oil fields are the strategic prize of the Caribbean Basin. . . . The Communists don't want Nicaragua, they don't want El Salvador, they are interested in Guatemala. Guatemala does have quite a lot of oil. Guatemala is strategic vis-à-vis the Mexican oil fields.

Q: So you do think the Communists—the Cubans/Soviets—are after Mexico's oil.

A: Well, the thing that does surprise me is the extent of the eruption of violence in Mexico right now [referring to the Chiapas incident—ed.]. At a time when there are strong indications that the Mexican government has decided that it is going to seek an accommodation with the leftist elements and the communists. . . . So it does not seem likely that the communists at this point are going to provoke problems with Mexico, prior to them succeeding in consolidating control in El Salvador, and then knocking off Guatemala. It seems to me to be premature. This does not seem to fit in with what is happening in Central America, or with what Castro is doing in the Caribbean. I don't seem to find the hand of the Cubans or the Soviets involved with this.

Primary target: the oil region



A major peasant clash occurred in Chiapas, Mexico's southernmost state on May 31. The incident, which left one dead and several wounded, sent shockwaves throughout the country for two main reasons: first, it occurred less than 100 miles from Mexico's biggest oil fields; and second, there is striking evidence of foreign subversive involvement in the case, particularly by the notorious Society of Jesus.

What follows below are excerpts from one section of a recently released *EIR* Special Consulting Report entitled "Chiapas and the Destabilization of Mexico," a 6,000-word study which provides a detailed picture of the strategic significance and networks involved in the Chiapas case.

Who Was Involved

The Church: Sources both inside and outside the country confirm that the controlling force of the events at Bolonchan, Chiapas were priests from the leftist "Theology of Liberation" movement in the Catholic Church. . . . In the late 1960s, two brothers, Nacho and Mardonio Morales, both Jesuits, translated Mexico's federal agrarian reform legal codes into Tzeltal (the language of the Chiapas Indians), and launched major "social projects" around claims for land redistribution. With the encouragement and protection of the (Chiapas) Liberationist bishop, Samuel Ruiz, the Jesuit mission grew to 35 priests operating in four zones. Ruiz arranged for radical North American anthropologists from Harvard to teach additional facets of "sociology" and agrarian reform law to the Jesuits' "doctrinal groups"

An investigation of the incident by the local official of the Agrarian Reform Ministry . . . named four leftist priests as having particularly encouraged Indian groups "to struggle for their social rights"—among them Mardonio Morales, S.J. The next day, declarations from Morales appeared in the press admitting 16 years' involvement as a "mediator" between peasants and the government. He further stated he had served as the translator for a group of peasants who did not speak Spanish, in negotiations with the state governor. . . .

Radical U.S. anthropologists: Chiapas has been the target of one of the most intensive anthropological investigations of any region on the globe. Though other individuals and universities have had periodic involvement in this profiling, the vast bulk of work has been done through a monumental program set up by Harvard in 1957, known as the Harvard Chiapas Project. By 1977, the point of last count, the project had 138 field workers in Chiapas for varying lengths of time, who in turn had produced 27 books, 21 Ph.D. dissertations, 33 undergraduate university theses, two novels, and a film. It is the largest project of its kind in the history of anthropology.

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A petition to expel Jesuits

The following is excerpted from a June 9th declaration of the Mexican Labor Party (PLM), which sharply contrasted the progress which took place in Mexico during the periods in which the Jesuits were banned with the slaughter and degradation they spawned when they were permitted to function freely.

The Mexican Labor Party demands the immediate expulsion of all foreign Jesuits and the dismissal of all Mexican-born Jesuits from all educational institutions, from all public offices and from any role in advising or influencing the government. The PLM also demands the Attorney General immediately investigate Jesuit and Jesuitical institutions as instruments of subversion against the Mexican Republic, its institutions, legitimate leaders, youth, and society in general. . . .

The Jesuit deployment against Mexico is merely a part of an international Jesuit offensive. It is the Trojan horse for the genocidal programs of the United Nations Institute for Training and Research, the Club of Rome and the Brandt Commission—the oligarchy's institutions which coincide in their public advocacy of what distinguishes them as Jesuits: the destruction of the nation state. . . .

For this reason, Mexico and all other nations which value their sovereignty have to expel again, for once and for all, these shock troops of the oligarchy which wants to impose a New Dark Ages. The evidence is overwhelming. . . .

The Society of Jesus knows that the sovereignty of a nation is best subverted from within. In 1534, the international oligarchy, then based in Venice and Genoa, created the Society for precisely this purpose. World history, and that of Mexico shows . . . that the Society of Jesus is little more than a political apparatus to destroy true Apostolic Christianity and the secular order based on the sovereign nation-state. . . .

As one of the world's leading republics, Mexico

has always been an important Jesuit target. The Society of Jesus destroyed our leading creative intellect of colonial times, Sister Juana Ines de la Cruz. . . . The internal life of our country from the struggles of Hidalgo and Morelos for republican independence up to today has been one long battle to clear out the obstacles the Jesuits have placed in the path of our development. They attacked Hidalgo; Jesuits and pro-Jesuits of the Inquisition "tried" and "legally" assassinated the patriot Morelos. Jesuits fought Juárez, organized the Cristero Rebellion and assassinated President Obregón. The Jesuits and their supporters who wrote most of our history texts have hidden our real history, which will now emerge.

The Jesuits were expelled from the Spanish Empire in 1767 for subversion of Bourbon republicanism. Re-established in 1815 under Britain's Holy Alliance, they were booted out again on the eve of Mexican Independence in 1820. In the 1850s, they crept back in under "Mexico's greatest traitor, General Santa Anna."

[Lincoln's ally, President Benito] Juárez confronted them with his Reform Laws, and after his death, President Sebastian Lerdo had to expel the foreign Jesuits and enforce the Reform Laws on Mexican-born Jesuits.

On effecting their expulsion in 1873, the Governor of Mexico City declared that they:

must be expelled because although they call themselves a religious community, they are really a political association, because they seek to change the purpose of the country, because they profess the doctrine of regicide . . . because all over the world they have been proven harmful and dangerous, as a group, as businessmen, as politicians and as religious men, because they are citizens of no country and can barely be thought of as men. . . .

With the triumph of the Mexican Revolution and the promulgation of the 1917 Constitution, the Jesuits launched the Cristero Rebellion, and directed the assassination of nation-building President Alvaro Obregón in 1928. His successor, General Calles wrote . . . that Jesuit priest Miguel Agustín Pro was the intellectual author of Obregón's murder. . . .

Nor it it an accident that the hero of the Americas, Juárez, ordered that his sons "not be taught by any Jesuit." The Mexican government and the entire population also must know it and act forcefully to defend the fatherland.