
Profile



Fidel Castro: how a Jesuit asset is manufactured

by Gretchen Small

American conservatives and Latin American leftists share the common delusion that Fidel Castro is a “Soviet agent,” that he is a Russian puppet carrying out the bidding of “international communism” in Latin America and the rest of the Third World. U.S. Secretary of State Alexander Haig is fond of promoting that myth by denouncing Castro as a “Russian proxy” at every turn. And Castro himself likes to contribute to the delusion.

But the fact of the matter, as Haig knows perfectly well, is that Fidel Castro is a long-term cultivated asset of the Society of Jesus, the Jesuits, whom they have successfully thrust deep into the Soviet camp.

Castro was educated by the Jesuits. He was selected by them to continue his career in politics. His 1959 revolution was financed and supported by the Jesuits and their allies. In the mid 1960s, his Cuban regime followed the Jesuit policy of promoting “wars of National Liberation” in the Third World. In the early 1970s Castro established a strategic alliance with the Jesuits by joining the Allende government in Chile in calling for a “Christian-Marxist dialogue.” And he re-affirmed that alliance most recently in a December 1980 Cuban Communist Party meeting which helped trigger the current Jesuit-led destabilization of Central America.

Castro has on occasion—chiefly under the wholesome influence of Mexican nationalists and of pro-development factions inside the Soviet Union—adopted policies hostile to the Jesuits’ zero-growth perspective. This was the case with his speech at the August 1979 Havana Non-Aligned Conference, in which he supported a negotiated solution between North and South to the economic devastation of the Third World. And it has generally been the case with domestic economic policies which have favored Cuba’s industrial growth. But on balance, and emphatically today, Castro remains the

Jesuit-controlled instrument he was molded to be.

United Fruit Company

“You could see this. . . . That he was to do great things. . . . That he is for great things, not for ordinary things,” wrote Father Amando Llorente, S.J. in his evaluation of Fidel Castro upon the latter’s graduation from Cuba’s exclusive Jesuit-run Colegio Belén in Havana in 1946. Castro had in fact gone to Jesuit-run schools throughout childhood, sent there by his middle-class father, who had made his first money working for the United Fruit Company’s vast sugar plantation in Cuba—the same United Fruit (UFCO) that is extensively involved in the international drug trade, and which has worked closely with the Jesuits for the past decades in training left *and* right terrorists across Central America (see *EIR*, Dec. 8). Castro Sr. eventually made enough money working for UFCO to establish his own sugar plantation, on land bordering UFCO’s estates in the Cuban province of Mayari.

United Fruit, then based out of New Orleans, and now called United Brands, is central to the real story of Castro’s 1959 Cuban Revolution, since its apparatus typically ran *both* sides of that operation. For example, the bloody dictator whom Castro eventually overthrew, Fulgencio Batista, was, like Castro, the son of a United Fruit employee. Batista came to power in 1952 through a military coup, and established a government internationally recognized as nothing but a front for the gambling, prostitution, and drug-running apparatus of Meyer Lansky, whose Caribbean mob networks heavily overlap UFCO’s New Orleans mob.

Yet the entire opposition movement to Batista, including Fidel Castro, was also financed by UFCO and the dope lobby, principally through the person of

one Carlos Prío Socarras. Prío, a social democrat, had been President of Cuba from 1948 until Batista overthrew him in 1952. It was precisely during the Prío years that Lansky's boys moved their operations into Cuba lock, stock, and barrel. Prío in fact, until his death in 1970, was a long-time board member of Permindex, the corporate shell used by the highest levels of the international drug lobby to carry out political assassinations. Permindex has been identified by French intelligence, for example, as responsible for over 30 assassination attempts on the life of Charles de Gaulle and was investigated by New Orleans District Attorney James Garrison in connection with the John Kennedy murder as well.

It is conservatively estimated that Permindex's Prío personally pumped in over \$5 million to finance every one of the terrorist "action groups" opposing Batista during the 1950s—including somewhere near a quarter million dollars to Castro's guerrilla movement. It was Prío who financed Castro's famed Granma boat expedition from Mexico to Cuba in 1956, to the tune of \$72,000, following a meeting between Castro and Prío in McAllen, Texas in August 1956.

Guerrilla baptism

Prío was the leading Cuban in the so-called "Democratic Left" in Latin America in the post-war period—the allies of the Socialist International which included such personalities as Venezuela's Rómulo Betancourt, Costa Rica's Pepe Figueres (a wholly owned individual subsidiary to this day of United Fruit), and Peru's Mussolini-loving Haya de la Torre. Put together by a combination of Jesuit and Italian oligarchical interests, and financed by United Fruit and the Rockefellers, the Democratic Left created an armed, leftist mercenary force known as the Caribbean Legion whose nominal mission was to overthrow various right-wing dictatorships then established in Latin America.

As a university student, Castro received his first political and insurrectionary training from precisely these networks. Castro's baptism as a guerrilla occurred in the Caribbean Legion's own first operation in 1947—a planned expedition to overthrow the Dominican Republic dictator Rafael Trujillo, launched from the Cuban island of Cayo Confites.

The principal military adviser and trainer of the Caribbean Legion throughout this period was the Spanish Civil War veteran "General" Alberto Bayo, who then went on to train Castro's Granma expedition team in Mexico. Bayo also trained Castro's Latin American guerrilla operatives in later years, and once referred to Che Guevara as his best pupil.

Alongside Bayo's military backing, the Caribbean Legion supported Castro's insurrection with financial

aid from Figueres, Betancourt, Prío, and others. Figueres, incidentally, did exactly the same thing 20 years later when he financed the entire Southern Front of the Sandinista revolution.

Christians and Marxists

Prío Socarras and many of his immediate associates broke with Fidel Castro during the 1960-61 radicalization of the Cuban revolution. Many of them left Cuba—to take up new positions dominating the drug-running networks in the Cuban exile community. The ideology they left behind, however, was not terribly different from their own jesuitical outlook.

In fact, there is strong reason to believe that the Jesuit/Dope, Inc. networks, including those esconced in the U.S. government at the time, deliberately drove Cuba "communist" in the early 1960s, in order to deliver it to the Soviet bloc as an "offer that couldn't be refused." Cuba thus became a kind of "tar baby" for the Soviet Union in the Caribbean, a tar baby which has been used since by these Jesuit networks and their allies in the Soviet KGB to strengthen their interests and factional position within the Soviet Union.

Cuba has been critical to pushing the Soviet Union to endorse the suicidal policy of "wars of National Liberation" for the developing sector; and it has repeatedly served as a *casus belli* between the two superpowers, in 1962 helping to bring the world to the brink of nuclear war.

Explicit Cuban-Jesuit cooperation—dubbed the "Christian-Marxist dialogue" at the time—began on a practical level in 1972. During his visit to Allende's Chile that year, Fidel Castro held a six-hour meeting in the Cuban embassy in Santiago with the leadership of the Jesuits' newly formed "Christians for Socialism" group. Liberation Theologists present stated afterward that Castro there acknowledged for the first time that the alliance between "revolutionary Christians" and Marxists could be "strategic," and not merely tactical. The Cuban-backed, but Jesuit-run, Sandinista Revolution in Nicaragua in 1979, sealed the practical importance of this "Christian-Marxist dialogue."

Cuba's present total adoption of the Jesuit policy line was most emphatically reaffirmed during the December 1980 Congress of the Cuban Communist Party. At this meeting, Castro characterized both the "revolutionary Christian elements" in the Church and the Socialist International forces, as critical allies for all the "national liberation movements" Cuba endorses in Latin America and worldwide.

Cuba's short step to its current posture of increasing political and logistical backing for the "left" side of the genocide sweeping Central America has brought Fidel Castro full circle to his original Jesuit roots.