

of the Church, particularly in “Nicaragua and El Salvador.”

The Congress was the occasion for a steady stream of Salvadorean, Guatemalan, and Nicaraguan guerrillas to be feted by the 2,000 delegates and 34 foreign delegations.

Dec. 17. The “liberationist” wing of the Salvadorean Church, through Archdiocesan spokesman Roberto Cuéllar, issued an open call for rebellion. “[The Church] sanctions the legitimacy of insurrection as the supreme recourse of popular defense” in the face of tyranny, he told the press.

A week earlier, “liberationist” Archbishop Marcos McGrath of Panama had directed an international communiqué commencing: “To the present government of El Salvador, we direct our clear, vigorous, and, in the name of God, threatening words.”

Dec. 23. Amid increasing rumors that the “final offensive” of the Salvadorean guerrillas would be due Dec. 26, Salvadorean Archbishop Rivera y Damas gave the green light from the Church for the strategy of establishing enclaves of “rebel territory.” The Church will “recognize the constituted power” on a parish-by-parish basis, he announced. Strong messages of support for the Salvadorean Church arrived from the Mexican Episcopal Council and the U.S. Council of Bishops.

Dec. 26. The guerrilla offensive began. The *New York Times* made arrangements to broadcast the statements of guerrilla leader, Fermín Cienfuegos worldwide: “The situation in El Salvador will be red hot by the time Mr. Reagan arrives.”

would have to submit his presentation for political screening by a Soviet “commissar.” Then, in the course of his talk, he showed photographs of advanced American medical equipment, only to be interrupted by the Soviet, who informed the group that this was “imperialist technology.”

Not surprisingly, such policies are leading to a situation of economic chaos. And no one is seriously mobilizing the population behind development or reconstruction tasks.

Although the July 1979 Sandinista revolution included a thrust toward the industrial development of Nicaragua—and viewed the ouster of the drug-running Somoza dictatorship as a first step in that direction—the current situation indicates that the Jesuit Dark Ages faction now enjoys total hegemony and has the country locked into an antiscience, Jacobin course.

A crucial consolidation point was the late 1979 “literacy campaign,” run by the country’s leading Jesuit, Father Fernando Cardenal, S.J., the brother of the better known (but less influential) Nicaragua Culture Minister, Ernesto Cardenal. The campaign, under which thousands of Cuban volunteer teachers have traveled to Nicaragua to aid in the project, was based on the method developed by Paulo Freire, a renowned “Third Worldist” pedagogue who has close links to Liberation Theology Church networks. Best known for proposing “deschooling” and other antidevelopment brainwashing techniques, Freire’s sponsors include the Club of Rome and UNESCO. Prior to Nicaragua, his main guinea pig was Guinea Bissau.

The same Jacobin bias is evident in the day-to-day management of the state. The latest fashion among government officials and employees is to wear dirty shirts on the job—perhaps to prove their proletarian roots.

The person with greatest power in Nicaragua is Interior Minister Tomás Borge—an individual generally recognized as “Havana’s man” on the scene. There are nominally three distinct governing bodies in the country—the five-man Junta; the parliament-like State Council; and the nine-member Sandinista National Directorate—but in point of fact, it is the Sandinista Directorate which runs the country. It consists of three representatives of each of the three currents within Sandinismo, and Borge is the strong-man within this grouping. Through this arrangement, our source reports, Borge systematically overrides Junta members like Sergio Ramírez, who otherwise object to features of the ultraradical, antiscientific approach that is dominant.

Borge is also in charge of internal and state security, and has placed the leading members of the government under close surveillance. To keep control over the armed forces, the government keeps them constantly on edge over real and feigned “foreign attacks” and “bat-

Nicaragua’s ordeal: eyewitness account

A highly reliable source on friendly terms with the current Nicaraguan government recently returned from a visit to that country and reported the following developments.

The consolidated policy now in place in Nicaragua is one of accelerating economic devolution into a Kampuchea-style Dark Age. Many factories are run on a daily basis by armed teenage “political commissars,” who use their vested authority to override decisions made by experienced plant managers and technicians. In many cases there are KGB-linked Cuban and Soviet advisers performing similar roles.

One specific anecdote is exemplary. A respected Nicaraguan medical doctor who was to deliver a technical scientific paper to a group of students was told that he

tles with counterrevolutionaries.” The relative international isolation of the Nicaraguan government—both politically and financially—has contributed to this “trench mentality.” The mental health of some Sandinista commanders has been shattered to the point that they are feverishly preparing to have the “invincible Sandinista army” repulse an “imminent U.S. invasion” of neighboring El Salvador.

According to our source, many Nicaraguans close to the Sandinista leadership view Borge as close to clinically insane, with megalomaniacal obsessions dominating his political life. Borge himself actually best explains his current mental dissociation, and the likely fact that he is controlled by the Jesuit order, in an exclusive Nov. 17, 1980 interview with the Mexican magazine *Proceso*.

Borge reports that he was extensively tortured by Somoza’s security forces, including one nine-month period in 1977 when he was held in a cell with a black hood over his head and an air conditioner running the entire time.

A number of Somoza’s top generals—possibly including those overseeing Borge’s lengthy torture—are known to have been Jesuits.

Today, Borge reports, he reads erotic poetry and the Bible—“on the recommendation of Fernando Cardenal, the Jesuit. He is the man I most love.”

Growing discontent

One of the consequences of this overall political arrangement is that it became impossible for the government to maintain a political alliance with the leading business representative, Alfonso Robelo, who was a member of the ruling Junta until September 1980. Although Robelo himself seems to have followed Carter administration recommendations that he pull out of the government to polarize the situation further, it is the evaluation of our source that this could have been prevented by proper government economic policies designed to build support within the private sector.

Discontent is now widespread and growing in Nicaragua in response to the economic crisis, and although much of this is being spearheaded by representatives of the old Somoza dynasty, the breadth of opposition to Sandinista policy goes well beyond the Somocista group alone.

Our source emphasized that both the Cubans and Soviets are “up to their ears” in the current Nicaraguan situation. This evaluation was shared by French Minister of State for Foreign Affairs Olivier Stirn, who recently traveled to Nicaragua and Mexico. In an airport stopover in Costa Rica, Stirn expressed great concern over the Cuban role in Nicaragua. And members of his entourage independently confided this same view to *EIR* staff personnel.

Jesuits run both sides in Salvador

by Carlos Wesley

The day after Christmas, leftist guerrillas in El Salvador launched a major offensive against government troops in the northern end of the country along the border with Honduras. Between 1,000 and 1,500 guerrillas were believed involved in this effort to overthrow the ruling military-civilian junta headed by Christian Democratic president José Napoleón Duarte.

Reports from the battlefield say that the guerrillas have so far fallen well short of their goal of obtaining a decisive victory over the military. But neither has the government been able to pacify the country: close to 12,000 people were killed in 1980, and a flood of refugees was created that already surpasses 100,000 people.

Much of the press has portrayed the Salvadorean situation as a conflict between ultraleftist factions vying for power against extreme conservatives, with the Carter-backed Junta caught in the middle. But what most accounts leave out is the fact that *all* sides in the struggle, including the governing Junta, are controlled by the nominally Catholic Jesuit order, whose policy it has been to deliberately polarize the situation and bring about a civil war in which the Salvadorean peasantry have mostly served as unwitting cannon fodder.

El Salvador has been an experimental testing ground for the Jesuits since at least the mid-1960s, when the order took a 180-degree turn and, ostensibly abandoning its longstanding alliance with the ruling local oligarchy, wholeheartedly embraced radical “liberation theology.” Raising the banner of “land reform,” scores of Jesuits and Jesuit-trained Maryknolls, Capuchins, diocesans, and members of other religious orders were deployed to organize or take over existing peasant groupings; the Christian Democratic party; the social-democratic National Revolutionary Movement (MNR); and the student groups that spawned the guerrillas. Among the backward peasantry, in particular, the Jesuits organized “Base Communities,” and local priests began to take on the status of mass political leaders. The murder of Archbishop Romero in March 1980 only served to turn him into a martyr for the left, while consolidating the hold of the Jesuits over the population in general.

The takeover of the mass institutions at the top was facilitated by the fact that the Jesuit order runs most of the country’s leading educational institutions, including