

The Mexican Republic vs. the Brandt Commission

by Criton Zoakos, Contributing Editor

The Mexican Republican system of industrial and national development must be urgently counterposed to the international obscenity presented as the "Brandt Commission" model for Third World Development, named after Willy Brandt, the internationally notorious drunkard and philanderer.

For those familiar with the epic history of Mexican republicanism, it is evident that the "Mexican model" for Third World development is separated from the Brandt Commission model by an unbridgeable gulf of differences of fundamental principles.

The Brandt Commission advocates the bridling and ultimately the subversion of national sovereignty. Mexican republicanism is the product of the efforts of its exceptional founding fathers who were philosophical men with a profound understanding of the fundamental moral primacy of national sovereignty.

The Brandt Commission advocates reliance on supranational economic regulatory bodies complementing the Mont Pelerin Society's concept of a world free market. Mexican republican doctrine and practice are firmly based on the brilliant traditions of the Neoplatonic dirigism of Colbert, Alexander Hamilton, Friedrich List, List's great Mexican contemporary Estevez de Antuñano, Lázaro de Cardeñas, Alvaro Obregón and others.

The Brandt Commission adopts assumptions of the legal matter of "private property" from the world outlook of the international oligarchy and its Mexican branch, the "encapuchados" (hooded ones, as former Mexican President Echeverría once called them) of the degenerate Monterrey Group. Mexican *Neoplatonic* re-

publicanism approaches the legal issue of private property in terms defined by Plato, Plethon, Colbert, Alexander Hamilton and Benito Juárez. "Private property" is national wealth which the nation has entrusted to individuals for the purpose of augmenting the interests of the nation. If such individuals fail to perform their assigned task, the nation has the right to take back that portion of national wealth it once entrusted to individual hands. This Neoplatonic concept is the guiding force behind the great Benito Juárez's epic struggle, the Reforma, including the historic Ley Lerdo and Ley Juárez.

"Appropriate technologies"

Finally, the Brandt Commission is attempting to facilitate the International Monetary Fund and World Bank's genocidal plans against the Third World by promoting the doctrine of "appropriate technologies," a rationalization for denying much-needed modern industrial technologies to the Third World. Mexican republicanism, on the other hand, was from its beginnings committed to the promotion and application of the most advanced technologies available in the world. More important, Mexican republicanism was the product of a group of heroic Neoplatonic leaders who were committed to the idea of educating and uplifting backward populations on a mass scale for the purpose of making accessible to such populations the great gifts of science, technology, and industry.

This is the true story of modern Mexican republicanism which counts among its *intellectual* founding fathers Erasmus of Rotterdam and his associates Juan Luis

Vives, Bishop Vasco de Quiroga, and other great Franciscan heirs to the great Aragonese of the 13th century, Raymond Lull. The *formal* founding fathers of Mexico, great international thinkers such as Miguel Hidalgo y Costilla, José María Morelos, Vicente Guerrero, and others were the direct heirs of the initial Neoplatonic network of Erasmus's Spanish friends who launched the project of creating, in Nueva España, a state of reason. What is best in the Mexican system today, traces its origins directly back to that Neoplatonic effort. It is by that method that Mexico, today, can claim that it has already traversed the path of development and nationhood that most developing nations are aspiring to today.

In short, a model for Third World development exists today, whose efficacy has been proven; it is the Mexican model. Unless Third World nations today follow and apply the general principles proven by the Mexican experience, there will be no Third World development. If the Brandt Commission and its associates at the Club of Rome, UNITAR, CEESTEM, Colegio de México and various other United Nations agencies succeed in selling to the Third World governments their pernicious "Brandt Commission model," the path for further disintegration and destabilization of the Third World will be wide open. Thus, the path of the Brandt Commission is that which leads straight toward World War III.

President López Portillo's European tour

This general historical observation has direct and urgent bearing upon the events which shaped Mexican President José López Portillo's recent tour to Western Europe. That important tour was undertaken, principally, on behalf of the Mexican president and his closest advisors' profound concern about the imminent danger of general thermonuclear war. Hours before his departure from Mexico City, López Portillo received a briefing from Mexican military intelligence indicating that the Carter administration has fully developed operational plans for using nuclear weapons as part of a contemplated attack against Cuba.

Upon his arrival in Paris, López Portillo announced to the press that his primary concern is the danger of world war. He then explained that the fundamental source of the current world war danger is the lack of economic and industrial development in the Third World. The purpose of his trip to Europe, and especially to France, was to consolidate a special comprehensive economic-political and diplomatic relationship between Mexico and France in particular, for a twin purpose: the strengthening of the Mexican current industrial-technological effort and the presentation, to the rest of the Third World governments, of the French-Mexican relationship, as a model for relations between industrially advanced and developing nations generally.

Halfway into the trip, López Portillo was confronted with the treason of his foreign minister, Jorge Castañeda, a careerist creature who owes his wretched soul to the Club of Rome and certain Jesuit circles in Mexico. López Portillo had instructed his foreign minister to organize the secondary details of the diplomatic tour around the central theme of the French-Mexican special relation that was about to emerge, while the president himself intended to devote his full attention to the serious work between himself, France's Valéry Giscard d'Estaing, and the Federal Republic of Germany's Helmut Schmidt. Instead, Jorge Castañeda, the foreign minister, while in Europe, involved himself in a widespread intrigue with the news agencies, Willy Brandt and Sweden's Olof Palme, designed to pressure López Portillo to publicly endorse the programs of the Brandt Commission.

López Portillo conducted himself as diplomatically as he could, and after an acrimonious stop in Canada, returned to Mexico City. The traditional celebrations which ordinarily greet the Mexican president's return from a journey abroad were abruptly canceled. Crowds of citizens did not gather either at the Square of the Constitution or at the sidewalks of the Paseo de la Reforma to greet the returning President. The trade union and farmer delegations were asked to cancel their visits of felicitation. President José López Portillo sat at the presidential compound of Los Piños contemplating the treason of his foreign minister and preparing to draw conclusions.

Jorge Castañeda and his friends

It is high time for this now. In the Republic of the United States of Mexico, the issue of foreign policy and the issue of internal security are very closely linked at this time. Jorge Castañeda, the foreign minister who opposes the "Mexican model" in foreign policy, is also a confederate of those forces within and outside of Mexico which, under the guidance of Zbigniew Brzezinski's National Security Council, are frantically working for the internal destabilization of Mexico.

Brzezinski and the international oligarchical forces behind the Brandt Commission have been planning the internal destabilization of Mexico ever since they successfully put the Ayatollah Khomeini in power in Iran. Their reason for wanting the destruction of the Mexican Republic now is that its existence, the existence of the Mexican example, represents a serious obstacle to the genocidal designs thinly concealed behind the activities of the Brandt Commission.

The Mexican foreign minister, a proponent of the Brandt Commission is a traitor working for the enemies of his country. But he is not alone within the Mexican government. The minister of human settlement, Ramirez Vasques, is a fellow traitor who is one of the principal

fundings of the Club of Rome's environmentalist movement within Mexico and who, through the environmentalist movement also finances various Jesuit-deployed terrorist groups.

The decisions that President López Portillo will make on the matter of his foreign minister's treason on matters of foreign policy will have enormous implications for the internal security and stability of Mexico.

The roots of Mexican republicanism

We agree with President López Portillo, that the industrial development of the Third World is now the critical issue of world war or peace facing mankind. As López Portillo well knows, but as many other leaders of developing nations do not fully realize, industrial development is not merely a matter of the physical transfer of machines and equipment for raw materials and semifinished goods. Those developing societies which are to receive the required transfers of technology also require to have their populations trained or in the process of being trained to handle modern scientific and industrial techniques. These populations must also be morally motivated with the desire to muster the required scientific and technological knowledge. For large populations to be thus morally motivated, political institutions are required which will institutionally organize the populations toward the attainment of such moral objectives. Hence the indispensable necessity of the Republic, composed of the spirit of republicanism among the ordinary citizens and the legally absolute concept of national sovereignty, the sovereign nation-state as a legal-political entity defined by its commitment to a single historical moral purpose.

The historical definition of the sovereign nation-state as a unity of moral purpose was first advanced by the great Platonic legal theorist Hugo Grotius who can be rightly called the intellectual father of the concept of the modern sovereign nation-state. Grotius is indispensable for understanding the Mexican Republic and the Republic of the United States, the two most advanced forms of Neoplatonic republicanism in the world.

Both Mexico and the United States represent nations forged from one single, simple, and profound moral purpose. For the founding fathers of both the U.S.A. and Mexico, this moral purpose is to serve the notion of Progress, the notion of Perfection of man, to promote within each of the two great republics the cause of man's liberty to intellectually and morally develop, in such a way as to make these two great republics act as examples and beacons to the rest of the world. Being such a beacon and example was the historical moral purpose around which the consciousness of nationhood was shaped in the two neighboring republics. It was this shared moral purpose which, out of Spaniards, mestizos, criollos, and Indians shaped the real, tangible concept of the *Mexican*,

The great men who built the Republic of Mexico

The Mexican Constitution

The crucial end result of the Mexican Revolution (1910-1917) was the establishment of a truly humanist Mexican Constitution based on the Idea of Progress. This was the crowning success of the faction associated with General Alvaro Obregon, a brilliant military commander, who went on to become President of Mexico in 1920.

Against formidable odds internally and a thoroughly hostile U.S. administration, Obregon began actually implementing the 1917 Constitution, with emphasis on enforcing the Constitutional prohibition of the Jesuit-controlled church involvement in politics and public education. On agrarian reform, Obregon was explicit: Mexican agriculture would be modeled on U.S. high-technology agribusiness as a sound base for industrialization.

The vigorous career of one of Mexico's foremost humanist leaders—whose policies set the basis for the expropriation of the nation's oil resources from British and British-controlled U.S. companies by President Lazaro Cardenas in 1938—was cut short by a Jesuit-deployed "crazed assassin." Obregon was shot and killed on the eve of his reelection as Mexican President in 1930.

The war of reform

Dominating the period of Mexican history known as the Reforma—roughly from the late 1850s to the early 1860s—is the figure of Benito Juarez, who fought and won a civil war and defeated invading Hapsburg forces to establish Mexico as a sovereign national Republic.



Miguel Hidalgo y Costilla



President Benito Juarez



General Alvaro Obregon

The life of Juarez is one of the most powerful inspirations for Mexicans and a living disproof of the Jesuit notion that "progress means ethnocide." Born of a poor Indian family in the wayward town of Oaxaca, in the mountains of Southeast Mexico, Juarez was educated by a Spanish family for whom he worked as an errand boy; his remarkably rapid development prompted his employers to send him to school where he eventually earned a law degree and went on to become an eminent jurist, then President.

The civil war known as the War of Reform (1858) was incited by agents of the Jesuit Order and fought over the implementation of three laws which together form the pillars of Mexico's national sovereignty; the Ley Juarez, the Ley Lerdo and the Ley Iglesias, directed largely at the then all-powerful Catholic Church. In one fell swoop, these laws respectively stripped the church and its officials of (1) legal immunity; (2) all land and the right to own land; and (3) the exaction of alms from the poor.

In 1862, at the height of the War of Reform, Great Britain launched the Tripartite Alliance invasion of Mexico on the pretext that Juarez, then president of Mexico operating from Vera Cruz, had declared a moratorium on all foreign debt. With nominal help from Spain, France's Napoleon III installed Austrian Hapsburg Maximilian on the "throne" of Mexico with a two-pronged objective: destroy Juarez and prevent a victory by the North in the ongoing Civil War in the United States.

Juarez finally clenched victory over Maximilian with the aid of Abraham Lincoln following Lincoln's successful defeat of the Confederate forces in the

United States. Maximilian was caught and shot in 1867.

Hidalgo's independence fight

On September 16, 1810, Miguel Hidalgo y Costilla, a priest educated in the best tradition of the Platonic Erasmian networks that arrived in Nueva España in the 16th century, called on the people of a small town in the south of Mexico to promulgate his famous Grito de Dolores, the Mexican equivalent of the U.S. Declaration of Independence. The Grito de Dolores marked the birth of Mexico's struggle to become a sovereign state, and until this day every President of Mexico celebrates Hidalgo's Grito de Dolores to commemorate September 16.

When Hidalgo was assassinated by the Jesuit-run Inquisition, José Maria Morelos y Pavon continued his struggle. In 1813, Morelos called the First National Congress. Two years later he was also killed by the Jesuits.

On October 4, 1824, the followers of Hidalgo and Morelos issued the first Federalist Constitution of the United States of Mexico. This constitution was influenced by the American Constitution and the nation-building concepts of George Washington. This period of Mexican history was marked by the strong influence of the Europeans, particularly the German and French humanists. The networks of Beethoven and Schiller extended to Mexico where gifted musicians, scientists, and poets, including the great Pavon, deepened the tradition of Mexican republicanism during this period.

a nationality totally devoid of ethnic or racial content. The existence of Mexican nationality is adequate proof of Hugo Grotius's doctrine of national sovereignty *as moral purpose*.

Contrary to the propaganda of the Jesuit Enlightenment, Jean Jacques Rousseau and Montesquieu have nothing to do with the shaping of either the Mexican Republic or of the United States of America.

The philosophical and legal principles of modern Mexican republicanism go back to the great struggles between the Platonic and Aristotelian elites in the continent of Europe during the 15th and 16th centuries. As the New World and the Far East were being opened up to European commerce, this vast newly opened domain of lands and peoples became the great arena in which the two great European factions sought marginal strategic advantage.

The Platonists were principally the vast networks of Erasmus, Luis Vives, Thomas More and others, and that faction in the Franciscan Order which continued the tradition of Roger Bacon and Raymond Lull. Their program was one of continuous scientific and industrial development as a means for the moral and intellectual perfection of man and a means for continuing God's eternal work of Creation. They based their political work on continuously evolving new pedagogies for the purpose of unlocking the creative potentials in backward populations.

The Aristotelians were principally the Dominican Order and the Society of Jesus, political instruments in the hands of the international oligarchy, the Hapsburgs, the Black Guelphs, the Fugger financiers and later the Genoese bankers, the Grimaldi, Spinola and Pallavicini.

For the new lands and the new peoples of the New World, the Dominicans and the Jesuits had only one program: pacification, looting, enslavement, and dependency. The Jesuits in fact invented a whole branch of pseudoscience, anthropology, in order to promulgate a peculiarly Jesuit doctrine, "cultural relativism," the doctrine of deliberately keeping backward populations backward, in the name of the right of backward cultures to resist civilization. If the Jesuits had their way, the Malthusian Aztecs would still be cutting out hearts in Mexico City.

The Mexican humanist republican tradition begins with the great Vasco de Quiroga, a member of the network of Platonists led by Erasmus and Luis Vives, who became the first Bishop of the Mexican province of Michoacán and there established a major educational project, a Neoplatonic academy dedicated to the task of creating a moral and intellectual elite from the indigenous populations.

The fiery Miguel Hidalgo y Costilla, the George Washington of Mexico, the man who issued forth the Grito de Dolores which still resounds around the world,

was an accomplished Platonist who chose to begin his intellectual career with a devastating attack against Aristotle in the form of a doctoral dissertation.

José María Morelos y Pavón, the military genius of Mexican independence and Hidalgo's successor, a poet in his own right and a Renaissance man, did all in his power to launch, under conditions of hideous warfare, the musical system of Mexico around the musician Elizaga who organized symphonic orchestras and musical societies for the performance of the great Beethoven's music throughout Mexico.

Around these exceptional individuals were gathered that special breed of men of ecumenical education, scientists, statesmen, generals, musicians and historians who created the Mexican Republic. It was to these people that Beethoven turned his thoughts when he composed his Seventh Symphony with its uniquely Mexican third movement.

The enemy: Society of Jesus

Individuals of the same moral and intellectual caliber flanked the great effort of Benito Juárez to oust the Hapsburgs from Mexico. During Juárez's struggle there was probably no greater moral inspiration for the Mexican republicans than the two Germans, Friedrich Schiller and Ludwig van Beethoven.

No other nation in the developing sector of the world has the richness and depth of classical republican tradition as does Mexico. Cuba has no such model to offer to the world, nor Algeria, nor any other nation. The republican elite of India as an institution is the only other force in the world with a similar depth of humanist values but the population which surrounds the Indian elite has not assimilated the spirit of republicanism to such a profound degree as the Mexican population has.

The constant enemy of Mexican republicanism has been the Society of Jesus. It was the Jesuits who endeavored to destroy the work of Vasco de Quiroga. It was they who assassinated Miguel Hidalgo; they who butchered Morelos. It was the Jesuits who attempted to keep Maximilian Hapsburg in power against Benito Juárez; the Jesuits who subverted the republic during the Mexican Revolution in the beginning of the 20th century; the Jesuits who assassinated Alvaro Obregón.

So today, it is again the Jesuits. The Communist Party of Mexico is totally controlled by the Society of Jesus; the Mexican Socialist Workers Party is controlled by the Jesuits; the right-wing successor to the murderous Cristero Party is also totally Jesuit; the left-wing terrorist organizations from the "League of 23 September" to the "Debate Group," and so forth, are all controlled and deployed by the Jesuits. The Jesuit-controlled Archbishop of Cuernavaca and his "liberation theologians" are working intensively for the internal destabilization of the Mexican republic along the Khomeini model.