

possible only on the basis of violent revolution in Mexico. Mexican authorities in Monterrey sought him on gun-running charges.

Cantu fled to Europe for a year of mysterious wanderings through Europe's terrorist circuits in late 1978. The only recorded stops were with Amnesty International in Paris and in the Basque separatist region of Spain. His return a year later was prepared by a highly publicized "Defense Committee," including Kunstler; "Red Bishop" Méndez Arceo of Cuernavaca, Mexico's best-known terrorist controller; and Patrick Fernandez Flores.

Patrick Flores and his PADRES organization have moved on to become major backers of Cantu's latest project, an "international tribunal," Bertrand Russell-style, to expose human rights crimes against Chicanos.

Test-tube radicals in the Land of Aztlan

by Dolia Pettingell

Over recent decades, the creators of cultural relativism and the drug counterculture have constructed a synthetic belief structure for the Mexican-American population, the second largest ethnic group in the United States. The message is that Mexican-Americans are a state within a state, an alienated minority with their own "roots," wholly opposed to "Western values."

This contrived ideology has been hammered into Mexican-Americans to the point that subgroups of this population can now be used to destabilize against both the United States and Mexico, with credibility as a "sociological phenomenon."

An appropriate operational plan for this purpose was assembled by top U.S. policymakers and elaborated at London's Tavistock Institute, a branch of British intelligence. The plan is to induce Mexican-Americans to fight for their liberation, as defined by "their own name, their own language, and their own nation." In this way they can regain their "historical roots," which must be traced back to the period before any foreign force came to "impose" its culture—that is, back to the bestial Aztec civilization of pre-Columbian Mexico.

In order to incubate the radicals required for this package, Tavistock launched an operation to revive the use of ancient Mexican hallucinogens, in the form of peyote or mescaline, employed in pseudoreligious rituals. Simultaneously, intelligence outlets like the Institute for Policy Studies and the Ford Foundation began to develop within Mexican-American radical groupings the

needed infrastructure for this new combination of drugs and cultural relativism. The most notorious of these groups were those originators of the "Chicano movement" who agitated for a nation to be named Aztlan, the mythical fatherland of the Aztecs.

One base of the operation was the MK-Ultra project set up in Zihuatanejo, Mexico by Timothy Leary, who had been purged from Harvard University for his rampant drug experiments. Leary and his mentor, British intelligence operative Aldous Huxley, chose this isolated Indian resort for further experiments with LSD and peyote. Huxley's American research group included the late Gregory Bateson, husband of Margaret Mead; it was Mead who devised the term "cultural relativism" to provide a cover for her racist studies of blacks and Indians, whom she considered inferior creatures unsuited for anything but neocolonial existence.

An 'Aztec' version of *The Doors of Perception*

Before 1963 was over, the Mexican government had thrown Leary and his group out of Mexico. Five years later, at the peak of the countercultural student-radical movement throughout the world, Tavistock launched a broader offensive that summed up years of experiments with drugs and ethnic manipulation techniques.

The project was a book titled *The Teachings of Don Juan: A Yaqui Way of Knowledge*, supposedly written by one Carlos Castañeda. Though widely played up for the U.S. counterculture as a whole, the book was specifically aimed at testing the "Aztec" version of the drug counterculture among Mexican-American radicals. It soon became an effective recruitment tool.

Many have raised doubts about the actual existence of Castañeda, a supposed Mexican-American anthropology student. The book's resemblance to Huxley's benchmark drug advocacy in *The Doors of Perception* in any case marks it as a spinoff of an MK-Ultra operative or team of individuals. The style and content of both books is virtually identical; Huxley's is the "Western" version of how to find a "different," "non-ordinary" reality through LSD and other drugs. Castañeda translates the line into "Aztec." "Peyote" is presented as a person with feelings who will keep its users "pure," not contaminated by progress or urban society.

In the Chicano movement, the combined efforts of the Institute for Policy Studies, the Ford Foundation, and British intelligence have significantly accomplished what Aldous Huxley first proposed in 1934, when he wrote:

To industrialize and civilize primitives may be impossible. But to introduce a salutary element of primitivism into our civilized and industrialized way of life—this, I believe, can be done.

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