
MEXICO

Terrorist controllers plan a new Russell Tribunal

by Dolia Estevez Pettingell

Next month, Mexico will be the scene of a major conference of top terrorist controllers. The meeting is sponsored by the "International Tribunal for the Liberation of Peoples," an offshoot of the Bertrand Russell Peace Foundation and the Italy-based Lelio Basso Foundation.

The group of "jurists" scheduled to meet in Cuernavaca Feb. 9-11 is the same group of "human rights" fanatics whose "on-the-scene reporting" of the situation in Iran in 1978 was key in catalyzing international left and proterrorist groups behind the anti-Shah destabilization. In brief, this is the group of individuals "above suspicion" who brought the Ayatollah Khomeini to power.

The meeting was formally called to "pass judgment" after taking testimony "from all parties" on the violation of human rights in El Salvador. But it is meant to have the same international political impact that other Russell tribunal meetings have had in the past. The idea of these "tribunals" centered around "human rights," "peace," and other such phrases originated with Lord Bertrand Russell in the early 1970s, when he sponsored the well-publicized "Vietnam war crimes" Nuremberg-modeled tribunals.

The precedent for the upcoming meeting in Mexico came in February 1980 when the same crowd met in New York to propagandize the allegation that Mexico is a "human rights violator" on the model of Iran under the Shah. The conference, sponsored by the American branch of PEN International, brought together for the first time the two highest agents who ran the dark ages operation known as the Khomeini revolution: Princeton University Professor Richard Falk, scheduled to be in Mexico next month, and proterrorist international lawyer Ramsey Clark. Falk and Clark's Mexican cothinkers, present also at the 1980 conference, described Mexico as a country worse than Nazi Germany: "At least the Nazis used to publicize the list of names of those exterminated in their concentration camps."

But as a reading of the antigrowth, feudal ideas of Falk and Clark shows, the real "crime" of Mexico is not

its alleged repression but President José López Portillo's commitment to use the oil revenues for the industrialization of the country. "Any kind of dramatic transformation of the reality of a country like Mexico arouses all kinds of fears. . . . Big technology can be very threatening to the patterns of existence that are prevalent, particularly in the rural countryside," charged Falk in a private interview.

The 'jurists'

The group of "jurists" scheduled to attend the meeting in Mexico will be hosted by the "red bishop" of Cuernavaca, Sergio Méndez Arceo, one of the most prominent figures in the proterrorist Jesuit "liberation theology" movement in Latin America. From the U.S. side, besides Professor Falk, the list includes James Petras, sociology professor at New York State University; George Wald, a Nobel biologist from Harvard University; Dr. Vicente Navarro, professor at Johns Hopkins Medical School in Maryland; and Phillip Wheaton, head of a Jesuit think tank called "Epica." The Latin American delegation is being led by proterrorist Colombian writer Gabriel García Márquez and Pablo González Casanova, a Mexican liberal intellectual.

Within this group, the most dangerous individuals who deserve more attention in light of their extensive involvement in destabilization operations against governments are the already mentioned Richard Falk and bishop Méndez Arceo.

Richard Falk: Falk, a close friend of Iranian President Abolhassan Bani-Sadr even before the overthrow of the Shah, played a key role in setting in motion the Russell terrorist networks that brought the Ayatollah Khomeini to power. In a special report prepared for the New York-based Council on Foreign Relations' "1980s Project," Falk explained the need for terrorism in fighting for human rights: "Those who seek change must necessarily employ coercive strategies. Somehow the regime violating human rights must be toppled or

its leaders induced to make fundamental changes. This can be done either through domestic struggle, outside intervention, or a mixture of the two.”

What Falk proposes instead of national sovereignty is a low-growth “one world system,” run by supranational bodies and laws completely superseding nation-state government as the Russell tribunal attempts to do.

Sergio Méndez Arceo: Before becoming a world-famous “red bishop,” Méndez Arceo began his subversive career during the 1930s as a fanatic anticommunist militant. The young Méndez Arceo participated in the bloody Cristero armed revolts against the Mexican government. He is known to have taken part in more than one armed attack against government forces.

It was not until the 1960s that Méndez Arceo, under the influence of Liberationists such as Ivan Illich and the French homosexual priest Lemerrier, shifted toward the left. Soon after, Méndez Arceo’s kookery—such as introducing rock and roll and “mariachi” music in his Sunday mass—helped turn Cuernavaca into a paradise for terrorists and their controllers and financiers, like members of the Italian black nobility that currently live in Cuernavaca.

More recently, Méndez Arceo has been very active as a public spokesman for Jesuit-run insurrections in Central America.

Mexican security officials are aware of the Cuernavaca meeting. Their major concern is that the meeting could boost Jesuit-run revolts like the recent “peasant” incident in Chiapas.

Chiapas becomes a Jesuit time bomb

On January 18, a group of armed “peasants” took over and blocked the roads leading to the Cactus petrochemical center run by Pemex, Mexico’s state-owned oil company. The incident took place in the state of Chiapas, in the southeast of Mexico, where most of the country’s oil is located. Less than 48 hours after the takeover began, the “peasants” unblocked the roads after reaching a shaky agreement with the government of that state.

Although Mexican authorities managed to defuse the potentially violent revolt in which 3,000 armed peasants were involved, the incident has set a very dangerous precedent. What makes the incident alarmingly different from the almost daily peasant problems that one sees in Mexico is, first, that it was an actual attack against

Pemex’s installations, something that so far had just been a “threat.” Second, the peasants and Indians of this region are controlled and manipulated by the Society of Jesus and the “Liberation Theology” Church networks that the Jesuits run.

In July 1980, this magazine extensively documented in a Special Report titled “Chiapas and the Destabilization of Mexico” the Jesuit involvement in other peasant revolts near the Chiapas oil fields. The report explained that the primary target was the oil region; that through the “indoctrination” of Indians and peasants, the Jesuits were creating a ferment that could later be channeled in the form of violent revolts against Pemex directly. Last week’s Chiapas incident proves this beyond any doubt.

In a paid ad in the Mexican daily *El Heraldo* Jan. 19, the so-called peasants denounced the “pollution” that oil exploitation and petrochemical development have brought to the region; they also complained that Pemex took over their lands without compensation. In withdrawing from the blocked roads, the peasants threatened that if Pemex does not meet their demands in a 30-day period they would return to block the roads again.

In the aftermath of the incident, reliable press sources in Mexico reported that both the governor of Tabasco (a border state with Chiapas), Jesús Rovirosa Wade, and “political groups” had been involved in the “negotiations” on the side of the peasants. Rovirosa Wade is a self-proclaimed ecologist and public enemy of Pemex.

The Jesuits’ involvement

The two major operatives in the Chiapas destabilization efforts are the bishop of that state, Samuel Ruíz, and Arturo Lozano, S.J., head of the Jesuit mission in Bachajón, Chiapas. Ruíz and Lozano, along with 35 priests operating in four other zones, have been involved for at least 15 years in “indoctrinating” the peasants and Indians.

Central America, concretely El Salvador, is the best “case study” of what Jesuit “indoctrination” leads to. The type of “insurrection” that the Jesuits and their social democratic allies are currently engaged in in Central America is what they plan to unleash in Mexico, particularly in the southeast oil region.

Working closely with the Jesuits in Chiapas is an array of political groups and figures in charge of creating an anti-Pemex public environment. Leading the list is the head of the Maoist-oriented Mexican Workers Party, Heberto Castillo, a regular columnist in the Jesuit-run magazine *Proceso*. Castillo has repeatedly charged that Pemex is committing “ethnocide” by drilling wells and expanding the oil industry in peasant-Indian regions. He has threatened that such “modernization” projects will lead to the “Iranization” of Mexico—with the Jesuits playing the role of the ayatollahs.