

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.