

Who was Rivera?

In 1904, wishing to extend my knowledge of anatomy, a basic requisite of painting, I took a course in that subject in the Medical School in Mexico City. At that time, I read of an experiment which greatly interested me.

A French fur dealer in a Paris suburb tried to improve the pelts of animals by the use of a peculiar diet. He fed his animals, which happened to be cats, the meat of cats. On that diet, his cats grew bigger, and their fur became firmer and glossier. . . .

At first the story of the enterprising furrier merely amused me, but I couldn't get it out of my mind. I discussed the experiment with my fellow students in the anatomy class, and we decided to repeat it and see if we got the same results. We did—and this encouraged us to extend the experiment and see if it



involved a general principle for other animals, specifically human beings, by ourselves living on a diet of human meat.

Those of us who undertook the experiment pooled our money to purchase cadavers from the city morgue, choosing the bodies of freshly killed which were not diseased or senile. We lived on this cannibal diet for two months, and everyone's health improved.

During the time of our experiment, I discovered that I liked the legs and breasts of women, for as in

other animals, these parts are delicacies. I also savored young women's breaded ribs. Best of all, however, I relished women's brains in vinaigrette.

I have never returned to the eating of human flesh, not out of squeamishness, but because of the hostility with which society looks upon the practice. Yet is this hostility entirely rational? We know it is not. Cannibalism does not necessarily involve murder. And human flesh is probably the most assimilable food available to man. Psychologically its consumption might do much to liberate him from deep-rooted complexes—complexes which can explode with the first accidental spark.

I believe that when man evolves a civilization higher than the mechanized but still primitive one he has now, the eating of human flesh will be sanctioned. For then man will have thrown off all of his superstitions and irrational taboos.

—Diego Rivera,
My Life, My Art

Ralph Naders (or "Ralph Nadirs") to children's toys!

All this is correlated with the existence of the transatlantic *atlan* language, as proven by philological studies of language groups on both sides of the Atlantic. The evidence of the trans-Pacific links to cultures which used to exist in ancient China is also indisputable.

The degenerate state of native American cultures at the time of the arrival of the European colonists is, as Plato warns us, a proof of the combined moral and material disaster which befalls even a great civilization if it permits itself to be plunged into a downward spiral of technological and moral devolution of the sort exemplified today by the UNO's Club of Rome and the "Brandt Commission."

The native American cultures degenerated into the Indian savageries admired by the anthropologists because those peoples lost the moral fitness to survive.

The great cultures seen in relics of the distant past of the Americas were not introductions from extraterrestrial visitors, but the relics of the achievements of ancient cultures which abandoned the moral fitness to survive. The evidence proves not that extraterrestrial visitors must have introduced such relics, but that, contrary to the British, and in agreement with Plato's reports in his

Timaeus and *Critias*, the struggle of civilized man is more ancient than the lying British anthropologists are willing to have admitted.

It was Christian culture imported from Europe which restored civilization to the American continents. It was also, of course, the gnostic cultists, the Jesuits, who did more than any others to cause the contact with European culture to be as much genocidal to the indigenous peoples, as it has become otherwise predominantly beneficial to the state of civilization on these continents.

There, in a nutshell so to speak, we have a warning of the consequences for Mexico if its leading republican forces tolerate the Aztec cult-worship associated with the collaborators of the Jesuit fascist Jacques "Iago" Soustelle. To tolerate the embrace of an evil culture, the Aztec culture, a culture which expresses the moral and technological devolution of humanity, is to embrace so the Jesuit ayatollahs presently using the "Indian card" as spearhead of Zbigniew Brzezinski's effort to impose the "Iran model" of Paddock's proposed genocide upon the nation of Mexico.

A Mexico which tolerates admiration of Aztec culture is a Mexico which will be destroyed because it has lost connections to the moral fitness to survive.