

Mexico's Vicente Fox: Another Trilateral Commission President?

by Carlos Cota Meza

Who really is Mexican Presidential candidate Vicente Fox? The answer can ultimately be found among the Trilateral Commission circles that installed Jimmy Carter in the White House in 1977.

Running for the Presidency on the tickets of both the National Action Party (PAN) and the Green Ecologist Party of Mexico (PVEM), which are joined in the so-called Alliance for Change, Fox has revealed the profile of a brainwashed babbling and fervent believer in New Age ideology, ever since entering politics, and especially since becoming the governor of the state of Guanajuato (1995-99). As a typical New Age conservative, Fox believes in Alvin Toffler's silly notion, that "the 'Second Wave'—industrial society with its representative government—has died." According to this theory, the government of the Third Wave (or "post-industrial society") must emerge from the destruction of the foundations of the federal, constitutional government.

Fox is not a person, but a project. Manufactured and promoted every step of his career, both in business and in politics, Fox is a project of the international financial oligarchy which seeks the disintegration of Mexico. The architects of this project can be found in the Atlanta, Georgia headquarters of Coca Cola and of David Rockefeller's Trilateral Commission.

Bottled by Coke

Fox is "proud" of having worked for 15 years for Coca Cola. Having just left the School of Business Administration of Iberoamerica University in business administration, and before obtaining his degree, he joined Coca Cola as a retail distributor. He went on to spend a year as head of operations, rose to marketing manager, and finally the presidency of the Mexican subsidiary, from 1974-79. In 1971, he returned from Harvard University, "where I was sent to study senior management."

Fox has remained hooked on Coke to this day. In an interview with an American journalist, Rafael Hernández, head of Coca Cola's Latin American division, acknowledged that several of his former executives are now Fox's campaign executives.

The fog begins to clear when one realizes that the least of

what Coca Cola does is sell soft drinks. And does it sell! The multinational is a key component of what has become known as the "Atlanta mafia," which has its world headquarters in the Georgia capital. It is a powerful conglomerate of companies (junk food, sports, entertainment, communications media), which for years has been intertwined with David Rockefeller's Trilateral Commission.

The first political "success" of the Atlanta mafia and of the Trilateral Commission was the promotion of Jimmy Carter, whom they made Governor of Georgia. Later, as President of the United States (1977-81), Carter functioned as "the Trilateral Commission President." It was during his administration that the project which its proponents called "controlled disintegration" of the world economy, was launched by then-U.S. Federal Reserve chairman Paul Volcker.

Their second "success" was Newt Gingrich, who, after several failed attempts, was made a Congressman from Georgia, and then raised to the leadership of the neo-conservative political action committee, GOPAC. Gingrich achieved world notoriety when, as the Republican Speaker of the House of Representatives, he shut down the Federal government just after New Year's in 1996, over budget disputes with President Clinton. His fame grew when he tried to destroy the U.S. Presidency with the Monica Lewinsky sex scandal. When this failed, Gingrich was forced to resign ignominiously.

The "Friends of Fox" movement, through which Fox imposed his Presidential candidacy on the National Action Party, bears a striking similarity to Gingrich's GOPAC. Both movements are characterized by promoting "non-political" candidates, and their organizational structure is similar to that of the Mary Kay Cosmetics and Amway companies, the door-to-door sale of products through "human chains" or "pyramids."

GOPAC indoctrinated its "non-political" candidates on the necessity of using simple language, "repetition of concepts," certain themes repeated over and over again until they become part of "everyday speech." In the case of the United States, these were that "Congress is corrupt," "We need to balance the budget," "We need to defeat bureaucracy," and "We represent the society of opportunities." The targets of



Presidential candidate Vicente Fox is shown here in a promotional photo for his election campaign, like Jimmy Carter and Al Gore, a fervent believer in New Age ideology.

its propaganda were the 18- to 40-year-old voters who were disenchanted with politics. With virtually no variation, we discover the same empty phrases appearing as a litany in Fox's speeches, while the financing of the "Friends of Fox" movement remains a mystery.

The Atlanta Trilateraloids created both Gingrich and Fox as battering rams against the institutions of the nation.

Wall Street's Boy

A review of Fox's current "international relations" reveals that the Atlanta project is still in full force. The Guanajuato "rancher"—which is the political persona that Fox maintains in front of the voters—would clearly never have been able to finance such activity alone, nor cultivate the political networks that have brought him to this point.

Speaking before the Americas Society in New York, in 1996, Fox proposed the privatization of the Mexican state-owned oil company Pemex. The Americas Society is composed of 194 multinational companies and cartels which are the private owners of the North American Free Trade Agreement on both sides of the border. Since 1998, Fox has maintained a website called "The Road to Los Piños," to which only the membership of the Americas Society—also known as David Rockefeller's Council of the Americas—has had access.

Another key international group in the Fox Project is the Gorbachov Foundation. This foundation, created by George Bush and Margaret Thatcher in the mid-nineties, has as its purpose the identification and sponsorship of political figures from various nations, all committed to globalization.

"The foundation has a network of some 5,000 members

from around the world, who make recommendations about people we don't know, but who are at the level of Mr. Gorbachov, whom we do know, and with whom we have had a relationship for some time through Foundation president Mr. Garrison," explained journalist Carmen Meléndez, director of development for the foundation.

Meléndez confirmed that Fox was a participant in the State of the World Forum of the Gorbachov Foundation, in 1995, 1996, and 1998. In 1997, he was scheduled to be one of the main speakers, but was unable to attend "for personal reasons." However, he has been invited to the "Millennium" forum, which the Foundation plans to hold in New York, in September 2000, where he will share the podium with Mikhail Gorbachov.

Fox is "someone whom we truly value and esteem. Whether he becomes President or not, he has done a significant amount of work," declared Meléndez.

The coordination of Fox's activities with the Gorbachov Foundation is very close. Meléndez says that the Foundation put Fox together with Mohamed Yunas, founder of the Grameen Bank of Bangladesh, who at the time was co-president of the Foundation's World Forum. From that meeting stemmed Fox's passion for the so-called "Bangladesh model." Santa Fé Bank, which Fox founded while Governor of Guanajuato, is a replica of the Bangladesh bank, and is supervised by the Gorbachov Foundation.

Another of Fox's international promoters is Washington's Center for Strategic and International Studies (CSIS).

Armand Peschard, director of the Mexico Project at CSIS, recently told a journalist that he had spent some time with Fox, and "I know he has been receptive to privatization. . . . I

know that he said that he would try to privatize.” Peschard also confirmed Fox’s friendship with President George Bush’s sons, particularly Florida Gov. Jeb Bush, whose wife is from Guanajuato.

But Peschard’s most telling praise for Fox centered around the latter’s recent provocation, when he tried to revive the sharp religious and political fractures produced by the Cristero War, and which drove the country to the verge of civil war during the 1920s and 1930s. In the middle of a September 1999 political rally to accept the PAN’s Presidential nomination, Fox posed with a banner of the Virgin of Guadalupe, and threatened to adopt the Cristeros slogan “*Viva Cristo Rey*” (“Long Live Christ the King”) as his electoral slogan.

To revive such a slogan today, as part of a Presidential campaign, is the best way to split Mexicans between “Masons” and “Cristeros,” and to plunge the country into civil war.

Peschard doesn’t see it that way. “The fact that Vicente Fox had his picture taken, you know, on a stage with the Virgin, was, very much, I personally think it was a very wise electoral strategy,” he said. “Fox is going against 70 years of PRI [Revolutionary Institutional Party] rule, and so in order to try to get himself elected; he’s to some extent going against political culture that is accustomed to having the PRI in power.”

Fox and Salinas

In late 1999, Fox presented his book *To Los Piños* (Los Piños is the Presidential mansion), which he described as his “autobiographical and political memoirs.” In a sort of prologue, it says, “This is the history of Vicente Fox, but not the superficial part,” rather, “his most intimate part.”

Intimately, Fox confesses, “to be frank — and I may perhaps have to pay a high price for admitting this — but I personally have changed my mind a bit since entering politics. The state cannot be entirely dismantled as long as it is dealing with a weak society.”

In other words, Fox had been convinced of the “necessity” of dismantling the state, and his recognition of possible problems that his new assertion would bring has to do with the fact that the Friends of Fox movement is made up of fire-eating radicals on the subject. Fox’s change of opinion, however, is “just a bit,” and not very credible, at that, for throughout his “intimate” book, he claims to refute his critics, only to state that he would like to do some of what his critics are saying.

For example, with respect to his proposal for the privatization of Pemex, which he presented in May 1996 before the Americas Society in New York, he now says: “Speaking before a considerable group of investors, I expressed my conviction that businessmen are much more capable of making the state company profitable, but we should never shed ourselves of the oil, of the natural resource.”

He adds that if the privatization of Pemex “were the best option for the citizens, it would be a transparent procedure.” But, “From my standpoint, what is appropriate and most convenient for Mexico’s interests, is the opening up to the private sector.”

He did the same thing with his proposal for privatizing the Federal Electricity Commission (CFE). “Unfortunately,” says Fox, President Ernesto Zedillo’s “proposal to modify the Constitution and to permit private participation in the electricity industry, lacks rules to avoid fixes and shady dealings.” In contrast, according to Fox, his proposal — which is the same — is brilliant and transparent: “My proposal is for two phases: first, the opening to private investment, so that two years later, the CFE would no longer be a state-owned public company, but a privately owned public company.”

Fox opposes neither former President Carlos Salinas de Gortari nor Ernesto Zedillo for the de-nationalization policies they carried out; he opposes them, rather, because it was not Fox, personally, who ordered these policies. Where does this messianic self-conception come from?

With regard to Salinas de Gortari, he says: “I share the idea that the economic opening is beneficial, but the one ‘Baldy’ launched was unplanned. . . . During the six years of Salinas’s administration, an historic opportunity to make public administration more efficient and to pull Mexico out of the hole it has been in for decades, was lost.”

Fox proclaims his “difference” with the free-trade PRI rulers, and explains his training as a manager-ruler:

“I am accused of wanting to run the country as if it were Coca Cola. It’s not a matter of that, but of resorting to principles and philosophies that work well. Having worked with a multinational and having had contact with the Americans,” boasts Fox, “gives me the basis for assuring that professional and advantageous relations can be maintained. . . . The Free Trade Agreement (NAFTA) is yielding results, and it would be the moment to move to a second phase . . . a North American Common Market; I am a firm believer that in the year 2020 or 2030, there will only exist six or eight trading blocs, with their respective currencies.”

With these comments, Fox reveals his annexationist intentions, at the same time that he would dismember Mexico into regions that would “autonomously” insert themselves into the process of globalization. Similarly, he ratifies his intention of eliminating the peso and adopting the dollar as Mexico’s legal currency. The results of such a policy are visible in the pitiful Ecuador situation (see “Dollarizers Out to Impose Slavery on Nation-States,” *EIR*, April 21, 2000).

Fox owes a great deal to Salinas. Under the Salinas government, the Constitution was reformed to allow children of foreigners — Fox’s mother was American — to contend for the Mexican Presidency.

According to Fox himself, he has worked hard on his Presidential candidacy. “The first step was to modify Article 82 of the Constitution. . . . It prevented us from serving our

country by the simple fact that one of our parents had not been born in Mexico.”

Fox, the Jesuits, and the Theology of Liberation

In his biographical account, Fox writes, “The Jesuit priests were always present in our lives; the first priest who knew my mother in Mexico, and who later became her confessor and adviser, was a Jesuit.”

With Jesuit priest Xavier Scheifler, “I developed a deep friendship which left an indelible print on me,” writes Fox. Scheifler, of Basque origin, arrived in Mexico directly from the University of Louvain in Belgium, and became the director of the business administration school at Iberoamerica University. “At the beginning of the course,” Fox reminisced, “the Father described Marxism as a good theory, but by the end of the semester, he convinced us of the opposite, and turned us into anti-Marxists.”

Students from Iberoamerica University, from the generations after Fox, still remember Father Scheifler as one of the first to promote the Theology of Liberation in Mexico, from the Jesuit university.

Fox claims to have a “profound” commitment to the Jesuit philosophy, which is based “on understanding that personal realization is only achieved by serving others.” Fox considers himself part of the grouping formed by the Jesuits, “capable of transforming reality.” In a meeting in Havana with Fidel Castro, Fox stressed that both of them had been “educated by the Jesuits.”

With the Jesuits, Fox carried out extensive philanthropy. He worked, after Coca Cola, with groups that worked in the marginalized areas of Mexico City, and he sponsored the creation of rehabilitation centers for drug addicts, alcoholics, and battered and abandoned women. In Guanajuato, he directed the Loyola Foundation and founded the Amigo Daniel infant care center.

More recently, Iberoamerica University granted him the degree he had left unfinished. The rector of the university is Enrique González Torres, who is recognized as the “financial wizard” of the Society of Jesus. His brother, Jorge González Torres, has been head of the ecologist Green Party since its founding, and runs it like a family business. One wonders how much the González Torres brothers charged Fox for his degree, for the alliance with the Greenies, and for the backing of the Jesuits.

When Salinas de Gortari returned to Mexico from Harvard University, he went to the Batopilas cooperative in Coahuila, where, together with the Jesuits, he spawned a political group of which much has been spoken in the recent history of Mexico. It was called the Línea de Masas (“Line of the Masses”) group, and it migrated to Chiapas, where, together with Bishop Samuel Ruiz, it engendered the Zapatista National Liberation Front (EZLN), which carries out political assassinations and the like.

Another Jesuit priest, Hermann von Bertrand, went to the Technological Institute of Higher Studies in Monterrey, where his teachings became integrally tied up with the gestation of terrorist youth groups. Those youth, after being amnestied, went on to join Salinas de Gortari’s political-economic project. Von Bertrand worked for the Planning and Budget Ministry under Salinas, and ended up as an adviser to Joseph Marié Cordova Montoya, known as Salinas’s “Rasputin.”

What we see here are two sides of the same coin. Where Fox speaks about “philanthropy,” Salinas says “solidarity,” but both politicians are products of Harvard training in the manipulation and control of masses impoverished by neoliberal free-trade policies.

With regard to the Chiapas conflict and the leading role of Samuel Ruiz, Fox states that “I could not conceive of Bishop Samuel Ruiz as being a bad person.” With regard to the Chiapas problem, he offers “to resolve it in 15 minutes,” by ordering “the immediate redeployment of the troops the Army has in Chiapas,” and by subjecting the Armed Forces to “the redefinitions that must be concretized in the face of a globalized world, and the times in which the country lives.” That is, by applying to Mexico the same policy that has been applied in Colombia, and which has surrendered half the country to the narco-terrorist FARC.

The Separatist Fox

In his autobiography, Fox states, “Ever since assuming the governorship in 1995, I have proposed to run Guanajuato as a country, not as a part of the federal government.” And his intention is to rule Mexico as if it were a country of countries, splitting it into regions. This is a vision he shares with the Zapatistas’ “Sub-Commander Marcos.” Upon becoming President, Fox continues, “I will release a decree on decentralization that is already ready and waiting in my desk drawer. . . . My goal is to put an end to imperial Presidencies.”

Through a new government agency that he calls a Ministry of International Trade, according to Fox, “I will turn around economic development policy, where the priority will be globality, competitiveness, regional and local development.” Within this radical free-trade view, the North American Free Trade Agreement and other treaties that have been signed, do not represent the destruction of the national economy, but rather, “until now, NAFTA and the other world agreements have basically operated within the environment of central governments and large corporations, but have not paid attention to the development of trade between cities and states.”

Fox calls his strategy the “plentitude of federalism,” in which each municipality and each state could autonomously negotiate its entrance into globalism. To accomplish this, Fox’s recipe is “total opening,” “imitate strategies,” and “learn from abroad.”

In his demagogical ravings, Fox states that it “is very difficult, if not impossible, to grow and generate jobs that the country needs, through domestic resources. The internal

market is practically dead, there is no buying power and therefore no consumption; the only alternative we have is to work outwards”—that is, obliterating Mexico’s sovereignty by annexing it to the United States.

The Synarchist Fox

But what reveals the true aims of the Atlanta mafia’s Fox project, is the incident surrounding the banner of the Virgin of Guadalupe last September. Fox’s effort to present a profile as a kind of “New Age synarchist,” against the “Masons” of both the PRI and of Cuauhtémoc Cárdenas’s PRD, is a trial balloon. Last September, Fox’s game didn’t work, mainly because of the reaction of the Mexican Catholic Church, in the person of Archbishop Primate Cardinal Norberto Rivera, who denounced Fox for trying to politicize the image of the Virgin of Guadalupe. It is expected that Fox will attempt more provocations of this sort during his campaign.

According to this historically and philosophically false scenario, Mexico is irreconcilably split between an anti-Catholic “Masonic” state stemming from the Mexican Revolution of 1910-1917, and another “Catholic and Cristero” Mexico which opposes the state. Thus, Fox is constantly denouncing the Mexican Revolution and the governing institutions which were later forged, as “illegitimate.” Seeded throughout his political movement, in important positions of regional leadership, are individuals who preach theories of history and of religion taken from the radical faction of the Mexican and international synarchist movement. Some of them do not recognize as valid the emergence of the institution of the sovereign nation-state, as the most perfect form of government that humankind has created. Others have reached the extreme of declaring that Pope John Paul II is the “anti-Christ.”

Does Fox share these views? We are waiting to hear from him. It is worth noting that Fox accuses the Catholic Church hierarchy in Mexico of being allied to the PRI, and proposes that both be dismantled.

And what of Mexico’s synarchists? Curiously, one faction of that movement backs Fox, while another has allied with the PRD’s Cárdenas, who has also proposed the elimination of the Constitution, and the convocation of a Constituent Assembly, should he be elected President.

What is Fox’s concept of constitution and republic?

Fox’s autobiography says that when he became Governor of Guanajuato in June 1995, he held two conferences, one informal and one formally before the State Legislature. At the informal one, Fox pledged his loyalty to the first political constitution of the state, promulgated in 1826, which is no longer in force. Fox reproduces excerpts from the preamble to that constitution, stating that “I drew my strength and breath from them.”

He continues: “The sacred maxim of equality before the law, will henceforth be the foundation of our glory and our joy. . . . It will be in vain, yes, in vain, to have all those benefits,

if one cannot enjoy the peace of soul and the pleasure of tranquillity, which is the sweet fruit of security.”

Still citing the preamble, Fox continues: “Let us fulfill the duties imposed by the sacred pact that unites us. We are members of one big family, and we are obliged to ennoble it with our patriotism and our virtues.”

Besides the quietist mysticism exuded by this quotation, Fox’s preference for the 1826 Guanajuato constitution is very revealing with regard to his present intentions. He states: “If at some point in the more than 170 years since then, the philosophy and laws consecrated in that constitution had been applied, we would have been singing a different tune at the close of the 20th century.” Reiterating his opposition to the current Constitution of the United Mexican States, he writes: “This could have had more beneficial effects in our country; the political model adopted then would have put the brakes on the future Presidential authoritarianism, which for 70 years has been choking Mexicans.”

Thus, when Fox talks about doing away with the supposed “imperial Presidency,” achieving the “regionalization” of development and the “plentitude” of federalism, what he has in mind is that 19th-century map of autonomous provinces. Today, this means dismantling the current Federal Pact, no matter how bloody that proves to be.

‘Fox Populi’

In mid-1999, a book entitled *Fox Populi* was released, written by César Leal, one of the ideologues of Friends of Fox. According to *Fox Populi*, the movement awaits “its hero, the arrival, the rapture of a Messiah, perhaps.” It has to be someone “who opens his arms in a V.” That leader “is the governor of Guanajuato, and his name is Vicente Fox.” Leal adds, “Recognizing that God grants gifts to special men, at special moments in history, is not bossism.”

Fox’s most recent assault on the law was his push to impose a photo of him, brandishing the “V for victory” sign, as the logo of the Alliance for Change electoral movement.

Fox insists, “It is urgent to rescue the figure of leadership in the political arena, instead of criticizing and demonizing it. . . . Leadership is identified with a high-profile figure.”

Friends of Fox proclaims the advent of a new, unarmed revolution, “but its violence, with the same thunder, replaces whatever and whoever should no longer govern. . . . It replaces a different revolution. No man still trapped in the old spider web can participate in this [new] endeavor.”

Fox Populi explains the Mexican Revolution: “Ever since the victorious group of the revolution installed itself in power, two signs were drawn on its forehead: one that proclaims absolute control of power . . . and another which gives it the seal of an incorrigible mania to become rich at the expense of the people’s monies.” But, it says, the PRI’s most serious illness is that “it created a philosophical conception of Mexican society . . . at the acme of which was the state . . . based on the ownership and administration of all the wealth of the

soil, the subsoil, and the sea, and the promotion of its exploitation and development through state companies.”

For Fox, the most important of the myths that need to be done away with is, “without a doubt, that of our own revolution,” which he considers a social movement that was “inevitable, but it and its legitimate aims were finished off by the big generals.” If the Mexican Revolution was the first revolution of the 20th century, Fox is convoking “the first revolution of the 21st century.”

Considering the 20th century “a lost century,” Fox asks: “Is our Constitution still current?” His reply is that it has “gone too far,” touching upon areas that correspond “to secondary laws and statutes,” such as land ownership, the cooperative farm system of the *ejido*, and Pemex, laws which have only been in effect for 30-50 years. “I would not therefore propose a new Constitution, but a revision that would reduce the specter of interference and replace the old paradigms.”

As a wise constitutionalist has said, Mexico has not written much about protectionism, because that economic theory is incorporated in the Constitution of 1917. Fox objects to that aspect of the Constitution, and to its defense of sovereignty. Friends of Fox maintain that “the notion of sovereignty should cease to be linked to lines on the map, and should have more to do with the identification of the whole.” For Fox, “threats to sovereignty” are mere “labels” which only lead to “feelings

of inferiority” when Mexicans deal with the United States.

In today’s Mexico, the constitutional Mexico that Fox wants to destroy, defense of sovereignty and protectionism are values of a shared existence, which are not taken into account by the world of free trade. These values of living together are reflected in the constitutional concept of social justice, which every Mexican government not captured by free-trade mania has attempted to carry out in practice.

That is why “democracy” in Mexico cannot be defined, as the globalization mafia would have it, as a mere alternation of parties in power under conditions of liberal economics. True democracy is defined as a system of life founded on the constant economic, social, and cultural improvement of the people. Sovereign development must be without hostilities and exclusions, and should attend to understanding the nation’s problems, to the sane exploitation of its resources, to defense of its political independence, to assuring economic independence, and the continuing and qualitative improvement of its culture.

These are the values that the powerful forces of globalism despise. To the free-market oligarchs, the only way to impose their economic theory is to make the current Constitution disappear. That is why “Foxism” represents the final phase of “Salinasism,” and that is why both political movements should be extirpated from national life.

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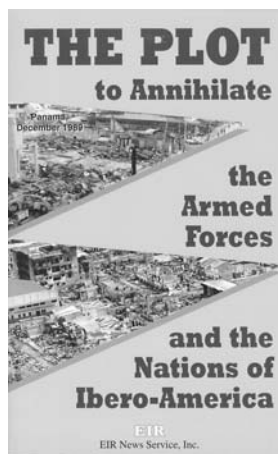
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