

generally is the growth of a "Third World" variety of nationalism in which the precivilized ethnic "roots" of the majority of the present population are made the biological-ethical replacement for morality.

From the standpoint of the most elementary morality, the Aztec culture, featuring the excision of living hearts of masses of sacrificial victims, was a culture most deserving of urgent destruction. In fact the majority of the population of Mexico at that time supported the handful around Cortez precisely because of their need to free the peoples of Mexico from the degraded bestiality of Aztec culture. If Aztec culture is judged from any moral standpoint, the obligation to hate the Aztec ways, and to cheer at the liberation of Mexico from such beasts is overwhelmingly clear.

When the bestial doctrine of "ethnicity" is substituted for elementary morality, a different view of the Aztecs may be promoted, as the immoral Jesuits of Mexico do presently. When the bestial doctrine of "ethnic nationalism" is used in place of simple morality, the conse-

quence is a tendency to defend whatever one's biological ancestors did, and to regard any disruption of even the most hideous of those ancestor's social orders by "outsiders" as an affront to the bestial misinterpretation of the principles of "nationalism."

Such was standard practice of the evil Jesuit order over the period of the 16th into 18th century—until the order's long-overdue and proper outlawry by the Papacy. That is the tactic employed by the pseudo-Christian Jesuit cult internationally today.

The policy of the original Spanish colonists of Mexico was the development of the indigenous Mexican population as the basis for a moral, republican order. With the accession of the Hapsburgs to the throne of Spain, the Jesuits were deployed to aid in the genocide of the Mexican population by promoting "nativist" antiscientific cultism, fomenting the instabilities which aided the genocidal slave-labor programs of the Hapsburgs and the usurious bankers holding the Hapsburg debt.

This "Indian tactic" of the Jesuits was characteristic

Who is Soustelle?

French anthropologist Jacques Soustelle is best known to the world for two evil operations. He is considered the highest authority of the school of anthropology which glorifies the bestiality of the Aztec culture, and he was also the founder and leader of the French OAS, a Permindex-run fascist paramilitary organization created in the 1950s which launched both random and targeted terrorist attacks in France and Algeria. The OAS was accused of running more than 30 assassination attempts against French President Charles de Gaulle.

Soustelle first became known to Mexicans when he spent the pre-war years in Mexico conducting anthropological research and surveys on Aztec culture. His famous book, *The Daily Life of the Aztecs*, is considered the bible of British and U.S. profilers of Mexican Indian cultures.

In it, Soustelle justifies point-blank the barbaric Aztec ceremony where priests of the Hitchilopostli cult would offer the gods the still-palpating heart of a live sacrificial victim. Says Soustelle: "Obviously, it is difficult for us to understand what human sacrifice meant to an Aztec of the 16th century. We emphasize in any case that each culture has its own particular notion of what is cruel and what is not . . . Human sacrifice by the Mexicans was not inspired by cruelty or hate. It was their response—the only one they could conceive of—to the instability of a constantly threatened world.

'To save the world and humanity, blood was necessary ...'

But Soustelle does more than glorify Aztec barbarism. He proposes that the Republic of Mexico identify itself with that pagan Aztec culture. "The Mexicans . . . react to fundamental aspects of life, such as death, love and fear, in the same way the Aztecs used to," Soustelle is on record as saying.

Soustelle violently opposes the city-building traditions of industrial development for the Third



Carlos Fuentes

World to which Mexican President López Portillo is committed. During a visit to Mexico in March 1980, Soustelle told the Mexican newspaper *Novedades* that "cities and modern life destroy the ties between men. Modern inventions separate men, whether we like it or not."

In his hatred for the Mexican republic, the "right wing" French anthropologist is a close collaborator of Mexico's "leftist" intellectuals, writers Octavio Paz and Carlos Fuentes—both promoters of irrationalism and opponents of Mexico's industrialization.