

Nazi-communist alliance in plot to destroy the Mexican republic

by Tim Rush

You know the history of my party? We made alliances with everyone. These were just tactical alliances, of course. The PSUM [Mexico's communist party—ed.] is acting for the good of Mexico.

—*Captain Zajar V. Vasilchenko, Soviet naval attaché in Mexico, Feb. 21, 1984, when asked his view of the PAN-PSUM alliance in a Mexico City press conference.*

Of course, I'm all for democracy. But not just with one party. It's important that there be other parties. The PAN is one of these, and I even believe it would be good to have the PSUM. It will be very interesting to see what comes after the PRI.

—*George High, Mexico Desk chief for the U.S. State Department, in a conversation with EIR, April 19, 1984.*

The Nazi-communist alliance of the PAN and the PSUM, (Partido Socialista Unificado de Mexico), endorsed by representatives of both the Kremlin and the State Department, poses an immediate and grave security threat to the United States. The PAN is itself a direct KGB asset, as the following documentation demonstrates.

Just as the Hitler-Stalin Pact was not simply a marriage of convenience, but was constituted on the basis of deep affinities in "blood and soil" imperialistic outlook, so the PAN-PSUM alliance is based on shared fascist principles, and not just on common determination to overthrow the ruling PRI (Revolutionary Institutional Party).

The PAN had a history of Nazi-communism from the beginning. Its founder, **Manuel Gómez Morín**, was the counselor of the Soviet embassy in Mexico in the late 1920s, when the Soviets were first permitted to establish diplomatic relations.

In Mexico's 1968 student riots, PAN personnel were strategically placed throughout the leadership of the movement; seven members of the PAN's National Youth Directorate were on the student strike committees. Many "leftist" leaders nominally divorced from the PAN had been trained by the PAN.

Throughout the '60s, the figure behind all these "Christians turned radicals," **Sergio Méndez Arceo**, the "red bishop" of Cuernavaca, stayed on intimate terms with the pres-

ident of the PAN, **Adolfo Christlieb Ibarrola**. In a secret November 1968 meeting, one month after the massacre of students at Tlatelolco, a select group of leftist leaders, headed by Méndez Arceo himself, met with the rising star of the PAN, **Efraín González Morfín**, to confront him with charges that the PAN was "reactionary." "You are wrong. I can represent your aspirations," González Morfín insisted. Two years later, as the PAN's presidential candidate, he assailed the Mexican government as "bourgeois, conservative, and repressive," and distributed buttons advertising the PAN as the "peace movement" of Mexico.

In the regroupment of forces after 1968, the PAN played a key role in the creation and deployment of Mexico's hardcore communist terrorists of the 1970s.

The local PAN apparatus and the Christian Democratic labor front, the FAT, set up a special "community action" experiment in 1966. After perfecting techniques for recruiting and deploying terrorists for four years, the leader of the experiment, **Javier Obeso, S.J.**, traveled to Monterrey, where he joined up with fellow Jesuits **Salvador Rábago** and **Herman von Bertrand**. Their prize pupil, an ultra-right mystic named **Ignacio Olivares**, turned into the machinegun-toting founder of modern Mexico's most deadly "left" terrorist grouping, the 23rd of September Communist League, together with Ignacio "Oseas" Salas Obrégon, a former leader of the Mexican Catholic Youth Association and the chief of the League during its first years.

Across the Sierra Madre mountains, in Sinaloa state, the League's companion group called the "Sick Ones" (*Enfermos*) held the entirety of the student population and much of the rest of the population in terror. The head of the *Enfermos* at the time, **Camilo Valenzuela**, today the leader of the Corriente Socialista radical grouplet, revealed for the first time in an early-1984 interview a long-guarded secret: that the violent gang had "included political forces from the PAN."

Marching in step

Starting with the Mexican national elections of 1983, in which the PAN scored major electoral gains, the previous intertwining of the KGB leftists and the PAN took on a more defined institutional character.

The most striking example of the alliance of these two fascist forces was the joint march of the PAN and the PSUM down the main streets of Culiacán, Sinaloa, in early November, to protest the PRI victory in state elections. The PSUM leadership had just returned from consultations in Moscow.

The collaboration was replicated in Puebla, Mexico's fourth-largest city, where the "red" rector of the Autonomous University (UAP), **Alfonso Vélez Pliego**, threw his support to the PAN mayoral candidate in elections held Nov. 27. A week later Vélez Pliego received a medallion for meritorious service from the Patrice Lumumba University in Moscow.

When evidence of control channels to the PAN from the U.S. State Department and the FBI surfaced in early September 1983, it was a chorus of *left-wing* parties and intellectuals which sprang to the PAN's defense. "Absurd charges," snorted **Antonio Gerschenson**, congressional deputy of the PSUM. His defense of the PAN was echoed by spokesmen for the terrorist-tinged Revolutionary Workers Party (PRT), and the leading outlets of the "left" Jesuit-linked press, *Unomasuno* and *Proceso*.

In early 1984, as the PAN/PSUM forces began to look ahead to mid-term elections in 1985, their leaderships forged an even closer public relationship. **Jesús González Schmall**, president of the Political Commission of the PAN, stated in a front-page interview in the leftist daily *Unomasuno* that the PAN had adopted as its own the PSUM's human rights causes, centered in the Tehuantepec town of Juchitán and the Mexico City Pascual factory. **Edmundo Gurza**, one of the PAN's four candidates for party president at the time, insisted that "parties as serious as the PAN, such as the PSUM and the PRT," must work together to break the grip of the PRI. **Bernardo Bátiz**, secretary-general of the PAN, reciprocated: "What we want is that the struggles of Mexico be well known outside the country, struggles by serious groups as important as the PSUM . . . which seek, like the PAN, to democratize the country."

When the PAN launched itself in an orgy of violence in Coahuila state during the last days of December 1984, its sacking and burning of the mayor's office in Piedras Negras on the U.S.-Mexico border grabbed all the international headlines. If any press had made it over to the PAN-instigated occupation of the city hall of steel-center Monclova, they would have found an interesting thing when army and police units finally moved in: The nest of occupiers turned out to be members of the left-radical *Línea Proletaria*!

The final evolution of this alliance occurred in Monterrey on April 14, 1985, when it was announced that the PAN and the left parties headed by the PSUM and the PRT had sworn a kind of "blood brothers' oath," called the "Oath to Democracy," which would guide them in jointly securing "democracy" no matter what

On May 28, 1985, **José Rojo Coronado**, left-radical lawyer for drug kingpin **Rafael Caro Quinteró**, and defender of the leftist student rioters of 1968, opened a glimpse of the next stage: "The only way to overthrow the PRI, over-

throw the government, is with an armed revolution," he said. "Let the PAN arm 30,000 men, let them do it, that's great."

This history of intimate KGB/PAN collaboration has a strict programmatic basis. The PAN is as antagonistic to the kind of Hamiltonian industrial capitalism that built the United States, as is the KGB-left.

The chief ideologue for the PAN's "Small is Beautiful" anti-technology outlook is **José Angel Conchello**. In 1974, in the middle of his three-year term as PAN president, this lawyer from Monterrey extolled the Club of Rome's "limits to growth" doctrine and World Federalist program, dedicated to the elimination of republican nation-states. He said that indeed the march of progress had reached its end: "The Club of Rome forces us to understand that we are nearing a cardinal moment of history, and that we must accept individual sacrifices and political changes."

The political changes he was talking about were those upon which the PAN had been founded in 1939—those of Adolf Hitler and the Nazis (see document, page 27). Conchello, a vicious anti-Semite, wrote in 1976 and again in 1978 that Mexico must follow the "ideas of a great banker, Hjalmar Schacht, director of the German central bank during the Hitlerian empire." He insisted that Hitler's forced labor program, the *Arbeitsdienst*, was the answer.

"Red Bishop" Méndez Arceo is in full agreement, and once said that he agreed with everything in Marx except Marx's belief in industrial progress. "Although it is probable that Marx let himself be fooled by the optimism of progress," he wrote, "we Christians can see more clearly how the expansion of capital and advanced industrial techniques have damaged the natural base of well-being." Conchello's Nazi ethic is similarly the hallmark of Mexico's Marxist guru, **Raúl Olmedo**, who returned to Mexico after training in the French student movement of 1968 and assumed the post of economics editor of *Excelsior* with the motto, "Productivity is the enemy of the working class."

This environment of anti-industrial capitalism, fostered jointly by the PAN and the left, is the perfect culture for penetration by Soviet agents. Example: the visit of Soviet agent **Rudolf Bahro** to Mexico in April 1981, was jointly sponsored by the terrorist-ecologist Revolutionary Workers' Party (PRT) and prominent factions of the PAN! Bahro, laundered from East Germany into the leadership of West Germany's Green Party in the late 1970s, is one of the core agents steering West Germany out of NATO, and the Western Alliance into collapse.

A Gnostic alliance

Just as conducive to the activity of the KGB is the astonishing convergence of the PAN and Mexico's communist left around worship of Mexico's first "native" saint, the Virgin of Guadalupe, and kindred Gnostic cultishness.

The PAN, as emphasized in U.S. intelligence documents of the period (see page 27), was from its founding the continuation of the bloody Cristero movement of the 1920s, in

which thousands of backward peasants were manipulated by Jesuit ideologues into a crusade against the Mexican secular state. The banner of the Cristeros was an image of the Virgin of Guadalupe; their war cry, "Long live Christ the King!" ("*Viva Cristo Rey!*").

In the fall of 1978, Red Bishop Méndez Arceo traveled to Havana, where he negotiated the integration of Cuban DGI (intelligence service) assets into the then-burgeoning Theology of Liberation Movement. On April 2, 1980, the Mexican Communist Party led a rag-tag collection of counterculture specimens, including prominently the Mexican Homosexual League, on a march to the holiest shrine in Mexican Catholicism, the Basilica of the Virgin of Guadalupe. The party which for 50 years had excoriated the role of the "reactionary clergy" in Mexican political life, knelt down and worshipped at the shrine.

The PAN, a KGB asset? Three snapshots:

March, 1982: Yaqui Valley, Sonora. The image of the Virgin of Guadalupe inexplicably shows up etched in the glass of a school window, and crowds hasten to see the "miracle." PAN gubernatorial candidate **Adalberto Rosas** goes to the site, and amid great fanfare, pronounces to journalists that he had been born precisely at the spot where the school was now constructed, and that his room had been situated exactly in the classroom where the Virgin had now appeared. Rosas's

avowed homosexual and drug-runner who participated in terrorist activity in the 1970s as a member of the People's Armed Revolutionary Forces (FRAP), a terrorist grouping which specialized in the kidnapping of U.S. diplomatic personnel.

May 20, 1985: The Cerro de la Silla, overlooking Monterrey. PAN candidate for governor of Nuevo León, **Fernando Canales Clariond**, is the guest of honor at a mass dedicated to a statue of Christ the King. The prominent businessman has just received the singular distinction of being named, in an unprecedented breakfast meeting with the Monterrey branch of the PSUM, the "Friedrich Engels of Mexico."

May 27, 1985: The "recanted" Liberationist Bishop of Ciudad Juárez, **Manuel Talamás Camandari**, officiates over a charismatic mass for the Youth Council of the diocese. The youth, in frenzied gyrations, sing a punk-rock song with lyrics, "Viva Cristo Rey." In 1972, referring to the founders of the 23rd of September Communist League and their terrorist crimes, the Bishop had said: "The reality is that [there is] an unjust system which must be corrected. We believe that these demonstrations of violence carry within them a desperate desire for justice and liberty. . . . These events are dramatic cries from people who, having been systematically shut out of legal and democratic paths, have been forced into the use of force to attempt to break, at all costs, with even-greater violence, the more dangerous because it appears with a subtle and prolonged face of false democracy."

Out in the plaza, with the very same words, 13 years later Talamás urges the population to vote for the PAN.

From the State Department Archives

The PAN's Nazi, Synarchist roots

EIR here prints, for the first time, a startling document from the files of the U.S. State Department of the 1940s, revealing full knowledge of the Nazi, anti-American nature of the PAN from its inception in 1939.

In 1941, on the verge of entering the war against Hitler's Germany, the U.S. government had every reason to concern itself with the emergence of Nazi movements in the Western hemisphere, and its intelligence capabilities were deployed appropriately. The only change between then and now lies not with the PAN, but with the treasonous Kissingerian State Department of today, which has actively cultivated close ties with the fascist Mexican organization for purposes of using it to destroy both the Mexican state and whatever vestiges remain of the American republican tradition as well.

While the State Department today would have Americans believe that the PAN is the "democratic" alternative to the "corrupt" and "authoritarian" one-party rule in Mexico under the PRI, the reality is quite different, as the State Department's own archives testify for anyone who cares to look. The PAN party draws its roots directly from the Synarchist movement of the 1930s, which the State Department document stresses, has a "virulent, totalitarian character." Just as relevant today, the document warns that foreign interests want to "provoke undercover trouble in an effort to focus American attention on South America in general and Mexico in particular, drawing attention away from" European events.

The following extraordinary excerpts are from an October 31, 1941 confidential intelligence report submitted to the State Department by the assistant naval attaché at the U.S. embassy in Mexico City.

The Sinarquista movement

. . . The Unión Nacional Sinarquista is a totalitarian movement based upon both Nazi and Fascist ideas and plans, and directed by Nazi agents through an intricate Spanish Falange-Church of Mexico organization. Most of its membership is