

could have had many women, but was faithful to La Malinche during the campaign, and had a son, who is celebrated as the first “Mexican.” Although, as Don Luis points out, Cortes is not a hero to the Mexicans, Columbus is. Mexico celebrates October 12—the origins of the mestizo—as *Día de la Raza* or “day of the race.”

⁹Tenochtitlan was the name of the Aztec capital conquered by Cortes, and was the precursor of today’s Mexico City.

¹⁰This refers to a popular 1971 book by the Uruguayan communist, Eduardo Galeano, *Las Venas Abiertas de America Latina*, which blames all the ills of the region on the United States.



Library of the National Autonomous University.

¹¹One Mexican won a Nobel prize for literature, and another shared a peace prize. No Mexican has won a prize in science. Neighboring Guatemala, with only one ninth the population, has won one Nobel prize for literature and one for peace, both unshared.

¹²Mexico has a population of 100 million, which is more than reunited Germany (82 million), France, or England (both 60 million), but it won only one silver and three bronze medals at the 2004 Olympics. Soccer is the national pastime, but Mexico has never won the World Cup.

¹³Don Luis has taken the motto of the National Autonomous University of Mexico, “Will God Speak Through My Race?” and changed it to “Will God Speak Through the Aryan Race?” He credits this type of analysis to feminists, who claim that language is riddled with “sexism.” An example would be to point out that the masculine often stands for both sexes, as in “Every student should raise his hand.”

¹⁴“There are not two like Mexico”

(*Como Mexico no hay dos*) is a slogan the government used to promote tourism. It did not work very well, and instead became the butt of jokes of the kind Don Luis cites.

Afterword: ‘La Raza Cosmica’ or ‘La Raza Comica?’

by Raymond McClaren

There is another historical figure Don Luis might have mentioned in this essay, who perhaps better than anyone exemplifies the Mexican national character. In his excellent article “The War With Mexico” in the September 1995 *American Renaissance*, Eric Peterson asks: “Why would they [the Mexicans] make war with the United States when they had been unable to subdue a breakaway territory [Texas]? Astonishingly enough, they fully expected to win.” Further in the same paragraph Mr. Peterson writes, “Indeed, the Mexican dictator of the moment, Mariano Paredes, boasted that he would not negotiate until the Mexican flag flew over the capitol dome in Washington.”

There is nothing astonishing about the Mexican expectation of victory or the blowhard boast of President and General Paredes. He is a character entirely

at home in Don Luis’s Mexico, and almost single-handedly justifies the old South American observation that Mexicans say, do, and believe in things that are unnatural (*Los Mexicanos dicen, hacen, y creen en cosas que no son naturales*). Despite Paredes’s claim, it was the American flag that flew over the Citadel of Mexico City, El Castillo de Chapultepec.

It is unusual to encounter a perfect representative of a national type, but the illustrious Mariano Paredes fits the profile. Like so many figures from Mexican history, his biography reads like an opera plot. He was a general who helped put Santa Ana in power in 1841 but turned against him when Santa Ana did not reward him sufficiently. He helped overthrow Santa Ana, but the presidency went to Jose Herrera. In 1845, he led a revolt against Herrera, charging him with compromising the honor of Mexico by negotiating with the United States over Texas rather than taking up arms. He became president for part of 1846, but bungled the war he so actively sought.

Rather than fight the Americans, Paredes led a campaign into Jalisco against domestic enemies. Meanwhile, General Winfield Scott, whom the Duke of Wellington called “the greatest soldier alive” for his Mexican campaign, defeated larger forces in four battles on his way from Veracruz to take Mexico City. Paredes was kicked out of office in 1846 because of the war, briefly went into exile in 1847, came back and plotted yet another revolt, which failed. He managed to avoid being shot, and actually died of natural causes in 1849. De-



spite his complete failure during the war with the United States, Mexicans consider him a great military leader. Paredes is just one more loser to be added to Don Luis's list, and he, too, is a kind of Mexican hero.

More bombast than bombs, he started an unwinnable war, but to the Mexican mind he accomplished great deeds because for Mexicans, words are deeds. Mexicans are masters of the most primitive psychological defense known: denial. Thus, despite the fact that Paredes wanted war with the United States, and intended to conquer great chunks of it, as every Mexican knows, "the Americans stole



Ruins at Palenque.

the Northern Territories." The Mexican-American War of 1846 to 1848 brought Anglo-Saxon order to 525,000 square miles of Latin squalor and chaos, but a

complex blending of corrupt American motives and Mexican predation is reestablishing the squalor and chaos.

Because of the psychological capitulation of its neighbor to the north, Don Luis's nation of losers has a chance to win after all. What Mexico could not conquer by force of arms or by economic or cultural dominance, it may win through sheer fecundity. What Mexicans could never achieve on their own, they may conquer because of the unwillingness of Americans to defend what they have created. Today it is the *norteamericanos* who believe in things that are unnatural. **Ω**

Voter Fraud on the Increase

John Fund, *Stealing Elections: How Voter Fraud Threatens Our Democracy*, Encounter Books 2004, 173 pp. (softcover) \$15.95.

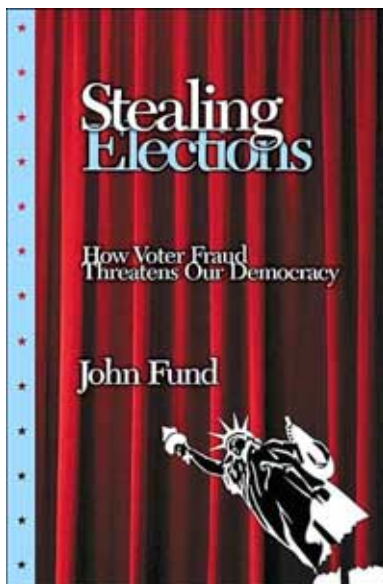
Third-World habits are taking root.

reviewed by Thomas Jackson

Despite much self-congratulation about the quality of American democracy, our elections are surprisingly vulnerable to fraud. As *Wall Street Journal* writer John Fund explains in *Stealing Elections*, we may have some of the worst-protected balloting systems of any country that holds regular elections.

There is great variation from jurisdiction to jurisdiction, but our elections are easy to jimmy because they are based on the honor system. In the past, election boards have assumed only eligible citizens would register and vote, and there has been only cursory protection against fraud. Now, as Mr. Fund boldly explains, blacks and Hispanics often take advantage of lax enforcement—sometimes in the most brazen way—and then call their critics "racists."

Despite persistent charges that Republicans kept blacks away from the polls during the 2000 election and would do the same this year, vote fraud is largely Democratic. There are several reasons for this. First, it is easier to buy votes from poor people. Second, Democratic candidates are often life-long politicians desperate to keep their jobs, whereas Republicans who lose elections



often have private sector professions to which they can return.

Third, liberal notions of "inclusion" go along with the view that making sure everyone gets a chance to vote is more important than worrying about strict eligibility. This year, for example, Kerry supporters split 62 to 19 in favor of the importance of inclusion over procedure, whereas by 59 to 18, Bush supporters thought integrity of eligibility standards was more important than making sure no one was wrongly excluded. These positions reflect partisan interests—the doubtful voters kept out by the rules are likely to vote Democrat—but conserva-

tives like rules and procedures more than liberals do. Women tend to be liberal and worry more than men that eligibility rules could unfairly exclude someone.

Finally, although Mr. Fund does not say so specifically, it stands to reason that blacks and Hispanics are more fraud-prone than whites. They break almost all laws more often than whites, and Third-World immigrants are used to cutting corners. As a consequence, voter fraud is concentrated among black and immigrant populations.

Varieties of Fraud

When Americans think of election fraud they imagine Africans or South Americans shooting opponents or confiscating ballot boxes. That doesn't happen here. Fraud is less blatant, and usually involves phony registrations and gimmicky ways to cast absentee ballots rather than deliberate miscounts. Since fraud is at the margins rather than at the heart of the system, it is usually not possible to steal an election unless it is close.

The long-standing Democratic campaign to increase turnout by making it easy to register has made it easy to break the law. The National Voter Registration Act (the "motor voter law") was the first bill President Clinton signed. It imposed fraud-friendly rules on every state by forcing driver's license bureaus and welfare and unemployment agencies to offer no-questions-asked mail-in voter