
PART TWO

ETA: a case study in the Jesuit control of terrorism

by Richard Schulman

In the first part of this feature, the author traced the parentage of the Basque terrorist organization ETA, the leading threat to any form of republican democracy in Spain today. On the highest level, ETA is shown to have sprung from the same British, Venetian, and Hapsburg policy commitments that gave rise to handfuls of other "ethnic nationalist" laboratory creations in the nineteenth century. The anti-Christian Jesuit order is seen to provide the laboratory technicians who profile and manipulate the Basque population.

The history of the Jesuit order as purveyors of racialism and magic, as the assassins of Popes and kings, brings us to where we can understand the origins of the "Basque nationalist" forerunners of ETA. Their well-known activities resulted in the expulsion of the Jesuits from Spain by the Bourbon monarch Carlos III in 1767, and dissolution of the order by the Pope Clement XIV six years later.

Unfortunately, their oligarchical allies were able to reinstate the Jesuits following the defeat of Napoleon. By 1833 they were at the head of the Catalan and Basque rebellion against the successor to Ferdinand VII of Spain. Although defeated, the peasant-rebel forces of the seven-year First Carlist War were rallied by the Jesuits again in 1873-1876 for the Second Carlist War.

Part One ends with the Jesuits' realization that in order to destroy the republican forces they so intensely hated, they would have to imitate them.

One important tactic for doing this was to be the regional autonomist movement—a "local community control" simulation of the nation. The Jesuits' first tentative efforts in Spain in this direction had been taken during the period of the American Revolution. As University of Wisconsin historian Stanley Payne, author of the book *Basque Nationalism* notes, "The [Basque] myth of a common, unsullied ethnic or racial unity was given its first expression by a Guipuzcoan Jesuit, Manuel de Larramendi, who maintained that Basques were the direct descendants of the ancient personage Tubal, recorded in the book of Genesis. Larramendi also produced the

first regular Euskera [Basque language] grammar."

The Larramendi project did not really get going in a major way until a century later, however, with the second defeat of the Carlists. It was only at this point that the Jesuits, to cut political losses, opted to "retool" a portion of their Carlist networks into a Basque National Party (the PNV) which was to serve as a hatchery for the ETA.

The life history of the founder of Basque nationalism and of the Basque Nationalist Party—"mother" organization to ETA—epitomizes this. The PNV's founder, Sabino de Arana y Goiri, was the son of a family of wealthy Bilbao shipbuilders whose fervent Carlist politics expressed itself, as did Joseph Conrad's, in smuggling arms to the Carlist rebels. The central Spanish government defeated the Carlists once again, however. Sabino de Arana y Goiri's father was heartbroken; he bequeathed his sons the task of finding a new opening for the Carlist movement. "The first new direction in the political orientation of the Arana family," a historian writes, "was taken by Sabino's brother Luis, three years his senior. In 1880 he left home for a year's study at a Jesuit college in La Coruna province." In the aftermath of these studies, Luis became a fervid Basque nationalist—and converted his brother Sabino to the cause he learned amongst the Jesuits.

Like most Basques, Sabino's native tongue was Spanish; he didn't even know Basque. So he set about painfully to learn the language and culture he had determined himself to become the perfervid apostle of. When he was finally able, he began writing tracts about the inherent racial inferiority of the servile Spanish race, by comparison with the pure-blooded, freedom-loving ethnic Basque. Thus began the first sustained effort to found an organized Basque separatist movement—by contrast with the Carlist movement, which had sought to install a Basque-based aristocratic family as the monarchs of all Spain. Sabino's efforts took place during the last two decades of the nineteenth century. Thus, as even a writer partisan to the ETA Basques concedes, "Basque nationalism . . . is of only relatively recent origins."

The Jesuits were in something of a rush. Twice unsuccessful in playing their Carlist card, they were frightened to see the Basque region becoming one of the most dynamic areas of Spanish industrial development. During the 1875 to 1895 period, Vizcayan iron production increased twenty-fold, with the result that by the end of the century, Spain was producing 21.5 percent of the world's iron ore, although mostly for export. This development pulled Basque industrialists and workers in two directions. On the one hand, they looked toward Madrid to regulate Spanish trade in their interest while granting their region special tax privileges; on the other hand, they were pulled toward Britain through trade and financial links. The Basque low-phosphorous iron ore—one of the world's richest sources—went to Britain, while British coal returned to the Basque area.

Meanwhile the Basque provinces of Alava and Navarre, the strongholds of Carlism, remained economically stagnant and continued to be dominated by rural notables, wealthy landowners, and Jesuits.

Sabino de Arana y Goiri's literary efforts on behalf of the Basque master-race had progressed sufficiently that by 1894 the Basque Nationalist Party (the PNV) was founded. Neither workers nor industrialists showed much interest in it. The hard core of its mass support came from the region's conservative, intensely Catholic peasantry, rallied by a Jesuit-dominated clergy.

Sabino de Arana y Goiri did not live to see much of his creation. He died at age 38, just at the point that some say he was having second thoughts about the separatist movement he had created. Others with no such misgivings now took his place, such as José Horn y Areilza, son of an English immigrant who married into a prominent Vizcayan family.

The Basque region's florescence in raw materials production soon led to its leadership in Spanish banking. By 1910, thirty percent of Spanish banking investments were concentrated in the Basque provinces—banks that worked closely with powerful circles in both Madrid and London.

When the monarchy was toppled in favor of a Socialist-Freemasonic-centered republic in 1931, Basque nationalism cultivated a liberal aura agreeable to life under the Republic. The historical networks of Carlism, centered in the countryside, meanwhile began training their Christian fascist shocktroops, the *requetes*. In Parliament, the same outlook was represented by the integralist rightwing Christian corporativist party, the CEDA, led by Jesuit spokesman Gil Robles.

The *requetes*, like the Jesuit order itself, had close ties with the Italian black nobility. The Carlists were led by Xavier de Bourbon-Parme, a Carlist descendant named after Francis Xavier, co-founder with Loyola of the Society of Jesus. In preparation for military action against the Spanish republic, the *requetes* received mili-

tary training in Mussolini's Italy. In 1936, the *requetes* were to prove to be the key military force within Spain supporting the fascist overthrow of the Republic, in support of the uprising started in Africa by General Francisco Franco.

There was a parallel Basque-based operation against the Republic within the camp of the Republic's supposed friends in the urban-based Basque Nationalist Party. The PNV, like the former CEDA, had begun as a Christian integralist (anti-Church-State-separation) movement, albeit with a Basque separatist commitment. Capitalizing on the weakness of the Republic after Franco's uprising, a PNV-led coalition of local parties declared the Basque provinces a republic. This was the first time in history that the region had asserted it was a national entity. The formal founding ceremonies took place on Oct. 7, 1936, under the traditional oak in Guernica, at a moment when the Republic was fighting for its existence. The first head of the Basque state was a chocolate maker from Deusto, site of the Jesuit university. Prior to being a Basque nationalist, he too, like Gil Robles, had been a Cortes (Spanish Parliament) deputy belonging to the Jesuit-controlled CEDA party.

The Basque state now issued its own currency and conducted its own foreign policy. Unknown to the Madrid-centered Spanish republic, the Basque "republicans" were actively engaged in negotiations with the Mussolini government for the secret capitulation of the region to Mussolini (first choice) or Franco (second choice).

In truth, the Basque Nationalist Party and its Basque coalition government were but the liberal fig leaf of the Mussolini-trained ultra-right *requetes*. In May 1937, a decisive turning point in the history of the Spanish Popular Front government, the Basque republican army forces could have annihilated Mussolini's incompetent troops. Instead, as one Sergeant Yoldi of the Basque Army later recounted, "the Basque government refused to let us go in for the kill." It was to be the last lost opportunity the Basque—and Spanish—republic were to get. The fall of the Basque region marked the beginning of the end for the Spanish Republic.

The Basque nationalist leaders, meanwhile, had arranged for their personal evacuation on British naval ships. The rest of the Basque republican populace was left to Mussolini and Franco's firing squads. Basque industry and banking, by secret prearrangement with the fascists, however, were left almost completely intact, ensuring the Basque region's economic predominance in post Civil War and post World War II Spain.

World War II

Given the Basque region's intact infrastructure in an otherwise devastated Spain, together with the special tax breaks accorded the region by the government in Madrid, the Jesuits urgently desired to alienate Basques

from the national government, for fear postwar national economic development might remove the cultural backwardness upon which the Jesuits' ideological control of the region was based. Taking advantage of the Church's ecclesiastical immunity under Spanish law, the Jesuits founded Basque language and cultural centers as fronts for re-building a Basque separatist movement. It was within the bosom of this Jesuit-promoted cultural agitation that a radical faction began to take organized form within the clerical-linked PNV.

The nucleus of this radical faction were students at the Jesuit University of Deusto. Committed to an existentialist anti-morality derived from reading Malraux, Sartre, Dostoyevsky, Ibsen, Baudelaire, and Neruda, the students began recruiting others of a similar café-lumpen outlook. In reality, they were part of a broader international movement.

In 1958 General de Gaulle came to power in France. There was concern in oligarchical circles that he would reach out to General Franco of Spain and revive the French-Spanish alliance that had been so important in the 18th century. To intercept this potentiality, Basque, Corsican, and other terrorist organizations were rushed forward to destabilize both nations. It was in this context that ETA received its official founding: in July 1959, the assembled "crazies" within the PNV were split off from the party, re-baptized as ETA, and set into motion as an organization dedicated to the overthrow of the Spanish nation—and less credibly, the French—by violent means.

ETA's clerical connections continued, despite the organization's increasingly open terrorist avocation. An enraged Spanish government demanded that the Vatican put a stop to ETA's Church supporters. As of 1963 there was a new Pope in the Holy See, Pope Paul VI. He responded to the Spanish government's criticisms by ordering Basque priests to stay out of politics. Within days, R. P. Díaz Alegría, S.J., professor at the Pontifical University of Rome, responded that "it was a duty to not be silent in the face of judicial injustice"—a reference to Spanish government trials of terrorists. The Jesuit father was joined in his anti-Papal protest by Dom Casiano Just, abbé of Montserrat—the clerical center of Catalan nationalism—and some sixty Basque priests. Then some fifty Jesuit, Dominican, and Franciscan priests and clerics in France joined in the same protest on behalf of the ETA Basque terrorists.

The Spanish dictatorship of General Franco was brutal and extrajudicial. It was by no means the most desirable form of political rule of the Spanish nation. Yet with all its shortcomings, it was able to endure as long as it did through some approximation of a commitment to the nation's economic growth and geographic unity. It was that commitment that made it infinitely preferable to a Jesuit-ETA-dominated Spain,

pending the stepping-forward of a more viable alternative. It was for this reason that Pope Paul VI was fully justified in opposing the Basque priests' destructive meddling in the "theology of liberation."

In this respect, Spain was fortunate to have de Gaulle in power in France from 1959 to 1969. Basque terrorism could not exist for long were it not for its network of sympathizers in the French border *departements*, to which Spanish Basque terrorists have habitually fled after committing terrorist acts. During the de Gaulle years, life was more difficult for ETA. In October 1964, de Gaulle's police discovered ETA's headquarters in the French society town of Biarritz near the Spanish border. Four of ETA's founders were forced to flee to Belgium, with one of these continuing on to Caracas, founding the Basque terrorist exile community there.

Left turn

In the second half of the 1960s, oligarchical circles behind ETA and the Jesuits sought to recruit radical youth as a battering ram against nationalist governments such as de Gaulle's and the more limited, instinctive form of this manifested by Franco. To recruit youth to a cause having a greater degree of plausibility than the peasant Basque language and the oak of Guénica, a faddish dose of Marxism (Chinese flavor) was inserted into ETA. The Spanish police responded to this in 1967 with numerous arrests of ETA members. The number of Jesuit priests who turned up in the resulting police dragnet became something of a national scandal.

After continued ETA provocations, the Spanish government in 1968 responded by declaring a state of emergency in the Basque provinces, accompanied by a large-scale round-up of suspects. ETA retaliated by murdering a local police chief. The government then moved for a showdown at a major trial of ETA terrorists, held in Burgos in Dec. 1970. It was a set-up of the government. Six of the accused were sentenced to death by the court, whereupon the world press—which at one moment cries crocodile tears for terrorists and bewails their human rights, and the next moment claims they are a Soviet conspiracy requiring a new multibillion-dollar military build-up to oppose—forced the government to back down and commute the capital sentences.

Delighted at the resulting world publicity-and-binding of the Spanish government's hands, ETA launched a campaign of blackmail and extortion against Basque businessmen during the early 1970s. It was a straight gangster operation. If the family or corporation of the victim failed to hand over the demanded ransom, the kidnap victim was shot and left in a ditch.

Emboldened at the success of these practices, ETA moved on to hardcore political terrorism. On June 6, 1973, Admiral Carrero Blanco had been promoted from

vice-president to president of Spain. Within a short time he would be dead, a victim of an ETA assassination whose purpose was to remove the designated successor to Franco as the aging General approached his death.

Carrero Blanco had the imprudence to attend mass every weekday at 9 a.m. at—of all places—the Jesuits' Church of Calle Serranos in Madrid, which happened to be a few hundred meters from his home. Word of this vulnerable habit quickly got back to ETA. ETA then spent months in the Jesuit quarter—undetected—studying in detail Carrero Blanco's movements. A basement apartment near the church was rented, on the car route the Admiral took between his home and the church. Months of excavations went on, as ETA dug a tunnel from the rented apartment to the street over which the Admiral's car passed. High explosives were then loaded into the tunnel, all this activity somehow incredibly passing "undetected" by anyone in the Jesuit quarter. Then in December 1973, the ETA's explosives blew the Spanish president and his car companions out of the world.

The murders of businessmen, police, and military by ETA continued. Hated by much of the Basque population, the organization periodically tried to find itself a popular cause. In 1980, for example, ETA claimed it was launching a campaign against the corruption of Basques through drugs. ETA, its spokesmen proclaimed, would shoot all pushers and junkies on sight. Hardly four months had passed after this hoopla when a major heroin-cocaine smuggling gang was apprehended by the Spanish police. The smugglers turned out to be ETA members. ETA's "anti-drug campaign," it would seem, was either a hoax designed to gain the organization applause, or if not, intended merely to eliminate the competition, leaving ETA a regional monopoly. The drugs were to have been sold in the Basque region and the funds derived used to finance the organization's terrorist activities.

During 1980 and early 1981, ETA "went for broke" in seeking to provoke a right-wing military coup by assassinating Spanish *Guardias civiles* and field-grade army officers. It also made itself odious both internationally and throughout the Basque provinces by killing the chief nuclear engineer at the Lemoniz, Spain, reactor site, José María Ryan.

Given the well-documented Jesuit sponsorship of the Basque-area witchcraft, Carlism, and Basque nationalism that laid the basis for ETA, as well as the documented launching of ETA at the Jesuit-run University of Deusto and the continued backing the Jesuit order has given the terrorist group under the cover of ecclesiastical immunity, the time would seem ripe to give the Society of Jesus the King Carlos III/Pope Clement XIV treatment—by expelling the order from Spain and having the Papacy dissolve it forever.

FRANCE

Paris court victory against drug sponsor

by Katherine Kanter, Paris Bureau Chief

The 17th correctional court in Paris on Jan. 11 found Dr. Claude Olievenstein, the most celebrated drug doctor in France, guilty of criminal libel against the Parti Ouvrier Européen, cothinkers of American anti-drug fighter Lyndon LaRouche. Olievenstein had falsely labeled the POE a "Nazi grouplet" in a radio broadcast last year.

The international repercussions of the verdict will be felt immediately in the boardrooms of the worldwide narcotics cartel known as Dope, Inc., particularly in that U.S. public relations subsidiary known as the Anti-Defamation League, as well as in certain "French Connection" circles affiliated with the government of France's Socialist President François Mitterrand.

These gentlemen, who have correctly evaluated the intellectual influence of LaRouche and his associates, including the relatively tiny forces of the POE in France, as a serious potential danger to their global drug and dirty-money empire, have pulled out all the stops to circulate internationally the lie that LaRouche and his allies in the International Caucus of Labor Committees are "Nazis" and "anti-Semites." But this verdict marked the second time in a year that a French court has declared their slander line a criminal offense.

On this occasion, the Drug Lobby had apparently counted on the dubious celebrity of Dr. Olievenstein to add weight to their defense. If President Mitterrand is, as he is sometimes called, the "French Jimmy Carter," then Olievenstein is his Dr. Peter Bourne. Last year, Olievenstein, a leading member of Mitterrand's election committee and chief of the Centre Marmottan "experimental" drug rehabilitation center, had publicly called for the decriminalization of all "recreational drugs" in an *Esprit* magazine article. The POE and its General Secretary Jacques Cheminade, who has worked actively on behalf of the French Anti-Drug Coalition, waged a vigorous campaign against Olievenstein and his sponsorship of "recreational" drug abuse.

Olievenstein, who until then had masqueraded as a respected authority on drugs, apparently became so upset by the POE's attacks that he conducted the "I.D.