

ETA: a case study in the Jesuit control of terrorism

by Richard Schulman

Spain's ETA Basque organization is a textbook case of Jesuit-sponsored and controlled terrorism: ETA was launched at a Jesuit university in the early 1950s and has been protected by the Society of Jesus ever since.

The Jesuits' motive for creating and maintaining ETA has been to prevent Spain from building a modern, centralized nation-state. During the four and a half centuries since its founding, nation-busting has always been the preoccupation of the order, not only in Spain but throughout the world.

The Jesuits have a special relationship to Spain's Basque region, however, and this fact has been of great significance not only for Spain's history, but that of the entire world. The Basque region has been used by the Jesuits as a laboratory for experimentation in witchcraft, cult-creation, synthetic nationalism and local community control, linguistic brainwashing, and terrorism. The Frankenstein monsters produced in this laboratory have then been exported by the Society to all corners of the earth.

Jesuit use of the Basque region as a proprietary laboratory for Satanism dates back to the founding of the Society of Jesus in the late 1530s. The two-founders of the Society, Ignatius de Loyola and Francis Xavier, were both Basques. Since then, Jesuits have regarded the Basque country as their "home turf."

Jesuit ties to the Basque region are not just historical. To this day, a surprising number of Jesuits are Basque, and Father Arrupe, commanding general of the Society until his recent ouster by Pope John Paul II, is also Basque. So proprietary are the Jesuits toward Spain's four Basque provinces that in the order's official publications, Spain's Basque provinces are referred to not by any customary geographical name, but as the *Provincia de Loyola*.

Basque nationalism, of which ETA is the terrorist expression, was itself the 18th-century invention of a Jesuit priest. During the 19th century, this priest's concoction was cultivated at first predominantly in the form of Carlism, a Jesuit-backed royalist movement that brought Spain two 19th-century civil wars; then, toward the end of the century, in the guise of a racialist Basque

national party, based upon doctrines imbibed at a Jesuit university.

This civil-war-provoking tradition was continued into the 20th century in the dual form of the Carlist *requetes*, a Jesuit and Mussolini-backed rural Basque paramilitary force, without whom General Franco's fascist uprising against the Spanish Republic would have been quickly crushed; and the short-lived, farcical Basque republic, which collaborated with Mussolini to sabotage the Spanish republic from within. Then ETA was launched in the 1950s, the newest of Jesuit experiments against the Spanish nation.

During this past decade, ETA has murdered important national political leaders, such as the Spanish president, Admiral Carrero Blanco. It has kidnapped for ransom pro-development businessmen and assassinated police and army officers—in an effort to provoke a bloody, right-versus-left, Central American-style civil war in Spain. It has shut down Spain's once-ambitious nuclear program through bombings, kidnappings, and murder. And ETA has openly called for the destruction of the Spanish and French nations by Basque and other separatist uprisings, out of which the destroyed nations are to be replaced by tiny ethnic duchies belonging to a feudal "Europe of the Regions."

These policies cohere closely with the population-reduction and anti-nation-state perspectives of the Club of Rome, the Global 2000 group, and both organizations' Venetian and British aristocratic backers. It is on behalf of these elites that the Society of Jesus in Spain has been sponsoring ETA.

Already during the past century and a half, Jesuit-created Basque-separatist insurgencies have been instrumental in three bloody civil wars in Spain—two Carlist wars during the 19th century, and the Spanish Civil War during the 1930s, which was a prelude to the 100 million dead of World War II. Jesuit fostering of ETA Basque terrorism, which threatens a fourth Spanish civil war, is thus by no means a purely Spanish concern.

Of course, it would be misleading to depict the Society of Jesus as the only malevolent force with its finger on the ETA trigger; Spanish police and security

forces have long had evidence and documentation concerning high-level foreign sponsorship of ETA Basque terrorism. One of the key suspects in President Carrero Blanco's assassination was ETA executive committee member Pedro Ignacio Pérez Beotegui, who was also known as "Wilson" because of all the years he had spent in England. Before he died at the hands of the ETA, President Carrero Blanco had written a letter to the late Spanish dictator Francisco Franco complaining that it was Spain's "allies," the British, who were promoting ETA. Carrero Blanco wrote that Spain would probably not be able to do anything about this, however, lest the British cause Spain greater damage in retaliation.

The green Union Jack

Carrero Blanco was not alone in these observations. Other Spaniards had remarked upon the curious identity of the Basque nationalist flag to the British one, with the single difference of colors—the Basque nationalist flag is a *green* Union Jack!

The not unimportant connections of ETA to foreign intelligence centers such as Britain, far from deflecting from the significance of Jesuit sponsorship of ETA, underline that the Jesuits function principally as the second-level profilers of and controllers of ETA Basque terrorism, with the highest policy directives coming from the leading Venetian, British, and Hapsburg nobility and their anti-centralist allies among Spain's nobility, especially the Carlist nobility centered around Hugo de Borbón.

The case against the Jesuits as sponsors and controllers of ETA terrorism is well documented. Spanish police files, from ETA's founding in the 1950s on, are filled with dossiers of Jesuit priests either arrested for activity in or on behalf of ETA or whom the police sought to arrest but were prevented from doing so by higher-ups, for fear of opening the "can of worms" of Spanish church-state relations.

The ETA dossier

Without taking into consideration unpublished material on Jesuit activism in ETA in Spanish police files, that already in the public domain is itself damning. This material indicates that:

- ETA was officially founded in 1959 as the outgrowth of a radical Basque nationalist project begun at Spain's Jesuit-run University of Deusto in 1953.
- The radical project was allowed to incubate from 1953-1959 as a tolerated faction within the cleric-dominated Basque Nationalist Party (PNV). In the Basque region, the clergy is dominated by the Jesuits.
- Encouraging the growth of both Basque nationalism and ETA within it were the Basque language and cultural schools run by the region's clergy, which in turn

were led by the Society of Jesus.

- In the 1960s, ETA began committing robberies, kidnappings, bombings, and murders. Pope Paul VI, aware of the aid ETA was receiving from Catholic clergy, ordered priests to stay out of politics. Within days of this edict, the Pope was denounced by numerous Jesuits in France and Spain.

- The assassinations targeted police, army, businessmen, and key political leaders. The most notorious of these was the 1973 assassination of Spain's new president, Admiral Carrero Blanco, killed when the ETA detonated high explosives in a tunnel under the street over which Carrero Blanco's automobile passed daily en route to and from mass at a Madrid Jesuit Church. The murder was based on inside information on the Admiral's comings and goings to services, backed by months of excavations under the Jesuit-quarter street over which Carrero Blanco's automobile passed—excavations which curiously escaped being noticed or reported by the quarter's residents.

Jesuit sponsorship and control over ETA is more extensive and historically based than even the events from the 1950s on might indicate, however. The Jesuits not only created ETA; they also concocted the Basque nationalism of which it is an outgrowth. A relatively recent creation, Basque nationalism only appeared as an organized political movement in the early 1880s. Key to the new movement were the efforts of the Arana y Goiri family, a family which made and spent its fortune running guns during Spain's 19th-century Carlist wars. One of the Arana y Goiri family's sons spent a year at a Jesuit college and came out a Basque nationalist. He then recruited his brother Sabino Arana y Goiri, the official founder of the Basque Nationalist Party.

The cultural basis of Basque nationalism itself was created by the Jesuits a century earlier. It was the Basque Jesuit priest Manuel de Larramendi who concocted, in the 18th century, the absurd racial theories upon which Basque nationalism came to be based.

Assassination of kings, Popes, and scientists

It should surprise no one that the Society of Jesus should be running so heinous an institution as Basque terrorism. For four hundred years now the Jesuit order has been notorious as a haven for terrorists and assassins. It was already during the closing years of the 16th century that the order became infamous as Europe's leading advocate of regicide. Father Mariana, S.J., and the 1598 work *De Rege et Regis Institutione (On Kings and the Monarchy)*, openly advocated the murder of kings unpopular with the order, namely, those engaged in nation-building. In keeping with this doctrine, a Jesuit agent murdered the French humanist king Henry IV in 1610.

Nor have Popes been safe from Jesuit assassins. The



A riot in the Basque province between police and separatists.

Jesuits murdered Pope Sixtus V in 1590 and Pope Clement XIV in 1774, the latter being the Pope who dissolved the order.

Basque priests Ignatius de Loyola and Francis Xavier founded the Society of Jesus during the 1530s **on behalf of a handful of Italian black nobility families determined to crush the scientific and nation-building movements set into motion by the Renaissance.** These Renaissance movements were having the effect of raising the cultural and intellectual levels of Europe's populace, creating a citizenry no longer willing to tolerate **the looting practices of the black nobility.** To stop this, leading oligarchical families deployed Father Loyola to create an anti-Renaissance "thought police," just as the Dominicans had been deployed during the 13th century to crush Platonic-apostolic currents in the Church.

Accordingly, the Jesuits were active in the murder of Bruno and the persecution of Galileo. They harassed Leibniz. They encouraged Aristotelian nominalism and formalism in their schools, in opposition to the creative hypothesis-forming activities of actual scientists.

In keeping with this anti-science tradition, **contemporary Jesuits have been active in the environmentalist movement, militantly opposing nuclear reactors** and other advanced technologies that threaten to increase standards of living and man's power over nature. In this respect, it is no coincidence that **California's anti-nuclear, "greenie" governor Jerry Brown was trained by the Jesuits** and keeps their manual on his desk in Sacramento. In Spain, **ETA has been the Jesuits' mechanism for simply murdering the supporters of nuclear energy.** Determined to halt the completion of Iberduero's Lemoniz nuclear reactor, which promised to bring a

significant rise in standard of living to Basques and Spain, ETA kidnapped the reactor's chief engineer, José María Ryan, on January 29, 1981 and then murdered him a week later when the government hesitated to halt construction on the reactor as ETA demanded. Scandalously, the government subsequently capitulated to the murderers by cancelling the project, with the result that, to date, Señor Ryan not only died on behalf of science, but died in vain.

Sponsors of witchcraft

Hatred of science is something of a tradition among the Basque Jesuits. Since the early 17th century, Basque Jesuits have secretly encouraged witchcraft among the peasantry of the region and then profiled the results. This was done to derive belief structures for spawning cults and terrorist organizations elsewhere in the world, and to justify Inquisitions in Spain against the order's opponents in the name of fighting the very Satanism the order itself had nurtured! As a result, the Basque region soon became notorious throughout Europe as a witchcraft capital. That notoriety has continued down to the present day among a more restricted audience. "Son of Sam" cult murderer David Berkowitz, in recounting details of the witchcraft group he had been a member of, emphasized his cult's affiliations to "the Basque witches of Spain."

It would not be far-fetched to regard ETA as a left-veneered successor to the Jesuits' four-century-old work as witchcraft organizers, noting that ETA's escape routes and safehouse networks are situated in the rugged Pyrenean countryside of the earlier witchcraft covens.

During the 17th century the Jesuits not only ran witchcraft experiments in northern Spain; their order virtually ran Spain through its control over education and the Church. With the Jesuits acting as ideological footsoldiers for the Venetian and Genoese families who controlled Spain's finance and politics, the country was looted and depopulated—a destruction it has not entirely recovered from to this day. It was in this context that the great Spanish author Miguel de Cervantes wrote his novel *Don Quixote* as among other things an ironic, thinly disguised attack on the Jesuits' Basque founder, Loyola.

During the 18th century, however, Spain began to recover from that Venetian-Hapsburg looting. Under a Bourbon dynasty installed by Louis XIV at the cost of a European-wide eleven-year war—England had represented the major opposition to this change—Spain for the first time began to emerge as a strong, centralized nation-state. Especially in the second half of the 18th century, Spain enjoyed a notable economic expansion. The Basques shared in this prosperity, and many worked as administrators for the central government.

The Jesuit order, however, hostile to a centralized nation-state in principle as threatening to the overlordship of its Basque fiefdom, sought to sabotage this nation-building. In 1766, the Jesuits organized Madrid's lumpenized *majo* caste into the notorious Esquilache revolt, which kept King Carlos III of Spain out of his own capital city for nine months. The king survived the destabilization, however, and the following year expelled the Jesuit order from Spain, following the example set by his Portuguese neighbors in 1759, his French cousins in 1764, and the Kingdom of Naples in 1767. By 1773 the Papacy itself had agreed to dissolve the hated order.

A Maoist war

Banned utterly from Spain and much of the rest of the world until revived by ultra-reactionaries at the end of the Napoleonic wars, the Jesuits by the 1830s had nevertheless sufficiently re-established themselves in Spain to play a major role in organizing the first Carlist war. When King Ferdinand VII of Spain died in September 1833, the Jesuits seized the opportunity to organize the secessionist-prone Catalan and Basque regions to rebel against Ferdinand's designated successor, and instead rally around a Basque-region-based Carlist pretender. As a result, Spain was rent for seven years by the first Carlist war.

The war had a Maoist flavor, as the Jesuits focused on organizing the primitive, witchcraft and superstition-ridden Basque-Catholic countryside, as well as related social layers elsewhere in Spain. This left the Queen Regent to seek urban and liberal backing. It was a war of the countryside against the cities.

The Carlists lost the first of these dynastic wars, but they were not crushed. In consequence, from 1873 to 1876 Spain was rent by a second Carlist civil war, with the rebellion's base even more blatantly seated in the Jesuit's Basque fiefdom. Despite the international support the Carlists received—such as the weapons the Polish-born British novelist and intelligence agent Joseph Conrad ran to the Carlists—the Carlists again were beaten and the special political concessions the region had hitherto enjoyed from the national government withdrawn, except for some special tax advantages.

It now began to dawn on the Jesuits that neither witchcraft nor Carlist royalism were credible any longer to any but the most backward peasant and lumpen masses. Had the American Revolution not ushered in an era of republican nationalist movements? The Jesuits and their patrons realized that to maintain credibility while disrupting nation-building, they would have to themselves caricature the national-republican movements they sought to destroy.

To be continued.

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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 corporatist 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-Parma, 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 Guérnica, 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.