

Behind the ETA Basque terror gang

The first in a series by Katherine Kanter on the Nazi protection racket under East bloc control.

Euskadi ta Askatasuna, (ETA) which means “Basque Land and Freedom,” is a little known, little written-about subject, save for blow-by-blow news reports of the latest assassinations perpetrated by the separatist gang. There is good reason: ETA is a live operation, now in the process of being transferred wholesale to Central America. As future articles in this series will demonstrate, the project implicates the U.S. State Department and foreign policy establishment, as well as—far more gravely—the Roman Curia, and the old Nazi and Soviet secret services, in what is today the most powerful branch of Murder Incorporated in the Western world, comparable in extent only to the Triad freemasonry in Asia, the world’s oldest secret society and the core of organized crime in that part of the world.

ETA is not a Spanish entity as such, and, in fact, has rather little to do with Spain, save that it perhaps will one day serve to overthrow constitutional government in that nation. The reality of ETA is a vast channel for arms, narcotics, and dirty money, covering the Black Sea-Switzerland-Belgium-Morocco route, with a sister chain in the Nazi-dominated contraband zones of Central and South America.

Myths about ETA

Let us quickly demolish a few myths before turning to a detailed examination of the historical roots of the creation of the ETA terrorists.

Myth Number One: “ETA is a modern creation. It was originally a legitimate response by idealistic youth to Franco’s dictatorship.”

FACT: ETA is simply the modern name for hit squads similar to those run by the Carlist *requetés* (shock troops loyal to the monarchical house) of the nineteenth century, which, then as now, deployed against constitutional rule and in defense of the feudal privileges, the *fueros*, of the Vasco-Navarrese area.

Long before Franco was ever born, ETA existed in the minds of certain families of the Roman Catholic Curia, notably the Benedictines, who as future installments in this series will show, were actually a Byzantine project, and who begat the Basque Ignacio de Loyola, whose followers begat Carlism, which begat ETA.

Precisely at the point in 1952 when Franco, in an extremely rare moment of good sense, delegated industrial policy to Juan Antonio Suances, a patriot who uplifted Spain from the 26th- to the 9th-ranking industrial power in the world in little over a decade, ETA was created.

Myth Number Two: “ETA is a political movement.”

FACT: Although ETA controls a political front organization known as **Herri Batasuna** (Popular Unity), founded in 1978—the main “political” activity of which is beating up *anti-abertzale* (anti-separatist) elected officials on the street and preventing *anti-abertzale* public meetings from being held, and which unfortunately never receives less than 10% of the vote in any election—ETA’s main business involves a vast international protection racket enforced by highly trained hit squads and mafia elements. Tens of millions of dollars a year in protection racket money are obtained in both the French and Spanish Basque provinces, through well-orchestrated house calls, death-threat letters, and a few carefully selected hits.

Over the last five years, there has been a net loss of liberal professions in the Basque provinces of Spain due to this terror campaign. Large businesses are in some cases paying up to several million dollars a year to their “protectors,” in transactions which occur on the French side of the border, later deposited into Swiss bank accounts and reinvested into the huge narcotics-for-arms rings based in Antwerp, Brussels, and Central America.

Myth Number Three: “ETA is a liberal, left-wing organization with advanced social ideas.”

FACT: The project to separate the Basque provinces from Spain is a racist cult enterprise which, in its modern form, was first proposed by the Jesuit Manuel Larramendi in the eighteenth century. Basque separatism was originally understood by all as the fiefdom of right-wing extremists, convinced of the superiority of Basque blood and the Basque aristocracy, to such an extent that the Basque government did not hesitate a moment to negotiate a separate peace with Mussolini as the Civil War raged in 1937, and then, after handing over Republican war plans for northern Spain to the Italians, to propose to the Nazis occupying France that the French and Spanish Basque provinces be combined into a

single Basque national entity.

Soviet intervention in the Basque region began as early as the 1920 Baku Congress of the Peoples of the East (see *EIR* Nov. 8, 1983, "Moscow plays its Muslim card in the Middle East"), but only in the 1950s did ETA members adopt "left-wing" or "Marxian" mannerisms, to the detriment of the overtly racist theme.

The Basques in history

Having disposed of these misconceptions, let us now take this study further, bearing in mind the difficulty of obtaining documentary sources on the modern period.

The Basque provinces were, until the mid-nineteenth century, an appallingly backward region, with a population mainly engaged in sheep farming and other pastoral pursuits, and a priesthood that functioned to maintain the population in the grip of superstition. An abundance of low-phosphorus iron ore, however, caught the eye of the British, who established a special relationship to Basque industrial interests as part of their post-1815 strategy.

The British had occupied what are now the French Basque provinces between 1100 and 1400, of which occupation their nineteenth-century policy was merely the continuation. They were unable, however, to prevent the emergence of a true Basque entrepreneurial class, the best of which lived in the hope of placing Spain once more in the forefront of world industry and science, their model being Friedrich List, author of the German Customs Union.

Prominent among them was Pablo de Alzola, president in 1899 of the Industrial League of Producers, a magnate engaged in steel, shipbuilding, and mining, a prolific writer who attacked Rousseau and Tolstoy as promoters of rural idiocy, and an industrialist who called for a high-salaries policy for the working class on the North American model:

"Higher salaries are a result of progressive education and the ambitious spirit of unceasing endeavor (*incontenabilidad*) which determines the progress of machinery. The future lies in the hands of energetic peoples, driven passionately for betterment"—from *El Colectivismo y las Reformas Sociales*, 1903.

The proximity of the Spanish Basque and Catalan provinces to their French counterparts made them the entry point for European advances in science and technology into Spain, and for the republican ideas embodied in the work of Joaquim Costa to reach the illiterate, groveling peasantry of the desert-like interior.

The Benedictines and the local oligarchy they controlled were bound to react. This evil faction had lost the first and second Carlist wars (1833-36, 1876-77) and required a change in methodology, which they found in the launching of a romantic literary movement in the 1850s—as always, 30 years behind the rest of Europe—to promote the Basque "language and culture."

Ninety-nine percent of the resulting novels were written in Spanish because, as is well known, most Basques can neither speak nor write their "mother tongue." The prototypical work of art was a novel of dripping sentimentality, *Amaya, or, The Basques in the 13th Century*, by Navarro Villoslada, a kind of bastardized Sir Walter Scott in Basque instead of Celtic garb. This literature was so overtly racist, so poorly written, that some promoters of Basque separatism raised the alarm.

"Not so" cried the *Semanario Católico Vasco-Navarro* in 1867: "History may form scholars, but does not make heroes, especially among the popular masses. Only traditions . . . popular tales, have the impetus to inflame the imagination of peoples."

Indeed, only Church intellectuals could see the challenge to feudal privilege raised by the likes of Joaquim Costa or Pablo de Alzola clearly enough to competently launch such a "cultural trend," while encouraging the publication of a large number of new works justifying the *fueros*, the feudal privileges. These works, the corpus of which forms a modern-day *Domesdaybook*, bore titles such as *The Book of Alava* or *The Seigneurie of Vizcays*, and were very similar to those prepared by the French Benedictines in the seventeenth century, in whose hands paleontology became the tool for uncovering whole new categories of feudal rights—which new categories, incidentally, were one of the causes for the French Revolution.

Language and racialism

The leading spokesman for these Church-oligarchical Basque nationalists was Arturo Campion, historian and founder of the Sociedad Internacional de Estudios Vascos and of the Academia de la Lengua Vasca. In his works, the racist-linguistic theme which later becomes dominant springs out clearly:

"Whilst the Basque provinces preserve their original, exclusive tongue, there need be no fear that love for their much-envied privileges shall diminish, as each word uttered will remind them of the *social and political status of their fathers before them*. . . . *Tongue is nationality* [emphasis added]" (in *La Paz*, October 25-26, 1876).

At this point, one must note that the Basque language, sometimes called *Euskera*, is thought to be related to that spoken in Soviet Georgia, Hungary, and Finland—a notion promoted by the Soviets—and possibly to that of the Ainu people of Japan. It is an agglutinative language, parts of speech being added on at the end of words, as in Finnish. The difficulty of the language is so great that on the rare occasions when the magazine *Revista Euskera*, another of Campion's projects, would publish an item in Basque, it had to be ornamented with versions in 18 different, mutually incomprehensible dialects. It is no more than the truth to state that nothing in recorded history of any literary or scientific value

has ever been written in Basque, primarily because the local bishops kept the population in a state of rural idiocy so crass that the only real Basque liberation movement was that for introduction of the Castillian tongue and industrialization, which arrived together in the nineteenth century—at which point, showing great courage in opposing the likes of Victor Hugo, most Basques sensibly “unlearned” Basque.

Among native Basques today, according to figures published in 1982 by the pro-terrorist paper *Egin* itself, not more than 20% understand or speak Basque, and those who do are mainly in rural areas, which explains why the first killers recruited by ETA priests went straight from the sheeps’ udders to the machine gun. Less than half of that 20% can read anything in Basque; *Egin* never exceeds 10% Basque-language content in its pages.

Re-schooling the Basques

Faced with these unpalatable facts of life, Arturo Campion attempted, solidly backed by the bishops, to stamp out Spanish-language education in Basque schools, and even created an association to that effect, led by Becerro de Ben-goia, Sebastián Montel, and Fermín Herrán.

This was followed by a campaign to prevent generalized school-learning altogether, which Campion explained in 1903 as follows: “Spanish-speaking school teachers are destroying this magnificent monument of prehistoric times, the Basque tongue [emphasis added].”

Campion referred explicitly to the Basque provinces as Arcadia, an earthly paradise, to be defended tooth and nail against industrialization: Vast factories called for hundreds of thousands of immigrant workers from Andalucía and Extremadura, provinces with a very marked Semitic (Arab and Hebrew) racial element, to which Campion’s successor Sabino de Arana would refer as *maketos* or “darkies” from the French, *meteque* meaning “of mixed race.”

The Basques, according to Campion, expressed the deep religious feeling prevalent in the rural areas, whereas “the darkies” represented a dangerous, secular, urban tendency. To him, culture is defined by race, and his slogan, like that of the Carlists to whom he subscribed, was, literally: God and Our Feudal Privileges.

He wrote: “The *fueros* are the luminous revelation of the intimate essence of our people”—in *La Paz*, June 30, 1876.

In 1877, Campion founded the Asociación Euskera, declaring that the Swiss linguistic and canton system was the model for his Arcadia, and that modern communications and travel to the Americas were the gravest political obstacle to be surmounted.

All the while, the Basque bishops intervened most actively: the Association’s first president for Navarre was the priest Esteban Obanos, and in 1882, the Bishop of Pamplona declared that the catechism would be taught in *Euskera* only, which, had it been implemented, would have meant entirely cutting off those children from the modern world.

‘Let France produce

by Garance Upham Phau

Imagine an electoral race in which the two opposing candidates embody the struggle between industrial capitalist republicanism and feudal oligarchism. That is the kind of campaign that is now under way in the mountainous French agricultural region of Auvergne, where Jacques Cheminade, general secretary of the Parti Ouvrier Européen (POE) and an associate of Lyndon LaRouche, is challenging former President Valéry Giscard d’Estaing in the latter’s own fiefdom, Chamalière, the second legislative district of Puy de Dome, where Giscard wants to relaunch his political career by gaining a seat in the National Assembly.

Giscard is a big feudal-style landowner in the region since he purchased the castle and estates of one Admiral d’Estaing—along with the latter’s noble title! At the market, one can still see “peasants” (for they cannot be called farmers) coming hat in hand, offering hams to “Lord” Giscard!

Socialist President François Mitterrand, who met with Giscard in Chamalière on July 6, has ordered his party to present only a token candidate in the region. Cheminade alone offers an industrial capitalist alternative to the de facto alliance of nobles and socialists.

Despite Giscard’s effort to avoid addressing national and international issues in his campaign, the very fact that the former President is running gives the Chamalière race a national focus. With the nation’s industry and agriculture a shambles, partly as a result of the austerity policies of the Mitterrand government, and with the ongoing collapse of the political institutions of the Fifth Republic, Cheminade is using the campaign against Giscard to rally the French nation behind his program for relaunching economic development and for the defense of Europe from the Soviet threat.

In his first campaign statement issued on Sept. 2, Cheminade explained why he has chosen to challenge Giscard. “I am campaigning,” he said, “against the neo-feudal and neo-liberal order around which the whole official Opposition [to the Mitterrand government] has rallied. All the leaders of the Opposition—Giscard, Le Pen, Barre, and Chirac—are taking up the monetarist themes of Milton Friedman, who was himself inspired by Nazi Economics Minister Hjalmar Schacht. . . .

“M. Giscard d’Estaing cannot pretend to keep this election at a local level. Because of his past and the ambitions he has for the future, he cannot claim to be seeking election solely on the basis of local interests. . . . We live in a very