

LaRouche Blast Exposes Synarchist Pro-Terrorist Operation

by Dennis Small

In the Vol. I, No. 1 issue of *MSIa Página Iberoamericana* (MSIa Ibero-American Page), dated November 2003 and now being circulated in Mexico, a small group of former associates of U.S. Presidential candidate Lyndon LaRouche have repeated their earlier lies regarding the nature of their August 2003 break with LaRouche. Their new publication insists that their split with LaRouche “was not the result of disagreements regarding international Synarchism,” and that they “still today support the ideas of Lyndon H. LaRouche on matters” of the International Monetary Fund, free trade, and so on.

They are lying on both points.

As the Editors of *EIR* stated at the time, in an Aug. 5 note, Marivilia Carrasco and Angel Palacios in Mexico, Lorenzo Carrasco and Silvia Palacios in Brazil, and Gerardo Terán and Diana Olaya de Terán in Argentina broke with LaRouche “politically and philosophically over the substantive issue of LaRouche’s continuing public exposure, since 1984, of *Synarchism*, the formal name for universal fascism.”

Their continuing cover-up of the true nature of those disagreements—and the fact that they have associated themselves with the views expressed by a Synarchist cabal gathered around the person of the Spanish fascist Blas Piñar and an Argentine Carlist magazine called *Maritornes*—points to an issue which may be a significant international security problem within the Americas.

Normally, when groups or factions leave an organization, they state the reasons for their departure—and often loudly so. But in the case at hand, the anti-LaRouche Carrasco grouplet is denying and lying about the actual reason for the split—which they themselves had previously stated was their support for Synarchism. The obvious immediate questions are: Why are they running under cover? Why don’t they admit the

real reasons for the split? Who or what is trying to conceal a behind-the-scenes role in this operation? And, given the documented terrorist connections of the Synarchist networks in question, and the fact that terrorism is being cranked up internationally, what is the game being played here?

EIR is now investigating the answers to these and related questions, for which the following update is urgently relevant.

Smoking Out the Enemy

On Aug. 22, 2003, *EIR* published a feature headlined “LaRouche Warns: Cheney Gang Needs Another 9/11.” In his introductory piece for that package, LaRouche stated: “Think of the effect of a terrorist attack on the U.S.A., comparable in psychological effect to 9/11, but blamed this time on Hispanic, rather than Arab populations!” Another article in that package documented that a revamped fascist international apparatus in continental Europe—with prominent extensions into Argentina, Mexico, and Venezuela, as beachheads for the Americas—had been set into motion at a Nov. 16-17, 2002 meeting in Madrid. That meeting was hosted by Blas Piñar, Spain’s leading fascist figure today, and also prominently featured the Italian neo-Fascist Roberto Fiore, of Forza Nuova.

And a third article reported that the Argentine magazine *Maritornes* had been founded in November 2001 as an ideological vehicle to promote that same fascist international apparatus in Spain and the Spanish-speaking Americas.

The LaRouche blast worked: It forced the enemy out into the open, just at the time that the politically wounded Dick Cheney is most urgently seeking another 9/11 terror incident.

In the closing weeks of 2003, the named guilty parties began howling in protest against LaRouche and his associ-



Doré's famous cartoon, "Sancho watches Don Quixote perform some penitential tumbles," might get a new caption: "Antonio Caponnetto's response to LaRouche."

ates. On Dec. 10, *Maritornes* founding director Víctor Eduardo Ordóñez wrote that it was "a lie and a slander" to call him a fascist, since he is a "Roman Catholic who in no way could commune with a totalitarian philosophy such as the system and doctrine elaborated by Mussolini." (See *EIR*, Jan. 9 for the full text of the Ordóñez letter, and LaRouche's personal response.)

But Ordóñez *is* a fascist. Like the individuals of the recent anti-LaRouche Carrasco split, he is trying to cover up what he himself has otherwise made evident. For example, as Managing Editor of the Argentine magazine *Cabildo*, Ordóñez prominently featured on the publication's masthead citations from Corneliu Codreanu, the pro-Nazi founder in 1927 of Romania's notorious Iron Guard, which fought alongside Hitler's troops in World War II. Significantly, Codreanu is also intensely worshipped by the Mexican Synarchist organizations that the Carrasco group explicitly defended against LaRouche's attacks. Fascism, anyone?

Then on Dec. 17, 2003, *Maritornes* editorial board member Antonio Caponnetto also weighed in, with a semi-psychotic, rambling diatribe against LaRouche and Gretchen Small, the author of the Aug. 22, 2003 *EIR* article on *Maritornes* that so offended him. Refusing directly to answer the evidence presented about the November 2002 fascist interna-

tional meeting in Madrid, Caponnetto tried to hide behind sarcasm: The author of the *EIR* article calls "all those who don't agree with her ideological swindles, Nazi-fascists. So Nazi-fascists are we all, from Blas Piñar and Lefebvre, to Chesterton ('British fascist', sic) and Don Sixto, without forgetting Widow, and Wilhelmsen's daughter—accused of bearing a surname."

Caponnetto—who is the editor of the same *Cabildo* magazine which features quotes from the Nazi Codreanu—was reduced to spewing the following revealing anti-American venom: "It's pitiful to see her [Gretchen Small] flap her little gringa hands trying to harm the honor of Hispanidad; or to babble Anglo-Saxon resentments against Catholicism; or to scrub her brain to argue mistreatments against the worthy Middle Ages; or to immodestly assert the 'non-existent glories of the Spanish Empire.' It's pitiful, but not surprising. . . . Here lies the greatest sin of small Gretchen: her

crude, uncouth, Calvinist, grotesquely North American pro-fascism."

Caponnetto's rant against LaRouche was published in the most recent edition (#76) of *Arbil* magazine, a Spanish publication whose ideological bent is best shown by its regular promotion of the work of the 19th-Century Spanish Catholic counter-revolutionary ideologue, Juan Donoso Cortés. Donoso Cortés, whose work was revived and used extensively by Carl Schmitt, the Crown Jurist of the Nazi regime, argued that "the institution of bloody sacrifices" is "the most universal" of all human dogmas and institutions. The most civilized nations and the most savage tribes, he wrote, believe in "a pure victim offered as a perfect holocaust." Fascism, anyone?

And in mid-December in Italy, Roberto Fiore, a prominent figure in the new fascist international being organized out of Madrid, showed his true colors as well. He announced that his Forza Nuova grouping had joined two other splinter groups to form an electoral alliance for the upcoming European elections, with none other than Alessandra Mussolini, the grand-daughter of Il Duce. Ms. Mussolini will be the lead candidate for the slate, and the coalition's poster portrays her alongside Fiore and the two other neo-Fascist leaders, under the slogan: "Together for a Social Movement." In Italy, the name "Social Movement" clearly brings to mind the old Mov-

imento Sociale Italiano (MSI), founded by former members of Mussolini's separatist Salò Republic.

When Ms. Mussolini, who is a member of Parliament, ran into internal opposition to this alliance from within her current party, she reportedly was supported by Princess Pallavicini, representing Italy's and Europe's old Black Nobility. Fascism, anyone?

Mussolini, Fiore, Caponnetto, and Ordóñez are all part of a broader Synarchist operation now under way, and which LaRouche has begun to smoke out. It is Spanish Carlist in roots, fascist in outlook, and terrorist-linked in current political strategic deployment. It is usefully viewed by looking into the case of the Argentine magazine *Maritornes*.

The Whore's Lineage

The tavern wench *Maritornes*, from which the Argentine magazine takes its name, is a character in Miguel de Cervantes' great book, *Don Quixote de la Mancha*. But even a whore has a lineage—and in this case it is quite revealing.

Maritornes magazine was founded in Buenos Aires, Argentina in November 2001 as a direct project of Spanish Carlist networks dedicated, explicitly, to reversing the independence of the Ibero-American nations and restoring the Spanish Empire there. It is more than likely that Spanish money also played—and probably still plays—a central role in this operation.

Spain's National Monarchical Brotherhood of the *Maestrazgo*, one of that country's significant Carlist redoubts, begat a branch in Argentina in 1996, which they called the Charles VII Traditionalist Brotherhood—named after the Venetian-based Spanish pretender to the throne who headed up the third Carlist war in the 1870s.

The Argentine Brotherhood's *raison d'être* is to “study and promote Carlist thought”; and their motto is that of the Spanish Carlists that begat them: “God, Fatherland, *Fueros* [feudal privileges], and King!” They frequently describe themselves as “Catholic knights,” defending Tradition against “Jewish Revolutionary masonry”; they denounce the “nefarious” American Revolution; and they hold up the Carlist “martyrs” of the 1800s, Mexico's Synarchist-run *Cristeros* of the late 1920s, and Franco's fascist “Crusade” in Spain, as the highpoints of defense of their “Tradition.”

Within five years of the Argentine Brotherhood's formation, its top leaders had deployed to establish *Maritornes*, which it begat in 2001:

- **Rubén Calderón Bouchet**, the Honorary President of the Brotherhood's board of directors, is on the editorial board of *Maritornes*.

- **Elena María Calderón de Cuervo**, the daughter of Rubén Calderón Bouchet and member of the Brotherhood's board of directors, is the current editor-in-chief of *Maritornes*.

- **Rafael Gamba**, a Spaniard who is intensely involved with the Spanish branch of the Brotherhood, and who is the personal secretary of H.R.H. Don Sixto de Borbón, the current

Carlist pretender to the Spanish throne, is also on the editorial board of *Maritornes*.

- **Miguel Ayuso**, also a Spaniard and one of the “great thinkers” behind the Spanish Brotherhood, is likewise on the editorial board of *Maritornes*.

- **Víctor Eduardo Ordóñez**, the founding editor-in-chief of *Maritornes* who rushed to the magazine's defense against LaRouche, was a prominent contributor to the Argentine Brotherhood's publications.

There are, of course, other members of the *Maritornes* board who may not be card-carrying members of the aforesaid Carlist Brotherhoods of Spain and Argentina, but who share their fascist outlook, and bring an important international dimension to the operation. There is the case of the notorious **Blas Piñar**, the Franco protégé who hosted the November 2002 international fascist meeting in Madrid, mentioned above. Also crucial is the case of the American board member **Alexandra Wilhelmsen**, daughter and political heir of Frederick Wilhelmsen, the founder of Northern Virginia's Christendom College, a William Buckley-linked center of Carlism and Catholic Synarchism. And the Italian **Francesco Maurizio Di Giovine**, also on the *Maritornes* board, was a black-shirt neo-fascist militant in his youth, and was arrested in the 1970s as part of a judicial investigation into a wave of right-wing terror massacres. Di Giovine today is an historian and leading promoter of a paradigmatic counter-revolutionary event for Italy's fascist and traditionalist swamp: the “Sanfedista” restoration of the Bourbon monarchy in 1799 through Cardinal Fabrizio Ruffo.

Another September 11?

The broader Synarchist terrorist potential that was already represented at the Madrid gathering, comes into sharper focus with these new elements of *EIR*'s ongoing investigation. In this light, consider the significance of an article published in the bulletin of the Argentine Charles VII Traditionalist Brotherhood, on Oct. 26, 2001—barely six weeks after 9/11—which chillingly celebrates that terror attack.

The article, written by the Uruguayan Alvaro Pacheco Seré, who is President of the Uruguayan branch of the Brotherhood and also sits on the advisory board of the Argentine Brotherhood's publishing house, cites Juan Donoso Cortés' infamous 1849 speech calling for dictatorship, as a leading example of how the Carlists have been the force which has stood firm for centuries against “the Enemy,” and which recognizes that this is a continuous religious war, against the “anti-natural and anti-legal world system . . . based on the Satanic substitution of God by an unrepentant ‘Man.’ ”

He continues: “The historic 11th of September of 2001 altered the march of world events.” The United States—which “never was a Nation in the classic sense. They were children of an idea: Liberty, as conceived by the Revolution”—felt the blows of the revolutionary groups which it itself had fomented against others. Citing some Spaniard's

assertion, back in 1981, that the building of the World Trade Center towers represented the re-establishment of the columns of the Masonic temples, Pacheco proclaimed: “Seen from traditionalist thought, Sept. 11, 2001 appears as ‘The Day that the Columns Were Brought Down.’ . . . The destruction of the columns and the wounding of the . . . Pentagon appear to mean that some high-level circles, secret and unrecognizable, decided that, there, the Revolution would now be disowned.”

“Anarchy reigns,” Pacheco goes on, which is a situation positive law cannot resolve. “The anguishing generalized disorientation raises the appearance and the desire for the fulfillment of the supranatural promises, made by Our Lady of Fatima on the conversion of Russia, and by St. Paul in his Letter to the Romans on the conversion of the Jewish people,” he feverishly continues. “The false premises of pacificism, ecumenicism, and the civilization of love preached by the modern masonized world, and with it, by the Church since Vatican II, have been questioned. Of course, theological studies on the Apocalypse and the Marian messages will intensify. God has His Designs. They must be adhered to, and we ask

Him humbly for Faith, Hope and Charity.”

As chilling as this “right-wing” Synarchist endorsement of 9/11 is, its strategic significance only comes into focus when set next to a “left-wing” Synarchist celebration of the same, which came from Argentina’s most notorious “human rights leader” and terrorist proponent, Hebe de Bonafini, the head of the Mothers of Plaza de Mayo. Bonafini et al. and the *Maritornes* Carlist crowd each continue to promote bloody religious warfare against the other—as they did throughout the 1970s “Dirty War” in Argentina. And yet they couldn’t agree more about 9/11.

Asked about 9/11 terror attacks in an Oct. 9, 2001 interview with Radio 10 in Argentina, Bonafini answered: “What should I say: that I am not going to be happy because, for once, blood is going to be avenged? Yes, it made me happy, and I will repeat it again. For the first time, the United States was made to pay for what it has done for all its existence. . . . It made me happy that, for once, the barrier of the world, this filthy barrier, full of food, this barrier of gold, of wealth, fell down upon them.”

Fascism, anyone?

Instruments of a Spanish Imperial Project

Like vultures circling to feed upon Ibero-America’s disintegrating nations—even as Spanish companies and banks seized control over vital public services and economic activities in Ibero-America in the great privatization wave of the 1990s—the nest of South American Carlists clinging to these Spanish oligarchic coattails launched their campaign to restore the Spanish Empire. No one less than Uruguay’s former President Juan María Bordaberry (who imposed military rule in 1973, against terrorist rampages of the synarchist left), published repeated articles in the bulletin of the Traditionalist Brotherhood of Carlos VII, lamenting that the Ibero-American nations had ever become independent, and calling for “the reunification, first of awareness, and then in deeds, of Hispanic America and the King, as a return to the natural institutions of government.”

So, too, the Argentine president of the Brotherhood, Federico J. Ezcurra Ortiz, lambasts the “bastard, lying, and tiresome liberal and Marxist harangues, which since the dawn of May 1810 [when Argentina’s independence was proclaimed] furiously attempt to cut the umbilical cord which ties us to our true traditions. . . . We are part of that great Spanish empire as much as any of the regions of the Peninsula,” he proclaims.

Alvaro Pacheco Seré, fresh from celebrating the 9/11

attacks, cackles, “In the face of the unheard of economic, political, social, philosophical, religious abyss which marks the situation as insoluble for the first time in history, the national republican States find not only their identity questioned, but their very existence, their independence, the legitimacy of their origin. The fracture of America could only be overcome by the convoking voice of that Crown which gave it being and life.”

Is it not eerie, then, to read the laudatory profile published in the August 2000 issue (No. 11) of the Brotherhood’s bulletin, of a pro-monarchical 19th-Century Indian uprising in Ayacucho, Peru—the very area in which the Shining Path terrorists began? The piece was authored by the Peruvian member of the *Maritornes* editorial board, Fernán Altuve-Febres.

“The Republic was considered by the Andeans as an enemy of its people and its Faith,” Altuve wrote. Ostensibly writing of the past, he continued: “The monarchical banner had been raised again in the highlands. . . . Their plans were of the greatest moment: to take Huanta; to free Huamanga and Huancavelica; and, at last, the ‘Restoration of the Reign,’ extirpating the republicans, proclaiming their counter-revolutionary and anti-liberal ideas, the which were supported by clerics such as Father Pacheco . . . and the priest Navarro, who, accustomed to inflaming spirits and convincing masses from the pulpit, changed their clerical habits for the jackets of guerrillas to lead the battles, with sable in hand and firearm in their belt.”

—Gretchen Small