

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