
PART ONE

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 Quijote* 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.