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tion for national insurgency.”

Buckleyite networks in the FBI and in the U.S. State Department were instrumental in promoting the PAN vote. An intimate of the U.S. embassy staff in Mexico City told *EIR* that the embassy was “definitely” working to build the PAN vote and had been committed to this “for at least the past four to five years.” Leading personnel for the project were drawn from the U.S. International Communications Agency (USICA). In Sonora, every PAN move was closely coordinated with the U.S. consular office in the state capital of Hermosillo. On the day of voting, July 4, the PAN mayoral candidate of the city, Casimiro Navarro, even spent the duration of the balloting in the U.S. consulate until the voting was completed.

Unless the PAN is undercut through coordinated international action, Mexico will soon cease to exist as a sovereign, republican nation-state. It will become a horror of Jacobin Iran-style disintegration. The problems posed for the United States will make current hotspots throughout the world pale in comparison.

### Year of the Anti-Christ

“This is the year of the three '60s' for Mexico: 60 percent inflation, 60 percent interest rates, and 60 pesos to the dollar. Everyone is afraid that these three 60s will represent a disaster for the country. '666'—that is the anti-Christ.”

These are the words used in a private interview in the third week of July by José Angel Conchello, president of the PAN from 1972-75, and the PAN's senatorial candidate this year in Mexico City. He was referring to the Satanic cult among Christian fundamentalists around numerological representations in the Book of Revelations.

He knew what he was talking about. In his own electoral district in Mexico City, the PAN campaigned with leaflets calculated to prepare the population for an economic and political apocalypse, using the same religious imagery. “1982 is the year of martyrdom. 1983 is the year of the Redeemer,” the PAN leaflets proclaimed. It was a pitch to the superstitious fears of frightened housewives, poor workers, and newly arrived rural families, drawing on the methods the Dominican

Inquisition has practiced since it was officially installed in Mexico in the 16th century.

Conchello invoked the spirit of the “anti-Christ” in an interview while attending the fourth World Futures Congress in Washington, D.C. It was the same milieu of “futurists” which played such a prominent role in bringing Mussolini to power in Italy in the 1920s. In his own writings, Conchello prefers to highlight his support for Nazi models (see page 43).

### The solidarist roots of Nazism and the PAN

The common lineage of the PAN and of the Nazi movement traces back to those European circles who at the turn of the century seized upon the *Rerum Novarum* encyclical of 1891, reaffirmed later in the *Quadragesimo Anno* encyclical of 1931, to elaborate a series of doctrines known at the time as “Catholic Action.”

These doctrines were termed *democratic corporativism*; in some Catholic circles they were and are known as *solidarism*; in England they took the name of *Fabian socialism*, of *guild socialism*; and through the Strasser wing of the Nazi movement, they gave the name *national socialism* to the Nazi cult.

A neo-feudalist order was counterposed to the “twin materialisms, atheistic communism, and laissez-faire capitalism.” All segments of the population must be given their “basic needs”, no one “left out in the cold.” Workers should participate in the profits and management of the factories, under a corporatist system involving workers, employers, the Church, and the state. Above all, decision-making “must be returned to the people,” through what was later called local control, maximum decentralization of power. It was a prescription for the elimination of the modern nation-state.

Think of the program of the “Solidarity” movement of Poland. That is a pure-bred example of the doctrine.

In March 1982, PAN presidential candidate Pablo Emilio Madero called together the press to announce that the PAN was “neither capitalist nor socialist. It is solidarist.” The leading theoretical magazine of the PAN inner circles, edited by the brother of PAN president Jesús González Schmall, is called *Solidarism*.

Madero's statement summarized an 80-year period of European oligarchic deployment into Mexico to create such a movement. The Catholic Action doctrines, brought by Jesuits into Mexico starting at the turn of the century, were used as the basis for a university movement and then a mass peasant movement in the backward central-west region of the country.

In 1926-29, under the leadership of many men who later were instrumental in the founding of the PAN party, superstitious peasants were led in a bloody crusade against the secular, modernizing Mexican state, a crusade known as the Cristero Rebellion. Tens of thousands died; in 1929, when the Cristeros surren-



*José Angel Conchello, former PAN president: an admirer of Nazi economics*

dered, 15,000 rebels laid down their arms. Much of the outside funding came through channels of U.S. oilman William F. Buckley, Sr., and North American propaganda for the Cristeros was run through the U.S. branch of Catholic Action, the National Catholic Welfare Conference.

### **Blood and soil**

The first reorganization decreed by the elites which had run the Cristero uprising was the **Legion**, created as a secret, elite, lay organization in late 1932. It was composed of “selected, devout Catholics, usually from Marian congregations trained in the Jesuit *Spiritual Exercises*,” who took special vows of loyalty to the Legion, writes one historian. Members of one cell did not know the members of any other cell. The ideological direction was taken from the encyclical of the year before, *Quadragesimo Anno*.

The immediate predecessor formation to the PAN was the **Base**, created in 1934 to replace the ineffectual Legion. To this date almost nothing is known about this highly secret formation, except that it was founded on corporatist lines—separate sectors for peasants, workers, and professionals.

In 1937 the peasant wing was brought into the open as the **National Sinarquista Union (UNS)**. It took its name from words meaning “without anarchy”; under a rigid hierarchical command structure, “it exalted medieval corporativism, Spanish culture, order, discipline, Franco’s Spain, paternalistic Catholicism, and private property,” in the words of an historian. Secret handshakes, codewords, and salutes separated the uninitiated from the true believers.

It was the same “blood and soil” ideology as that of the Nazi movements in Europe. “Farmers of Mexico,” proclaimed one Sinarquista manifesto, “Come join us, join the movement of the people of the land, of those who love the soil, defend it, and in so doing, defend the fatherland!”

A coup d’état was planned against the Mexican government, according to the testimony of Base leader Luis Calderón Vega. Conditions did not mature. In September 1939, as Hitler’s shocktroops marched into Poland, the professional sector of the Base was reorganized as the PAN party. “National Action” was deliberately chosen to suggest overtones of “Catholic Action”; “National Corporatists Union” and “Mexican Falange Party” were the narrowly rejected second choices.

An historian sympathetic to the PAN cites the views of a contemporary observer: “PAN is the brain, cold, calculating, and proud; UNS is the heart, burning, blind, fanatical, and willing to shed its blood to the very last drop.” For the next 15 years the two groups were to form an official electoral alliance; memories of the Cristero debacle were too fresh in mind for a renewed armed struggle to move ahead at that time.

### **The Hapsburg pretenders**

Solidarism masquerades as often in “left” disguise as “right”; its Jesuit, neo-feudalist core transcends such conventional schemes. It is a pure product of the oligarchic mind, and therefore it should be no surprise that the European monarchical restorationist movements have been behind it from the beginning.

Charles Maurras, the founder of the Catholic Action group Action Française in 1898, was in the service of the Orleanist pretenders to the French throne. Today it is the circle of the heir to the Hapsburg throne, Otto von Hapsburg, and Hapsburg’s Pan-European Union, who direct the solidarist disintegration of nation-states from behind the scenes.

Scratch these sophisticated social engineers and a crude monarchism comes through. “All intelligent men are of course monarchists,” said Hapsburg intimate Erik von Kuehnelt-Leddihn, a founder of the Buckley *National Review* magazine, in an interview in late June. “The failure of democracy and republicanism is inevitable. The distance between the actual knowledge of the voters and the theoretical knowledge required to govern today is a vast gulf. Therefore democracy is doomed to fail in our world with its global problems.”

Or take the words of Warren H. Carroll, the president of Christendom College in Virginia. Christendom College, recently founded with the direct collaboration of both Otto von Hapsburg and William F. Buckley, Jr., advertises in its catalogue that it “offers political science majors a total of 27 credit hours from the advanced political science curriculum, including solidarism.” Carroll writes at the beginning of his 1971 book, *Red Banners, White Mantle*: “November 21, 1916. His Imperial and Apostolic Majesty Francis Joseph, of the House of Hapsburg, was 86 years old. . . .

Long ago, in that distant year of Europe-wide revolution, 1848, Francis Joseph had come to power in a torn and distracted land. . . . The years rolled on, one after another bringing hammer-blows directly upon Francis Joseph's stout heart. His brother Maximilian was shot by the Church's sworn enemies at Queretaro in Mexico, on the Hill of the Bells."

What these oligarchists lost on the Hill of Bells they confidently believe they are now winning back through the PAN's 4 million votes and its open "mobilization for national insurgency."

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*The PAN's solidarist "Catholic Action" ideology is perfectly compatible with Nazism—as it was in the 1930s. Former PAN president José Angel Conchello avowed the connection immediately after he left his term of office (1972-75). In his own words:*

The economic recovery program of the country [Mexico] needs the idea of a great banker: Hjalmar Schacht, director of the German central bank during the Hitlerian empire. We must invest work to create capital . . . among us what is abundant is our manpower, our desire, our will. (*El Universal*, Dec. 17, 1976.)

*How to turn work into capital? Conchello passionately urged the establishment of Hitler's forced work programs (Arbeitsdienst), the forerunner of the concentration-camp system, in Mexico:*

In Nazi Germany, the *Arbeitsdienst* was set up, the Forced Labor Service for youth, which was given an enormous boost, not just for its economic utility but also its educational content.

In countries such as ours where there is abundant manpower, we should create a "national manpower budget." . . . We can establish a mobilization of youth labor through conscription on Sundays or a national work service. . . .

The other principle which must orient our development is that of avoiding gigantism at all costs. . . . We require a program of small industry and small agriculture, incorporating millions of people in thousands of communities into active life. . . . It will be a hotbed of businessmen of modest means and organizers who, although they don't know fully how to read or count, will be useful to their families. It will keep the youth in their places of origin; perhaps help brake the human avalanche moving to the large cities. We will create a new generation of men rescued from rural neglect and from urban massification; they will not be inert masses, but as Teilhard de Chardin dreamed of, "cosmic energy personified." (*Agony and Hope*, by José Angel Conchello, 1978.)

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## GUATEMALA

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# The controllers of Ayatollah Ríos Montt

by Gretchen Small

A mass fundamentalist experiment is under way in Guatemala, begun with the coup of young colonels who installed Gen. Efraín Ríos Montt at the head of a new ruling junta on March 23. The sole ruler following his purge of rival junta members in June, Ríos Montt is a professed "born-again" fundamentalist, converted by the same Ukiah Valley, California cultists who created the Rev. Jim Jones. In four months of power, Ríos Montt has displayed the profound statesmanship of Jimmy Carter, the sentimental enthusiasm of Ayatollah Khomeini, and the rationality of Colonel Qaddafi.

The General is a preacher at the Church of the Word, an affiliate of the obscure sect, Gospel Outreach, which has its headquarters in Ukiah Valley. Ríos Montt's Sunday effulgences on Guatemalan TV are only one part of the show. Protestant fundamentalist missions representing some 22 sects have pumped dozens of missionaries and upwards of several hundred thousand dollars into Guatemala since March. American "born agains" such as Pat Robertson's lucrative "700 Club" broadcasts, have called on their listeners to offer prayers for the success of the new Guatemalan regime.

Certain members of the U.S. State Department and Reagan administration are busy promoting the image of the General as a change from the rather bloody record of previous Guatemalan rulers. General Ríos Montt's promises to clean up the death squads in the cities, wipe out corruption in military ranks, and rule with an evangelical touch has already opened the way for a resumption of U.S. military and financial aid to Guatemala, halted under Jimmy Carter's human-rights rubric.

### A scorched-earth strategy

Ríos Montt's claim to govern by the grace of God has been accompanied by the declaration of a state of siege July 1 as the first step in what the General has called a "final war" upon guerrilla movements in the country. He has called up all reserves between the ages of 18 and 30 into the army, militarized life in the countryside with threats to put women and journalists under arms if deemed necessary, strictly censored reportage of internal events, and banned political activity by parties for two years.