

Behind the ETA Basque terror gang

The anthropology of terror: José Miguel de Barandiaran—Part III in a series by Katherine Kanter.

This is the third article in a series on the origins of ETA, the Basque terrorist organization which has killed at least 500 people in the past decade, and is now laying siege to the Spanish state. In the previous articles (EIR, Sept. 18 and Oct. 1), we pointed out the origin of this separatist-terrorist gang in the counter-revolutionist movement known as Carlism in the early 19th century, which was an alliance between the Inquisitorial faction of clerics and the Anglo-Austrian-backed Pretender to the Spanish throne, Don Carlos; they intended to overthrow the “modernizing” Bourbon dynasty, which stood in close political relation to the more progressive French dynastic elements, and therefore undertook to weaken the Spanish state by the creation of armed bands organized around “regionalist” demands. In the Basque country, these bands were called Requetés, and they terrorized the local population by their brutal sadism. They are the predecessors of ETA.

Previously, we analyzed the case of Sabino de Arana y Goiri, the late 19th-century linguist who developed a separatist cult around the primitive Basque language. We continue now with the story of José Miguel de Barandiaran, who is viewed as the patriarch of Basque “culture”—the tribalism which he personally manufactured out of thin air, with help from Benedictine monks and Nazi race scientists.

José Miguel de Barandiaran was for most of the 20th century one of the most “widely respected authorities” on “Basque culture” and paleontology in Europe. He was the author of several hundred books, articles, and monographs on paleontology, archeology, anthropology, sociology, linguistics, literature and versification, black magic, folklore, folk medicine, and folk music—all, without exception, pertaining to the Basque provinces of Spain. He was a member of the Spanish Royal Academy, the Royal Basque Academy of Language, and several dozen international honorary societies.

How did a priest from a supposedly humble background rise to become one of the most influential thinkers in European anthropology, the godfather of one of the most dangerous terrorist rings in modern history, whose career intersects those of known ETA terrorists at all key junctures? The an-

swer is a case-study in the creation of the belief-structure of terrorism.

Benedictines and Gnostics

Don José Miguel was born in 1889 in Ataun, in the Basque provinces, a tiny village from which one in every seventeen inhabitants had entered religious orders since the early 19th century, a village only two kilometers from the Benedictine monastery of Lazcano. That monastery dominated the mental life of the peasants in the surrounding areas, spreading the Cult of Mary; in 1967, it was stormed by the Civil Guard for harboring wanted murderers of the ETA cult. It would therefore probably not be out of line to suggest that Don José Miguel grew up in a thoroughly Benedictine environment, a point of utmost significance in so far as terrorism is concerned, as this magazine has demonstrated before in the case of the terrorist umbrella organization Ciemen on the Franco-Spanish border (EIR, Sept. 6, 1983).

The Benedictines do not have a large number of abbeys and priories in the Vasco-Navarrese provinces of Spain and France, but that fact is no measure of their relative weight. Their special expertise is the manipulation of the minds of the population: Since at least the 1880s, they have been involved in the most intensive study of *liturgy* as a means of shifting the perception of reality of the masses of peasants and workers. They translated the liturgy into Basque in a very special way, skillfully stressing the noun forms as opposed to verbal forms of action (thereby eliminating the possibility of creative thought), and simplifying this already grotesquely simple tongue down to a succession of clicks and grunts, under the pretext of “unification of dialects.” Great attention was paid to the rites, the ceremony which accompanied the liturgy, so as to create several generations of Basques who were completely unfamiliar with the ideas of the New Testament—that document not being reducible to cultish mumbo-jumbo. The effects of this linguistic brainwashing is to produce enraged individuals, putty in the hands of the Inquisition.

Ritualism and magic are two very closely related approaches to the world, and we shall see how Don José Miguel wound and bound them together under a “Catholic” cover to

create what is rapidly becoming a mass-based fascist movement. For ETA is but the terrorist hard-core of a quarter-million strong above-ground political formation, the Herri Batasuna party, which has carried out stormtrooper attacks against other political parties and stonings of Spanish politicians.

Just after the turn of the century, Don José Miguel enrolled at the Benedictine seminary at Vitoria, the capital of the province of Alava, in the Basque country. The entire student body at this seminary was either Integrist, Carlist, or Separatist—or all three.

The Catholic hierarchy was and is a highly factionalized body, and there exists within the Roman Curia a group of ancient and evil oligarchical families, some of which—like the Colonnas and the Massimo princes—trace their ancestry back before Julius Caesar. These families have never accepted the teachings of the progressive, Augustinian current in the Catholic Church. Their belief structure is essentially *Gnostic*; they find especially abhorrent the notion that Jesus Christ is both God and Man, and that therefore each human being has within him a spark of the divine. These oligarchs have used and continue to use their wealth and power to impose upon the Pope a compromise with their factional allies—on both sides of the Iron Curtain.

The Gnostic belief structure not only tolerates terrorism, but indeed requires it, since it views the world as locked in an apocalyptic battle between the forces of Light and Darkness, in which the most hideous actions can be justified, because the material world is “evil” and does not represent “reality.”

The overwhelming majority of the Catholic hierarchs in the Basque and Catalan provinces of Spain are Gnostics, organized around the Benedictine monasteries of Santo Domingo de Silos at Burgos, and of Montserrat at Barcelona—the latter being the universal center of the Gnostic cult of the Holy Grail.

These are the forces that challenged the authority of the Spanish state as embodied in the Bourbon dynasty, and exacerbated any regionalist grievances which might lead to the dissolution of that state. Until the turn of the century, however, there was no movement favoring the outright separation of the Basque country from Spain. The Vitoria seminary, which Don José Miguel attended, was a hotbed of extreme-rightist intrigue against the government, but the radical separatists were still considered a somewhat unkempt minority, and were even persecuted by more traditional conservative elements.

However, in the early 1920s, a decision was made by the faction identified with the Roman Curia—the New Inquisition—to bring to the fore, not the Integrist or Carlist elements as such, but rather the more extreme radical-separatists, as the Curia correctly understood that regionalism was a mindset which would perfectly integrate itself into the burgeoning fascist parties.

Over the resistance of the above-mentioned conservative clerics, this long-term approach was imposed by the Curia, and in the main, enthusiastically backed by the Basque and Andalusian oligarchy. In the short term, Basque and Catalan nationalism fed into the disaster of the Spanish Civil War (1936-39), with the monastery at Montserrat pumping in the separatist propaganda which helped ensure that over a million persons died in that rehearsal for World War II. In the medium term, under the Franco regime (1939-75), those regionalist insurgencies were used by the oligarchs to provoke government repression that would destroy or drive into exile Spain's intellectual elites, further undermining the integrity of the centralized state. In the long term, the underground net of the Basque regionalist movement has become inseparably intertwined with the Sicilian mafia—of similar historical origins—and is the largest narcotics, arms, and assassination net in the Western world, covering all of Europe and most of Spanish America.

Nazi race science

Here we can pick up the trail leading from Don José Miguel's training at the Benedictine seminary, to his association with Nazi theoreticians of racial “purification.”

Don José Miguel began his career as a magician, a very systematic one indeed. In 1913, at the age of 24, the supposedly penniless priest went on an ambitious voyage to Leipzig, to study with Prof. Wilhelm Wundt, an expert in *Volkerpsychologie* (mass psychology). Professor Wundt was one of the key individuals working on the project to create a mass-based fascist movement. He was part of a small group of Austro-German pseudo-scholars, closely linked to both the Germanic and Sicilian branches of the Thule Society—the Gnostic cult which created Adolf Hitler. Wundt's circle was active in creating the two inseparably intertwined branches of race science: anthropology-ethnology and eugenics.

To do this, they had to combat the opposing, truly scientific, current in German archaeology and related fields—the heritage of the Humboldt brothers, who had studied the ancient history of peoples, their tongues, their architecture and calendars, in order to understand the scientific advances which make human progress possible. The New Inquisition, launched with renewed vigor after the 1815 Treaty of Vienna, countered these investigations with its own feudalistic world outlook, and financed only those disciplines which would serve to legitimize its feudalistic racialist pretensions.

Hence, there sprang up like fungi in the late 19th century a whole array of new pseudo-physical sciences like anthropometry (determining race by measuring the human body), craniometry (the same, by the study of the skull), eugenics (of which the Harriman family was the leading 20th-century sponsor, and Adolf Hitler the chief practitioner), hematological distribution (racial-geographical distribution of blood-types), and physical anthropology.

Parallel to this, a whole new array of so-called social

sciences appeared: sociology, a science which the author likes to call the Entomology of Man, being the study which compares human behavior to that of insects; psychology; psychology of religions; and mass psychology (*Volkerpsychologie*), all of which deal with the manufacturing of synthetic religions and myths.

For the race scientists and cult-controllers, the key was combating modern civilization with animism, primitivism, the fabrication of full-blown synthetic mythologies. Don José Miguel describes a book by P. de Broglie, a French descendant of Venetian princes, entitled *Problems and Conclusions of the History of Religions* (Paris, 1904), as the work which most molded his world outlook and prepared him for the teachings of Professor Wundt. De Broglie's thesis is that there is an internal coherence between primitivism and the Catholic faith, as both include belief in a Higher Being, and therefore, in a deeper sense, do not exclude one another.

Immediately on his return from Leipzig, Don José Miguel began to seek out the archetypal mythical and magical forms native to the Basque region, to shape them into a racialist cult. In this he was aided, from 1917 on, by Henri Breuil, world-famous paleontologist, priest, and intimate friend of Jesuit cult theoretician Teilhard de Chardin and of Paul Rivet, the mentor of contemporary anthropologist and cult-controller Jacques Soustelle. Don José Miguel's other most intimate companion was Telesforo de Aranzadi, a paleontologist and biologist then teaching at the University of Barcelona, one of the most evil and unashamed anti-Semites of the century.

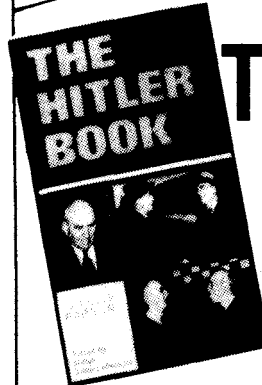
Don José Miguel began to advance the thesis that the true religion of the Basque people was to be known as the *Gentile* religion, because the original population of the Basque provinces, according to him and a handful of other race scientists, was a tribe called the Gentiles, with a very characteristic belief structure.

They were, he believed, an *evil* force—this is a critical point—of almost super-human strength and courage, composed of various tribes resembling more hairy beasts in their appearance than men. After the advent of Christianity, many of them hid out in the caves (where the ETA terrorists often hide out today) of the Pyrennee Mountains, committing all sorts of crimes of which they were unashamedly proud, and being the object of great admiration and superstition by the ordinary people. They were attended by all manner of wood and water spirits, most of them malevolent. In this figure of the all-powerful, admired *evil* force, one recognizes the fascist dictator, though clad in a hairy animal skin and speaking Basque.

To spread this belief structure, Don José Miguel founded in 1921, *within the Catholic seminary of Vitoria*, a club called Eusko-Folklore, and then in 1924, with a group of seminary students, one of the first radio stations to spread these ideas among the Basque people. With these moves, the "ETA project" was fully launched.

To be continued

NEW
From Franklin House



THE TRUTH ABOUT THE NAZI INTERNATIONAL

Then and Now!

THE HITLER BOOK

A Schiller Institute Study

This new study, certain to be highly controversial, exposes the philosophical roots of National Socialism and the international oligarchical network that put Hitler into power.

\$9⁹⁵

Edited by Helga Zepp-LaRouche



Order from your bookstore or from:
**The New Benjamin Franklin House
Publishing Company, Inc.**

Please send me _____ copies of The Hitler Book.

Enclosed is \$ _____

Name _____

Address _____

City _____ State _____ Zip _____

Make checks payable to:
The New Benjamin Franklin House Publishing
Company, Inc., Dept. E, 304 West 58th St., 5th fl.,
New York, N.Y. 10019

Shipping: \$1.50 for the first book; .50 for each
additional book. Mastercard and Visa holders call:

(212) 247-7484

Write for a free catalog of other books available.