

# A Christmas Gift for V́ctor Eduardo Ordóñez

by Lyndon H. LaRouche, Jr.

December 25, 2003

Ostensibly on December 10th of this year, during the time the the birth of Jesus Christ was soon to be celebrated, Don V́ctor Eduardo Ordóñez of Argentina sent a message which was implicitly intended to be directed to my attention. Perhaps it was his way of demanding a gift, as school children in North America often write letters to Santa Claus at about that time of the year. Since this is Christmas Day, I shall honor this day's occasion by sending him the gift he deserves, this reply.

There is no need for me to comment on the details of Don V́ctor's retort to Mrs. Small, since there was nothing false as to fact, or inappropriate otherwise, in her article, which I have read. It is sufficient to send to Don V́ctor the gift of certain information concerning himself which he needs to take into consideration; I would hope that his receipt of this intelligence from me would improve what his letter reveals to be what is hopefully, an only temporary, but highly disturbed state of mental health.

My subject is the recent relaunching of what had been known, interchangeably, as the Synarchist or fascist movement, with the accession to power of Synarchist regimes such as those of Mussolini, Hitler, and Franco, over the interval 1922-1945. During that time, the Synarchist International was deployed, by way of Spain, into Mexico and other parts of

South and Central America, from Nazi Party headquarters in Berlin. It is being reactivated, similarly, in Central and South America today; this reactivation is presently the greatest single threat to the nations and peoples of South and Central America.

My knowledge on this subject is extensive and unimpeachable. The issue posed by Don Víctor's missive is the question, whether or not that letter signals that he and others have openly associated themselves personally with the revival of that Synarchist/fascist international regroupment, which is now operating within the Americas, in concert with the notorious Blas Piñar of Spain. I include here, implicitly, elements of notorious antecedents and connections to which Mrs. Small made reference in her article.

On that account, I inform Don Víctor on three relevant points.

First, I am obliged by the principles of charity to relieve him of any delusion that those whom he appears to defend are, in any meaningful sense, servants of Christianity, but are rather attached in fact to the directly opposite cause. Therefore, it is my duty to inform him of exactly what he appears, in reality, to have chosen to defend.

Secondly, I shall point out the principled ways in which his expressed political disorientation might tend to worsen the extremely precarious situation which the recent reactivation of the Synarchist insurgency in Central and South America is creating as a threat to the continued existence of those republics under present world-crisis conditions.

Thirdly, I clarify certain muddy features of his former, indirect association with me. In matters such as these, it is important to know more clearly who is who, and who agreed to what.

Toward the close of the Eighteenth Century, after many centuries, the wicked alliance between the imperial maritime power of Venice's financier-oligarchy and the Norman chivalry shifted its base from the now vulnerable location at the head of the Adriatic, to new bases of maritime and financier power in the Netherlands and England. During the course of the Eighteenth Century, after the Netherlands had been assimilated under the hegemony of the British monarchy, the 1763 peace-treaty between the British and French monarchies established the British East India Company, led by the political figure of Lord Shelburne, as a more or less globally imperial maritime power, whose intent, according to Lord Shelburne and his lackeys, was to become—as Shelburne's lackey Gibbon detailed this—a pro-paganist revival of the Roman Empire. In 1763, Shelburne launched two long-range strategic projects, whose included consequences are the mess into which Don Víctor has apparently misled himself today.

Shelburne feared that the North American English-speaking colonies would use the opportunity provided by the defeat of the French colonial forces in North America to create an independent republic in North America. This,



*"The issue" posed by Víctor Ordóñez' attack on LaRouche and his movement in Ibero-America, is "whether or not that letter signals that he and others have openly associated themselves personally with the revival of that Synarchist/fascist international regroupment, which is now operating within the Americas, in concert with the notorious Blas Piñar of Spain" (above).*

Shelburne was determined to prevent. At the same time, Shelburne intended to destroy any power on the continent of Europe, beginning with Britain's chief rival, France, which might represent a credible future threat to the East India Company's empire. The combined effect of these two goals, was the events in France from July 14, 1789 through the Duke of Wellington's seating of his puppet, the Restoration Bourbon monarch, on the throne of France. To this end, Shelburne had prepared the way for the events leading into Napoleon's tyranny through the development of a synthetic freemasonic cult, then known as the Martinists, based around the City of Lyons. This Martinist cult, later renamed Synarchy, emerged as that Synarchist International which produced the array of fascist movements and governments which ran amok during the 1922-1945 interval.

This Martinist/Synarchist international continued as a major threat to the security of Europe and the Americas throughout and Nineteenth and into the Twentieth Century. As from the beginning, Martinism/Synarchy was always a tool of a continuing financier-oligarchical network which was merely typified by the British East India Company and its financier collaborators on the continent of Europe, and in the Americas. The freemasonic form of political movements and controlled religious bodies featured among the activities of

the revolutionaries were always under effective control of financier cabals. For example, as confessed by Simón Bolívar in the latter part of his career, it was Jeremy Bentham, Shelburne's head of the British Foreign Office's Secret Committee, who exerted control within the Bolivarist movement, as also the Young Europe and Young America associations of Lord Palmerston's agent Giuseppe Mazzini. The U.S. Confederacy was a product of what we know today as the Synarchist International.

Now, as the world plunges currently into a terminal breakdown-crisis of the present, floating-exchange-rate monetary-financier system, the relevant financier oligarchs have reactivated the Synarchist operations for major coups and similar events, a reactivation which includes the operations into Central and South America associated with Blas Piñar. The purpose of that reactivation of the networks associated with him, is to disrupt and destroy any effective resistance to the crushing of each and all of the nations of the Americas, just as the Paris events of July 14, 1789 were intended to prevent the stabilization of France by the draft constitution presented by Bailly and Lafayette. So, in Venezuela, both Chávez and his leading opponents, are Synarchist assets, who will proceed to butcher one another and their nation in right-left obscenities without true practical or moral purpose. In the Americas, the religious cover of the right-wing Synarchist forces will be exemplary and bloody.

I would wish that persons associated with the name of Colonel Seineldín were not drawn into participation in the kinds of travesties on which the associates of the turncoat enemy agent Fernando Quijano are embarked.

The issue which Don Víctor's letter evades, with its splatter from the editorial likeness of a hippopotamus's tail, is the case of Quijano himself, the third issue to be addressed here.

Quijano was always a somewhat unstable romantic, who, if not watched closely, would tend to construct a vast theory of history from reading a portion of a single book. He was useful to my organization to the degree he, more an enthusiast than an intellect, continued to be devoted and willing to accept supervision. When he rejected our supervision, his personality seemed to disintegrate. Persons with relevant military experience would understand my point about the virtues and structural defects of his personal intellectual development and moral character.

However, in the course of time, as he faced the same threat of imprisonment on fraudulent charges which others of us faced from certain Manhattan and Washington, D.C. financier interests, cowardice took him over, and he ran, like a true traitor, to the other side, into the arms of such creatures as his neighbor Nestor Sánchez. He used my imprisonment as the opportunity to attempt to take control over my association on behalf of his open alliance with the Synarchist Blas Piñar. Among the persons he corrupted in his role as a cowardly turncoat and accomplice of Blas Piñar and other hard-core Synarchists, was the valuable Marivilia Carrasco, who was

first ruined, and, then, finally broken during the period of her visit to Brazil and Argentina earlier this year.

During the period Quijano was using my absence to act freely as an agent of our enemies, a conference was convened in Mexico, during which many silly and even worse things were said, as if they had been adopted by my association. I never accepted, nor tolerated those things. Unfortunately some from the Argentina delegation to that conference obviously did not understand the fraudulent and worse features of their implied pact with Quijano.

The circles which had been associated with the good Colonel have appeared to me as good soldiers and patriots, but lacking the sophistication in the Classical philosophy of Plato, Nicholas of Cusa, Leibniz, et al., and related matters, which is indispensable for the role of qualified political leaders of a nation in crisis. On this account, I had attempted to deal generously with the philosophical shallowness and other intellectual shortcomings of some of that circle, hoping that their weaknesses on this account would be dissolved into the expression of their true talents in service of their future accomplishments.

I fear now, that the language spewed by Don Víctor points most indicatively toward the influence of those dangerous Synarchists around such as Blas Piñar, whose current role is to drown the hopes of sovereignty of the states of the Americas in the blood of internecine warfare, all in variously witting or unwitting service to those financier interests who have already looted those nations so savagely since no later than 1982. To condone the relationship of Quijano's circles to Blas Piñar, would be, in effect, true treason against the nations and peoples of the hemisphere.

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## Documentation

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### 'Maritornes' Whorish Defense of Rancid Feudalism

by Gretchen Small

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In November 2001, key ideologues of the project to create a new fascist international between Europe and South America launched a new magazine as a vehicle to promote their project to reestablish the feudal empire of the Hapsburgs. The magazine, *Maritornes: Notebooks of Hispanidad*, is published in Argentina twice-yearly by the Nueva Hispanidad Publishing House.

Figuring prominently on the editorial board of *Mari-*

*tornes* are the Spanish fascist, Fuerza Nueva head Blas Piñar, and Argentine “Catholic traditionalist” writers Antonio Caponnetto and Rafael Breide Obeid. The latter is the brother of the Gustavo Breide, who heads the Blas Piñar- and Italian Forza Nuova-linked Popular Party for Reconstruction of Argentina.

New faces joined the *Maritornes* editorial board in the second and third issues, expanding its geographic reach. These included: 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; former Peruvian Congressman and notorious Hitler-Mussolini supporter Fernán Altuve-Febres Lores; Chilean professor of political philosophy Juan Antonio Widow, a founder in his youth of Chile’s Falange, the Movimiento Nacional Sindicalista; and two Italians espousing similar views, historian Francesco Maurizio Di Gionvine of Bologna and Prof. Giovanni Turco of Naples.

The magazine’s self-proclaimed crusade is a political one: “to take up again the march which was interrupted by the cut-off of the Middle Ages, by the excesses of the Renaissance, by the obscurity of the Enlightenment.” Hispanidad’s goal is to revive the West, and its “Roman glories.” Listed in the table of contents of the first issue, is an article on the significance of monarchy for . . . Argentina today!

Drawings of medieval scenes adorn the homepage of the Nueva Hispanidad Publishing House’s website, which has published books on everything from the glories of the Spanish Falange to bull-fighting, “the spirit of chivalry,” Lefebvre, and British fascist G.K. Chesterton, hailed as “the knight errant.” A five-CD set of the songs of the Spanish Falange from its founding to today is offered for sale, as is another with the “Hymns and Songs of Italian Fascism.” (Notably, if only the word “Falange” were removed from the CD covers, the drawings of flag-waving, rifle-bearing, dying bodies could easily be taken for the Soviet realist propaganda of their ostensible enemies in the Spanish Civil War.)

Co-sponsoring the presentation of the magazine in Madrid in November 2001 was the Carlist Traditionalist Youth of Spain, whose red-bereted shock troops mimic the feudalist psychos of Tradition, Family, and Property (TFP). A message of support from the Carlist pretender to the Spanish throne, Don Sixto Enrique de Borbón, was read.

## What’s in a Name?

Perhaps the most revealing aspect of the Hispanidad-promoting *Maritornes* magazine project is the choice of name itself.

Maritornes is a character from Miguel de Cervantes’ immortal *Don Quixote de la Mancha*: She is the whore at the inn that Don Quixote believed to be a castle.

In the founding statement of *Maritornes*, editor Antonio Caponnetto explains why that name was chosen. True, admits

Caponnetto, Cervantes’ character Maritornes is a whore, but she is “transfigured” by “the chaste gaze” of the crazy knight, Don Quixote. This comes about when Maritornes, who prides herself on being a noble lady whom bad luck had brought to her present pass, makes a date to go to bed with a mule skinner sharing sleeping quarters with Don Quixote and Sancho Panza.

But she mistakenly gets into bed with Don Quixote, instead of the muleteer. Caponnetto then quotes from Cervantes’ book, that Maritornes, “who went all doubled up and in silence with her hands before her, feeling for her lover, encountered the arms of Don Quixote, who grasped her tightly by the wrist, and drawing her towards him, while she dared not utter a word, made her sit down on the bed. He then felt her smock, and although it was of sackcloth it appeared to him to be of the finest and softest silk; on her wrists she wore some glass beads, but to him they had the sheen of precious Orient pearls; her hair, which in some measure resembled a horse’s mane, he rated as threads of the brightest gold of Araby, whose refulgence dimmed the sun himself; her breath, which no doubt smelt of yesterday’s stale salad, seemed to him to diffuse a sweet aromatic fragrance from her mouth; and, in short, he drew her portrait in his imagination with the same features and in the same style as that which he had seen in his books of the other princesses.”

Comments Caponnetto: “A whore to the mule skinner and the inn keeper,” but a “creature capable of ‘the sweetest and most loving discourse’ to the knight of the sorrowful countenance.” Caponnetto then quotes Cervantes, completely missing the irony—“though she was in that line of life, there was some faint and distant resemblance to a Christian about her.” Caponnetto then waxes eloquent, in terms that would even make the crazy Don Quixote blush: “Maritornes is America [the continent, not the country]. America the well-endowed. The servant become a lady, the inn become a castle, the stable a battlement, and the rickety bed a nuptial chamber.

“And if this bold analogy be valid, as we hold, it should also be applied by extension to all the lands upon which ‘Hispanidad’ planted its fruits, and even upon present-day Spain, which so much needs to give up her post as a servant to rise up again as an empress.”

Thus, Caponnetto and all the other self-proclaimed whores in the Americas who await for the Spanish knight to take up the cudgels to bring back the never-were glories of the Spanish Empire, try to twist Cervantes’ biting irony of the insanity of that medieval world view, to come to the defense of their lost cause.

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