

TIME

THE WEEKLY NEWSMAGAZINE

TIME & LIFE BUILDING
ROCKEFELLER CENTER
NEW YORK 10020

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MARIA LUISA CISNEROS
EDITORIAL OFFICES

May 2, 1967

*Apellido predestinado
para que le mentases lo
de Xabier*

Dear Mr. de Irujo:

The major part of the material for our April 7 story on the Basques was filed from our Madrid bureau by a TIME correspondent who, although he is not a Basque (nor even a Spaniard) is a man of long experience as a reporter. We have always found him to be eminently fair in his observations and evaluations. His file on "The New Basques" was a lengthy one and, wherever necessary, he went carefully into both sides of an issue. Thus we had a fully documented piece of research to follow in writing our story.

On a subject such as the Basque country and the Basque people, which is charged with so many controversial elements, there are bound to be differences of opinion. Some TIME readers, for instance, thought that this story should have been much longer and included much more information about the history of the Basques, their relationship to the Franco government and so on. There is, however, the conflict in Viet Nam which occupies the minds of people in all parts of the world, scientific advancements in space, and the diplomatic overtures at home and abroad which must also be reported on in a national newsmagazine. If we had had more space to do a longer story on the Basques, we could have gone into explanation regarding some of the points you raise, but as we said, a lengthier story was impossible under the circumstances.

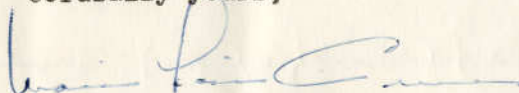
We hope we have assured you as to our desire to be fair in our reporting. Indeed, we have no reason to be otherwise. In the case of our April 7 story, we were solely concerned with bringing TIME readers up to date on the Basques, who have not been in the news very much of late. There were, I regret

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to say, some minor errors in the story (despite the fact that it was most carefully checked) but we feel that, on balance, it accurately reflected the situation and temper of the Basque people today.

Thank you for writing. We appreciated having the opportunity to discuss our reporting with you.

Cordially yours,



Maria Luisa Cisneros

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The Editor,
'Time' Magazine.

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Sir,

I refer to the article entitled 'The New Basques' in the section headed 'Spain' in the Atlantic edition of your April 7th issue.

Making Pamplona the centre of the 'new Basques' is reasonable because Pamplona, 'Caput Vasconiae' is, with its early Basque name of Iruna, the most ancient of the Basque towns. The map at the head of the article is correct also. The demonstration mentioned is 'Aberri-Eguna' or Basque National Day. Pamplona was selected by the Basque Government for this manifestation this year.

Besides the Separatists mentioned in the article the Basque Nationalists, both liberal and socialist, took part, counting on the respect and benevolent neutrality of the traditionalists, if not their participation. Only Madrid Government officials and the Spanish 'Falange' are against Aberri-Eguna.

The traditional Basque 'Fueros' are not 'privileges' but 'laws' granted by Basque Parliaments and mentioned by the King, as in constitutional monarchies.

I do not feel that it is right to mention the tearing out of the Basque Government from its soil without recalling the war; an act symbolized by the destruction of Guernica by Nazi aircraft serving Franco, who rose against the Republic and the democratic institutions of Spain. In the New York Museum - Picasso's painting is a permanent testament^{to}/that episode which could never be referred to frivolously in a serious publication.

Francis Xavier was one of the first exiles of modern times. The kings of Castille (i.e. of Spain) occupied the Navarrese peninsular by force, throwing out the legitimate royalty who re-settled in their estates to the north of the Pyrenees. The whole Xavier family fought for the legal monarchy. The Xavier castle was destroyed by the invading Castilians and the family went into exile. Francis Xavier took up a career in Paris where he made the acquaintance of Ignatius Loyola and where he entered the Company of Jesus. He was never a Spaniard. As a missionary he went to the Far East with nationality documents issued by the Portuguese.

The legitimate Kings of Navarra were not Spanish either. From their stock came Henry IV 'King of France and Navarra', which was the title preserved by all the kings of France up to and including the last, Louis XVIII. When Francis Xavier was canonized, the Spanish Ambassador tried to have him recognised as Spanish, but was unsuccessful because this was contrary to historical fact.

The article offers 'Time' readers^{as}/an example of the Basque character the phrase 'Whatever the Government, I'm against it.' This is like saying that Basque folklore is composed of Sevillanas, Malaguenas and flamenco singing and dancing. During the last meeting between the Statutory Council of Navarra, consisting of legally-elected deputies, and King Alfonso XIII in 1930 they heard these words from the sovereign: 'You are different from the others. Apart from ethnical reasons, you have the singular virtue that today's deputies continue the work of those of previous times. There may be differences among you, but they do not appear on the surface.'

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You fight to establish your Council of Deputies. But once formed it is the Deputation of Navarra'. This recognition gives the lie most categorically to your definition of the Basques in the article.

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Sr. Editor etc.

Me refiero al artículo titulado The New Basques en la sección Spain en su número de 7 de Abril de su Atlantic edition.

Centrar en Pamplona the new Basques está bien porque Pamplona "Caput Vasconiae" es, con el primitivo nombre vasco de Iruña, la más antigua ciudad de los vascos. ^{del país vasco peninsular} El mapa que encabeza el artículo es correcto. La manifestación relacionada es el Aberri-Eguna o Día de la Patria Vasca. Pamplona, como lugar de esta manifestación para este año, había sido designada por el Gobierno Vasco. En la manifestación tomaron parte, además de los separatistas relacionados por el artículo, los nacionalistas vascos, liberales y socialistas, contando, si no con la participación, sí con el respeto y la neutralidad benevola de los tradicionalistas. Solamente están contra el Aberri-Eguna los funcionarios del Gobierno de Madrid y ~~una~~ Falange Española.

Los "Fueros" vascos ^{tradicionales} no son "privilegios" sine "leyes" acordadas por los parlamentos vascos y sancionadas por el Rey, como en las Monarquías constitucionales.

Me parece que no es correcta la mención de cómo fué arrojado el Gobierno Vasco de su suelo sin recordar la guerra, simbolizada en la destrucción de Guernica por la aviación ~~submarina~~ nazi al servicio del general Franco sublevado contra ^{la Republica y} las Instituciones democraticas de España. En el museo de New York, el cuadro de Picasso es testimonio permanente de aquella lucha, que no puede ser frívolamente aludida en una revista seria.

Francis Xavier fué uno de los primeros exilados de la Edad Moderna. Los reyes de Castilla (de España) ~~manipuladamente~~ ocuparon militarmente Navarra, arrojando de ~~la península~~ ^{ella} a los reyes legítimos, ~~manipuladamente~~ que se refugiaron en sus Estados ~~manipuladamente~~ situados al Norte del Pirineo. Toda la familia Xavier luchó por los reyes legítimos. El castillo de Xavier fué destruido por los ocupantes castellanos y ~~la familia~~ ^{su} se exiló. Francis Xavier hizo su ^{Compañía} carrera en Paris, que es donde conoció a Ignatius Loyola y donde ingresó en la ~~Compañía~~ ^{de} Jesús en Extremo Oriente. Francis Xavier no fué nunca español. Como misionero ~~actuó~~ ^{actuó} con documentación nacional portuguesa. Tampoco fueron nunca españoles los reyes legítimos de Navarra. De ellos nació Enrique IV ~~manipuladamente~~ "Rey de Francia y de Navarra", título que conservaron todos los reyes franceses hasta el último de ellos Luis XVIII. Al ser canonizado Francis Xavier, el Embajador ~~español~~ ^{de España} pretendió que se hiciera constar aquella condición, sin lograrlo, porque tal pretensión se oponía a la verdad histórica.

El artículo ofrece a los lectores de Time como trasunto del carácter vasco la frase "Whatever the government. I am against it". Es como si dijera que el folclore vasco se componía de sevillanas, peteneras, malagueñas y cante jondo. En la última entrevista mantenida por la Diputación Foral de Navarra integrada por diputados legítimos el año 1930 con el Rey Alfonso XIII, los diputados navarros escucharon del soberano estas palabras: "Ustedes son distintos de los demás. Aparte ~~incluso~~ los motivos étnicos, tienen ustedes la singularidad de que los diputados de hoy continúan ~~misma~~ la obra de los diputados de ayer. Entre ustedes podrá haber diferencias, pero no aparecen al exterior. Luchan ustedes hasta constituir su Diputación. Pero, una vez constituida, es la Diputación de Navarra". Este reconocimiento es el más categórico a la definición que las últimas palabras del artículo comentado ~~hace~~ hace de los vascos.