

Traditionalist Carlist Communion



CÍRCULO CARLISTA CAMINO REAL DE TEJAS

What is Carlism?

- † Carlism is the oldest political movement that remains absolutely Catholic and Monarchical that exists to this day.
- † It is a bridge between Christendom and the present, and it continues its defense of Christendom's political structures.
- † Carlism is not an ideology but a concrete political expression of the Catholic Faith.
- † It confronts Liberalism and all the political consequences of embracing Liberal principles.
- † Carlism focuses on God—Fatherland—Fueros—King as its motto, and as the natural foundations of society.

GOD

- † Carlism invokes God to affirm its theocentric view of the world and of life, in the strictest fidelity to the age-old teachings of the chair of St. Peter, whose mission it adopts as its own.
- † We recognize God as the beginning and end of all things. Outside the Catholic faith there can be no salvation. The Catholic Religion shows man the purpose for which he was created and the way to achieve it.

- † At the Third Council of Toledo (589 AD): Spain was defined politically as the “Union of Altar and Throne”. This refers to the partnership between the Kingdom and the Church in order to spread the gospel and secure the land.
- † Spain, under the Cross, conquered the world. The Cross adorned the crown of her Kings and the sword of her warriors. She inspired her writers, her thinkers and her sages, in a universal enterprise of salvation. The Catholic religion is the Truth, and Spain, by essence, by history and by tradition, is Catholic.
- † Spain was conceived as a Sacral society: Church and Kingdom. Pope and King. The Sun and the Moon. The King recognizes the true Faith, the Pope anoints the King. The Church is free to do as it pleases while respecting the authority of the King and his subjects.
- † Church and Kingdom are two different spheres that cooperate with each other in a subordinate union. The spiritual realm watches over the political organization of the common good which manages the social common good.

FATHERLAND

- † The second part of the Carlist motto is that of the Fatherland. This refers to the traditional Catholic understanding of the term as the land inhabited by a set of certain families united by common ties.
- † As Carlists, we must instill attachment to the land and to our own family ties as the vehicles to unite families.
- † At the core of the *Fatherland* concept was the *family* as a unit—and not the *individual*. It is the sum of the families with the fathers as the head of the households, the King being the highest “Father”, the *paterfamilias*.
- † Also as Carlists, we must reject the liberal mentality of teaching children to flee from the family home as soon as they can in order to seek life outside the land where they were born. We must fight to preserve the family ties that bind us to the Fatherland.
- † The strongest bond is that of the Faith, being one, holy, Catholic and apostolic, outside of which there is no salvation. Since 1519 when the first Spanish missionaries arrived in Texas, we have been united by these bonds and linked to the whole of Las Españas

(what was and continues to be Spain). These ties do not simply disappear as a result of liberal constitutions, although they do erode and weaken them.

- † The exaltation of common sentiments, inspired by all Spaniards from the land where we were born, is what produces in us the holy idea of: FATHERLAND. This is the Fatherland that must be defended, and not the abstract concept of a Nation. The modern concept of Nation is liberal and is an idolatry. The Nation breaks these natural ties and creates others by virtue of partisan interests that are not openly presented to us.

FUEROS

- † The Spanish word *fuego* comes from the Latin *forum*, the name of the place where justice was administered. It later came to refer to the body of precedents issued by the courts. Afterwards, following the universal rule by which the law is formed, it came to denote the body of laws belonging exclusively to a city or estate. It finally came to have the meaning of the body of peculiar laws by which each of the Spanish peoples are ruled.
- † Carlism understands man as an integral being, born in a terrestrial setting but projected into an existence beyond it. Carlism knows that man is not born as the animals are, to devour food or to win victory in the violent struggle among the species, but to attain a paradise above and to edify, here below, the terrestrial city through the continuation of a concrete historical lineage. It sees society as vertically ordered in accordance with moral and material interests, not horizontally into one or many political parties. In short, Carlism affirms that political philosophy must begin from the concrete man of tradition, not the abstract man of the revolution.
- † In sum, natural rights depend on the God-given nature of man, above and before all the historical constructions brought forth by human hands. But these rights only become effective and enforceable when they exist in history, because sociability is a necessary requirement for human nature to attain full development. *Fueros* recognize these concrete rights and make them into law.
- † *Fueros* implied the principle of Subsidiarity and particularism embodied in the legislation, enacted by



each region, in autonomous government, and in an administrative decentralization.

- † They dealt with juridical, political, and administrative matters including guilds, trade, and taxation.
- † *Fueros* were fundamental references in Pope Leo XIII's and Pope Pius XI's in their development of Catholic social doctrine.
- † The principle behind the notion of "*FUEROS*" is one of justice: It is just for the political entity or body to be self-governing and self-sufficient in so far as possible. Society is built organically bottom up.
- † *Fueros* were an effective system of checks and balances that would protect the people from despotic measures emanating from above.
- † *Fueros* were the laws that protected the particular legislation enacted by Spain's different regions for their respective affairs.
- † *Fueros* subscribed to the political theory that society is better off with as little government and bureaucracy as possible.
- † Carlism invokes *fueros* in order to declare that with them it defends the real and concrete juridical-political liberties minted by history.



KING

- † The basis of the Spanish Nation is the unity of beliefs and the unity of the monarchy.
- † The king's role is regulated by 3 principles: *Royal Sovereignty*, the *Legitimacy of Origin* and the *Legitimacy of Exercise*.
- † Royal Sovereignty means that the king alone holds political power at the highest level.

- † Legitimacy of Origin ensures access to the Crown only by the rightful royal heir.
- † Legitimacy of Exercise forces the heir to accept the *Fueros* and customs of the traditional Spanish monarchy in order to rule. The king is to recognize the True Religion and to let the Church run free in his kingdom. The king swears allegiance to the *Fueros* in order to be recognized as such by his subjects.
- † The different liberal constitutions, in their political nature, were all used historically as the tools that emptied the legitimate power of the King in order to give it to the State by virtue of the Nation.
- † Traditional Catholic Monarchy is not tyranny, but the defense of sacral society built from the bottom up.

CARLISM'S ORIGINS

- † Political traditionalism became known as "Carlism" when it acquired a leader of royal blood. Carlism began in 1833 with a royal dispute over the Spanish crown.
- † Under the influence of liberal freemasonic members of his court, King Ferdinand VII promulgated the "*pragmática sanción*" in his last days. This law fell outside of the existing legal framework and it enforced a change in the succession laws (semi-salic law), passing throne rights to his daughter Isabel (Known as Isabel the II) who was 3 years old at that time.
- † However, according to the semi-salic law, legally binding since 1713, the throne belonged to Ferdinand's brother, Carlos Maria Isidro de Bourbon, as Ferdinand's only direct male relative. Carlos V was a staunch Catholic and opposed to liberal ideals, such as "the modern centralization of power".
- † The Carlists backed Carlos V's claim to the throne and have fought in 4 successive wars since then in defense of the legitimate Catholic monarchy, and against liberalism.
- † Carlism continues the defense of Christendom's political structures. It is the oldest counter-revolutionary movement still active to this day.
- † Liberalism is the radical and universal denial of all Divine Truth and Christian dogma, the root of all heresy, and the supreme rebellion against the authority of God and His Church.



- † Liberalism is the dogmatic affirmation of the absolute independence of the individual and of the social reason. Catholicity is the dogma of the absolute subjection of the individual and of the social order to the revealed law of God. One doctrine is the exact antithesis of the other. They are opposites in direct conflict.

CARLISM TODAY

- † Since 1833, the throne of Spain is unfortunately identified with Liberalism and contested by banished members of the royal family who refused to make their peace with the liberal revolution and stayed loyal to the motto: God—Fatherland—Fueros—King.
- † The legitimate Carlist heirs to the Spanish throne have been: Carlos V (1833-45), Carlos VI (1845-61), Juan III (1861-68), Carlos VII (1868-1909), Jaime III (1909-31), Alfonso Carlos I (1931-36), Prince Xavier Bourbon Parma (1936-77).
- † The current claimant is HRH Don Sixto Enrique Bourbon Parma. He is Prince Xavier's youngest son. He claims the royal rights over the Carlist cause after his older brother, Carlos Hugo, tried to corrupt the movement by introducing Marxist, liberal ideas, thereby contradicting the legitimacy of his rule, and negating his claim.
- † Don Sixto was expelled from Spain by Franco when it was discovered he enrolled in the Spanish special forces using a pseudonym (Enrique de Aranjuez) in the 1960's.
- † Don Sixto conserves his rights to the French Crown and the kingdom of Jerusalem, in addition to the Spanish throne.

