

## Traditionalist Carlist Communion



CÍRCULO CARLISTA CAMINO REAL DE TEJAS

### WHAT IS CARLISM?

- † Carlism is the oldest political movement that still exists today, which remains absolutely Catholic and Monarchical.
- † It is a bridge between Christendom and the present and continues to defend the political structures of Christendom.
- † 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 foundation of society.

### GOD

- † Carlism invokes God to affirm its theocentric view of the world and of life, in strict fidelity to the age-old teachings of the Chair of St. Peter, whose mission it adopts as its own.
- † We acknowledge God as the beginning and the end of all things. There can be no salvation outside the Catholic faith. 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 & Throne ". This refers to the partnership between the Kingdom

and the Church 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 distinct spheres that cooperate in a subordinate union. The spiritual realm oversees the political organization of the common good, which administers 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 number of particular families united by common bonds.
- † As Carlists, we must instill attachment to the land and to our own family ties as a means of uniting families.
- † The core of the *Fatherland* concept is the *family* as a unit, not the *individual*. It is the sum of the families with the fathers as the heads of the households, the King being the most senior of the "fathers", the *paterfamilias*.
- † As Carlists, we must also reject the liberal mentality that teaches children to flee the family home as soon as possible to seek a life outside the land of their birth. We must fight to preserve the family ties that bind us to the *Fatherland*.
- † The strongest bond is that of the Faith, which is 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 have been 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 Spanish peoples for the land of our birth, is what inspires in us the holy idea of *Fatherland*. It is the *Fatherland* that must be defended and not the abstract concept of a Nation. The modern concept of Nation is liberal and idolatrous. The Nation breaks these natural bonds and creates others on the basis of partisan interests that are not clearly presented to us.

### FUEROS

- † The Spanish word *fuero* comes from the Latin *forum*, the name of the place where justice was administered. It later came to refer to the body of precedents handed down by the courts. Then, according to the universal rule by which the law is formed, it came to denote the body of laws belonging exclusively to a city or estate. Finally, it came to mean the body of particular laws by which each of the Spanish peoples is governed.
- † Carlism understands man as an integral being, born in a terrestrial environment but projected into an existence beyond it. Carlism knows that man is not born, like animals, to devour food or to win victory in the violent struggle between species, but to attain the paradise above and to build the terrestrial city here below through the continuation of a concrete historical lineage. It sees society as ordered vertically according to moral and material interests, not horizontally into one or more political parties. In short, Carlism affirms that political philosophy must begin with the concrete man of Tradition, not the abstract man of the Revolution.
- † In summary, natural rights depend on the God-given nature of man, before and above all historical constructions created by human hands. But these rights become effective and enforceable only when they exist in history, because sociability is a necessary condition for human nature to reach its full development. *Fueros* recognizes these concrete rights and makes them into law.
- † *Fueros* are rooted in the principles of *subsidiarity* and *particularism*, which are embodied in the legislation enacted by each region, in autonomous government, and in administrative decentralization.



- † *Fueros* deal with juridical, political, and administrative matters including guilds, trade, and taxation.
- † *Fueros* were fundamental references for Pope Leo XIII and Pope Pius XI in their development of Catholic social doctrine.
- † The principle behind the concept of *Fueros* is one of justice: It is just for the political entity or body to be self-governing and self-sufficient as much as possible. Society is built organically from the bottom up.
- † *Fueros* are an effective system of checks and balances that protect the people from despotic measures imposed from above.
- † *Fueros* were the laws that protected particular legislation enacted by the different regions of the Spains for their respective affairs.
- † *Fueros* subscribes to the political theory that society is better off with as little government and bureaucracy as possible.
- † Carlist doctrine invokes the *Fueros* to emphasize the attachment to real and concrete juridical-political freedoms and traditions rooted in the land of their fathers and the Faith.

## KING

- † The foundations of the Spanish Nation are the unity of faith and the unity of the Monarchy.
- † The king's role is regulated by 3 principles: *Royal Sovereignty*, *Legitimacy of Origin*, and *Legitimacy of Exercise*.
- † *Royal Sovereignty* means that the king alone holds political power at the highest level.
- † *Legitimacy of Origin* ensures that only the rightful royal heir has access to the Crown.
- † *Legitimacy of Exercise* forces the heir to accept the *Fueros* and customs of the traditional Spanish monarchy in order to rule. The king must recognize the True Religion and allow the Church to operate freely in his kingdom. The king swears allegiance to the *Fueros* in order to be recognized as such by his subjects.
- † The various liberal constitutions, by their political nature, historically have been used as instruments to empty 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 was outside the existing legal framework and it enforced a change in the laws of succession (Semi-Salic Law), passing the rights to the throne to his daughter Isabel (known as Isabel II), who was 3 years old at the time.
- † However, under 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*.
- † Carlists backed Carlos V's claim to the throne and have since fought in *four* successive wars in defense of the legitimate Catholic monarchy and against liberalism.
- † Carlism continues the defense of the political structures of Christendom. *It is the oldest counter-revolutionary movement still active today.*
- † 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 social reason. Catholicity is the dogma of the absolute submission of the individual and 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 has unfortunately been identified with Liberalism, contested by exiled members of the royal family who refused to make peace with the Liberal Revolution and remained 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 legitimate claimant is HRH Don Sixto Enrique Bourbon Parma. He is the youngest son of Prince Xavier. He claims royal rights over the Carlist cause after his older brother, Carlos Hugo, tried to corrupt the movement by introducing Marxist, liberal ideas, thus contradicting the legitimacy of his reign and negating his claim.
- † Don Sixto was expelled from Spain by Franco when it was discovered that he had enlisted in the Spanish Foreign Legion in the 1960s using a pseudonym (Enrique de Aranjuez).
- † Don Sixto retains his rights to the French Crown and the Kingdom of Jerusalem, in addition to the Spanish throne.



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