

The Martyrs of Tradition

The Feast of the Martyrs of Tradition is a Carlist holiday celebrated annually on March 10th in honor of the martyrs who died under the banner of God, Fatherland and King since the beginning of the 19th century. The feast was instituted by Charles of Bourbon and Austria-East (*Don Carlos VII*) in a letter dated November 5, 1895 to his delegate in Spain, the Marquis of Cerralbo, to honor the memory of the martyrs.



HRH Charles of Bourbon & Austria-East, *Don Carlos VII* (1848-1908 †)

Don Carlos VII informed his representative in the Iberian Peninsula of his intention to create a holiday dedicated to the memory of the martyrs of the Carlist cause. With a powerful argumentation, he said that the Carlist Communion owed much to the past, for which it was necessary to commemorate those who had fallen "*as good men fighting for God, Fatherland and King*". The letter was written one day after the already established Carlist feast day of St. Charles Borromeo, which until then had been the main Carlist feast day, together with that of the Monarchy, on January 6. Therefore, it was not the only feast for Carlists, which had the custom of commemorative celebrations, but rather one of greater importance because it allowed the rural population to continue to identify themselves with the Carlist Cause and to unite with other Carlists and traditional families under the new political regimes established throughout Europe and America by the liberal revolutions of Masonic influence.



Multiple generations united by the struggle for God, Fatherland, and King

March 10 was chosen by Don Carlos because it was the anniversary of the death of his grandfather, HRH Carlos María Isidro de Borbón, the first "Carlist" king, who died in exile in Trieste on March 10, 1855. At that time, the commemoration included masses for the Carlist dead and a heartfelt tribute to the heroes of the Spanish War of Independence (against the liberal Napoleonic troops, 1808), the dead of the African War (against the Muslims in Morocco, 1894), the Cuban War (1895) and the Philippine War (1898), both against Masonic revolutionaries. Today, it also includes the Martyrs of the Faith recognized by the Church since the Spanish Civil War of 1936.



Monks and rural people defending themselves against the occupation of Spain by the liberal army of Napoleon (1808)

The Feast of the Martyrs of the Tradition, in addition to honoring them and praying for the eternal repose of their souls, seeks to unite them with *us* by leaping over the arch of time. Those who sacrificed their lives for God, Fatherland and the legitimate King are connected with those of us who continue their work in the circumstances in which we have to live. In this way, we are linked together in a long chain, not only of nostalgia, but above all of *hope*.



The priest Santa Cruz and his troops during the Third Carlist War (1873-76)

Famous Quotes About the Feast:

May the commemoration of our martyrs not be limited to satisfying the needs of the heart, but also to a debt of gratitude. (Carlos VII)

Be always and in everything worthy of our ancestors, and keep the faith and the principles that they defended. (Carlos VII)

What has given us continuity is the death of one's father on the battlefield, the shooting of another's mother, the bullets proudly shown by the grandfather of the other, the war stories listened to on winter nights by children who absorbed the narrator with their eyes and whose little hearts were beating in their chests, hoping

that one day they too would perform such great feats. (letter from Francisco Martín Melgar to the Marquis of Cerralbo, April 25, 1890)

They gave their lives above all for the affirmation of the social and eternal Reign of Jesus Christ. Many died shouting "Viva Cristo Rey!" as their last ejaculation. Proclamation, signed with their own blood, of the Kingship and Sovereignty of Jesus Christ over individuals, families and nations. The triumphant cry of a good death. A fruitful formula of Christian peace that enlightens in truth, repairs in justice and edifies in charity. It is up to us today, following in his footsteps, "to ensure the supremacy of certain moral values which, by God's will, condition the exercise of sovereignty, to which every system of participation must be subordinated, and which social authority must serve and protect against the changing currents of opinion. Let us not fall into the trap of those who wear the label "Christian" and then, in their political actions, "do not really take from Christian doctrine more than partial elements that coincide with agnostic liberalism and hardly take into account the most essential Christian values in public life. (Bishop Monsignor Guerra Campos).



Carlist Requetés Protecting Holy Mass during the Spanish Civil War (1936-39)

75 years separate us from the last time Carlists went to the front to defend their sacred ideals in the Crusade of 1936. Thousands and thousands of volunteers, thousands and thousands of Requetés, threw themselves to fight and die. They covered themselves with glory on all the battlefields, on all the fronts, and from

them were born the heroic Tercios de Requetés [...] On this day, the feast of our martyrs, for their sacred memory, we renew our oath to be faithful to them, to be faithful to the principles they defended, to the principles for which they died, offering their lives in the hope that their heroic sacrifice would germinate on Spanish soil. (Fr. Angel Martin Rubio's homily, Madrid, March 2013).

First of all, how do we celebrate it? Is it enough to hear Mass, put on the red beret and sing the Oriamendi? Our Martyrs demand much more. Although they are important because they are the symbols with which we testify our grateful memory of those who knew how to give their lives in defense of Altar and Throne, and also in defense of Justice and Freedom of the People, these acts, these experiences should not end, this is only the beginning. ("Montejurra, #51", Carlist Magazine, 1970)



Traditionalist Carlist Circle

"Camino Real De Tejas"