



Issue 5, Third quarter 2026

Positive Hispanicity



Homo erectus/habilis arrived on the Hispanic Peninsula 1.5 million years ago. During their uninterrupted evolution into Homo sapiens, all the groups/tribes that emerged were matriarchal. This was due to men's long absences for hunting, conflicts with other tribes, or fishing at sea. Women governed, made decisions, and managed group life for centuries. Therefore, during the Hispanic presence in the Americas, many women played a prominent role in numerous activities. This continued until the French-influenced Romanticism of the 19th century, when women became seen as someone to be protected and to lead.



Urraca I of León



Petronila I of Aragón



Beatriz Galindo



Isabella I of Castile the Catholic

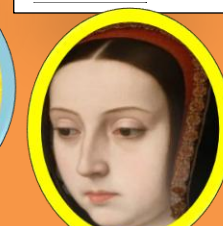
Francisca de Nebrija
First female academic.
University in Alcalá de Henares



María Estrada a soldier



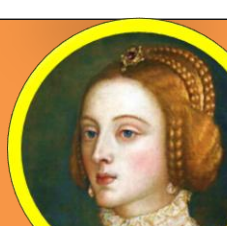
Luisa de Medrano
First female academic.
University in Salamanca



Joanna I of Castile the Mad



María de Toledo



Empress Isabel of Portugal



Isabel de Boadilla
Governor in Cuba



Inés de Suárez
Explorer and soldier in Chile



Inés Muñoz de Ribera



Mencia Calderón



Aldonza Villalobos Manrique
Governor in Hispaniola



Beatriz de la Cueva
Governor in Guatemala



Juana de Zárate
Adelantada of the Rio de la Plata



María Pita
Heroine defending A Coruña from the English attack

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Editor of "Positive Hispanicity"
Pablo J. Luis Molinero

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Lourdes Cabezón

Academic and professional profile (in Spanish):

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Isabella I the Catholic A New Phase The Toledo Courts and the Birth of the Modern State

By 1480, the royal couple already had three children. Isabella controlled the kingdom, dictated its policies, and managed both alliances and wars. She had established a close relationship with Ferdinand. They provided each other with emotional, military, international, and religious support.

The first major problem they had to solve was that of the Wealthy High Nobility Men. This class had evolved throughout the Late Middle Ages. Unlike the old nobility, whose economic resources came from their estates, the new nobility obtained them primarily from the privileges granted by royal authority. But by the time of Henry IV's reign, as we have seen, the nobility had far exceeded the bounds of reason. That was why they called him Henry the Magnanimous.

The *jueros* (a perpetual right to a certain annual amount of money paid from the proceeds of royal revenues) represented a very significant economic burden that hindered the smooth functioning of the kingdom's economy and the possibility of undertaking new ventures.

But the real harm caused by this system of arbitrary favours was that the ruling elite no longer aimed to satisfy the general interests of the nation; they were no longer a cohesive group united around common goals, as had been the case for centuries during the *Reconquista*. This is why the *Reconquista* had slowed down when it was already nearing its end, during the reign of Ferdinand III, the Saint.

The division of the kingdom into private interests, into singular privileges wrested from the king through some violent means, was the worst cancer a nation could suffer. And once again, it had to be the King, in this case the Queen, who would refocus the country around the general interests, as has always happened and, to this day, continues to happen in Spanish history: The Crown as symbol and guarantor of the nation's unity and permanence.

The reorganization of the Treasury was essential to achieving the first major objective of the reign: the war against the Nasrid Kingdom of Granada. Therefore, this problem had to be addressed as a prerequisite to everything else.

The Catholic Monarchs, in Toledo Courts of 1480, reduced the amount of grants awarded to the nobility during the reign of Henry IV by almost half, approximately: from 62 million maravedis to 32.



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It was agreed to revoke the favours granted between 1464 and 1480, especially the most unjustifiable privileges: to moderate the favours granted for small services, to preserve those favours granted for good services, as well as the annuities given in payment of salaries; to confirm the annuities bought from the king at reasonable prices.

Likewise, it was agreed to leave intact, or partially intact, the concessions granted in return for services rendered to the crown. Furthermore, the queen's prudence led her not to reclaim all the property alienated by Henry IV, but rather to apply equity in its recovery. She reclaimed what had been given to prelates, nobles, and courtiers, and declined to recover what had been given to the needy, monasteries, hospitals, universities, and churches.

The undertaking was entrusted to Cardinal Mendoza¹ and carried out by Friar Hernando de Talavera², confessor to Queen Isabella.



Cardenal Mendoza

The economic power of the great noble lords was weakened, and to maintain their political and social standing, they had to join the royal court, serving as high-ranking political and military officials. Thus, the nobles relinquished many of their existing privileges, ceding political power to the Crown in exchange for retaining social and economic advantages.



Fray Hernando de Talavera

Although these measures did manage to streamline the administration, it seems that the primary intention was to transform the great Castilian nobles into loyal servants of the Crown. Indeed, one of the most astonishing aspects of this period is the sheer number of great men who contributed to the glory of the reign, without whom it would not have been possible: Cisneros, the Great Captain, Nebrija, the Duke of Alba, the Duke of Medina Sidonia, Columbus, Juan de la Cosa, Núñez de Balboa, and so on.

¹ Pedro González de Mendoza (1428-1495), a Castilian clergyman, politician, military leader, and patron of the arts, known as the Great Cardinal of Spain. One of the most brilliant figures of the aristocracy in the second half of the 15th century, during the transition from the medieval to the modern world (Wikipedia).

² Friar Hernando de Talavera (1428-1507), was prior of the monastery of Our Lady of Prado in Valladolid, bishop of Ávila, archbishop of Granada; as well as confessor and advisor to Queen Isabella the Catholic (Wikipedia)



With these measures, the kingdom emerged from bankruptcy, agriculture, livestock farming, industry, and commerce recovered, and the currency was stabilized.

The next step was to control crime with the support of the Santa Hermandad (the Civil Guard of the time), which could not have been financed without the previous procedures.

One outstanding economic measure was the elimination of fiscal borders between Aragon and Castile, both for livestock and merchandise, while at the same time abolishing the privileges enjoyed by bishops and landowners.

Regarding criminal law, it should be noted that the beginning of the reign was embroiled in a civil war, which implies a rigorous administration of justice, but something was different with the Catholic Monarchs, with few capital punishment sentences being handed down, if compared to other European kingdoms, a restraint that became noticeably more acute from the Toledo Courts onwards, and these represent the will to heal wounds and create legal security that the kingdom so desperately needed.

The Royal Council was thoroughly reorganized, as were the Royal Court and other offices of justice and governance, as well as the Castilian Church itself, from which many appointments were reserved. The Toledo Courts closed their sessions on May 28, 1480, after having implemented a profound reorganization of the State.

Simultaneously, the Calatayud, Valencia and Barcelona Courts were held throughout the following year. In this and much else, they were comparable to those of Toledo and shared their significance as encounters between kings and kingdoms.

All these measures, and those that would follow, resulted in the birth of the **modern state**, with its professional administration, police force, and army. Thus, this structure of government originated in Spain and was the work of the Catholic Monarchs.

The **administrative reform** of the kingdoms had great significance. Castile stands out, since, once the civil war was over, Ferdinand and Isabella imposed a gradual **centralization**. The Courts, meeting in Toledo in 1480, reorganized the Council of Castile, reducing the power of the nobility's votes and creating the figure of the **royal secretaries**. These ministers, who headed the entire bureaucratic body, could be commoners and were chosen based on merit and ability, not birth.

As for what we would now call local administration, measures were taken to end the privatization of communal lands and uses in the municipalities, thus curbing attempts at feudalization and reinforcing the independence of the towns from the nobility. However, the Crown also secured its control over the cities through the appointment of *corregidores*, who were the representatives of the central government in the municipalities.



The Old Guards of Castile became the Royal Guard



They also took measures to segregate Jews and *Mudéjars*³ into special quarters. However, they tolerated their religious practices and protected the construction of new temples.

Meanwhile, in the Crown of Aragon, the Courts of the different territories continued to enjoy broad legislative power and control over the actions of the monarchs. This contrasts sharply with the centralist and almost authoritarian policies of the Crown of Castile. This was undoubtedly a consequence of the excesses committed by the nobility during the reign of Henry IV, excesses that marked Isabella's childhood.

We must point out one of the greatest sources of support for the Monarchy: the Holy Inquisition, which already existed in Aragon and was introduced into Castile during this period. When, in 1478, Pope Sixtus IV authorized the kings to appoint inquisitors, this ecclesiastical tribunal became an instrument of the Crown for eliminating political dissidents, manipulating the population through fear of the inquisitorial tribunal, and suppressing religious minorities (Muslims and Jews).

Expansion Beyond Borders

Once the administration was reorganized, the Catholic Monarchs pursued an active policy aimed at unifying the Hispanic Peninsula, creating an overseas colonial empire, containing French expansion in the western Mediterranean, and strengthening relations with the North Sea countries, natural partners in Castile's important wool trade.

As for the **Canary Islands**, they had belonged to Castile since the time of Henry III, but the effective occupation of the archipelago took place now. The campaign concluded with the capture of Tenerife in 1500. The Canaries would later become very important as a stopover on the way to the Indies (the Americas).

Roussillon and Cerdanya: These were two counties in the Catalan Pyrenees that John II, Ferdinand's father, had ceded to Louis XI to buy peace with France during the civil war. Ferdinand's diplomatic skill⁴ ensured that, through the Treaty of Barcelona in 1493, these territories were returned back. In exchange, Ferdinand promised to give the French free rein in Italy, a promise he would not keep. Indeed, to this day, the traces left by Ferdinand of Aragon regarding how and why he ended up with Naples are very vague and erratic.

Naples and Sicily: What is known is that France's breach of the 1494 treaty facilitated the formation, a year later, of the Holy League, comprised of the Pope, the Holy Roman Emperor, the Duke of Milan, and the Catholic Monarchs, against France. The allied army, under the command of Gonzalo Fernández de Córdoba, the Great Captain, defeated the French and secured the Kingdom of Naples for Spain in 1504, thus also guaranteeing its dominion over Sardinia and Sicily.

Next issue, Politics and the Modern Army

³ Mudejar: Muslims who were allowed to continue living in their homes and lands after being conquered by the Christians

⁴ Considered the prototype of Machiavelli's prince, although many of us believe that the King was far superior to the Prince in the book. (The author)



HISPANIA

Pablo J. Luis Molinero

*Mother and
Refuge*

Academic and professional profile (in Spanish):

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The First European Culture

We've seen how, for one million 400 or one million 300 years before the present (1.4 or 1.3 million years BP), Hispania was the only habitable place on the European subcontinent; given that, until 14,000 years BP, Europe experienced four ice ages that lasted hundreds of thousands of years.

During interglacial periods, when all of Europe was once again a habitable place, the arrival of a new ice age meant that its possible inhabitants either migrated to Hispania or Anatolia or froze to death. Taking refuge in a cave could be a solution, but not for long, as everything would again become enormous blocks of ice and thick layers of snow, devoid of vegetation or fauna to feed on, for another hundreds of thousands of years.

The fact is that, 14,000 years ago, the melting of the last ice age began; at that time, both: those who lived near the Bosphorus and those who lived near the Pyrenees would see that in the former lands full of snow, this was disappearing and lands appeared that were gradually filled with vegetation and fauna worthy of being exploited; therefore, whether out of necessity to enjoy more promising territories than those inhabited at that moment or out of curiosity, they would advance towards a new settlement, but these advances would be very slow, since no one would move while their ecosystem continued meeting their needs.

An ecosystem was no longer sufficient when the population had grown and was greater than what that habitat could feed; Therefore, a group, probably by the young generation, decided to venture out and, separating from the group of their ancestors, form a new tribe and look for a place of their own. The Bible itself lets us see this, although, obviously, here again, we return to interpretations; let's analyse:

Patriarch	Their age when	
	He has his first child	He dies
Adam	130	930
Set	195	912
Enos	90	925
Quenan	70	910
Mahalalel	65	895

And they all had
many sons and daughters

Patriarch	Their age when	
	He has his first child	He dies
Yered	162	962
Enoch	65	356
Methuselah	187	969
Lamek	595	777
Noah	500	950



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What is written there has always been taken literally, as good as it seems; that is, because it pleased God, those people lived for 7, 8, and 9 centuries (some almost a millennium); although it is striking that people of such extraordinary health took 100 years to have their first child... something doesn't add up; but God is God; and it's all a matter of having faith; although I wonder, where are we really placing our faith? Because it seems to me that the reality is that all we do is swallow whole what the "religious scholars" tell us; therefore, we are not placing our faith in God nor the Bible, but in our interpreters of these questions.

If we're talking about interpretations; I, who believe in a God of love and wisdom, but not in a capricious God, who "just because" has chosen peoples (as the Jews consider themselves), peoples with great destinies (as they call themselves in the United States) and favoured humans (as Calvin suggested, those who progress and make money), while ignoring those who are not in any of those three conditions.

I prefer to seek interpretations of a perfect God without arbitrary favoritism towards anyone; I prefer a deduction about those ages, according to which everything is clearer, and God remains in the appropriate great place.

That relationship is found in Genesis, within the Pentateuch supposedly written by Moses; who, as we already mentioned in a previous issue, as an adopted prince in the Pharaoh's court, would have had access to tablets and papyri that spoke of the history of humanity, according to the accurate or erroneous knowledge of the Sumerians, Chaldeans, Akkadians, and Egyptians; plus his desire to unite the 12 Hebrew tribes into a solid whole, giving them a leading role, with the best of intentions, for which reason he placed what were actually tribal ages in personal ages; that is to say:

One hundred and thirty years after Adam's "birth", his tribe, already made up of a large number of "sons and daughters" (sons, grandsons, great-grandsons, etc.) whether he was alive or not, his son Seth decided to create his own tribe and look for new lands and the tribe of Adam continued to exist for another 800 years, disappearing when 930 years had passed since its formation.

The same was true for the other tribes: at a certain point, a piece of each tribe would break away to form a new tribe in other lands (its first son was born); there would possibly be more subtribes (more "sons") later, but the first was the important one in the genealogy that Moses wanted to highlight to give identity to the Hebrew people. Then, on the day marked as death, that tribe would disappear for whatever reason.

Don't you think this interpretation more than justifies Noah and Lamech "having their first child" at 500 and 595 years old? The Bible doesn't lie, and God isn't capricious; the problem lies in interpretations that read what is written with preconceived criteria.

All this is relevant to how, in a similar way, it happened on both sides of Europe: the Hispanics from west to east and those from Anatolia from west to east: humans settled in a place with acceptable conditions and after two, three or more centuries, a small group of that tribe decided to look for other lands; as always: because there was an imbalance between population growth and available resources.



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When both expansions coincided at some central point of European geography, what always occurs among humans would happen: first, bloody clashes to possess a certain portion of land; then, unless one of the groups was exterminated, a mixing of the two groups would eventually occur.

By the way, according to specialists analysing DNA, all Europeans at that time were olive-skinned, neither black nor white, but rather dark-skinned, with few blue eyes and no blond hair, although there were some redheads. Lighter skin and hair appeared several millennia later, with the arrival in Europe of eastern Denisovan groups, in addition to evolutionary adaptation to lands with less sunlight.

I fear we will continue falling into the trap of speaking of centuries and millennia as if we were talking about last week or month. The thawing of the last Ice Age began 14,000 years ago, and we know of no culture or civilization before 8,000 years ago: Sumeria, Mohenjo-Daro (India), the Huang He River (China), Egypt, Çatalhöyük (Anatolia, present-day Turkey), and Atlantis (Hispania); but all these cultures are from areas that never directly suffered the effects of an Ice Age.

Within the areas directly affected (north of the 42nd parallel N) no culture developed until after the thawing of that last glaciation, when the inhabitants of the unaffected areas began to move in search of new lands; among them the Hispanics who even, in rafts or primitive boats, starting from the north of the peninsula, occupied the uninhabited lands of the British Isles, bringing with them their Celtic culture; they had already done so in the Balearic Islands.

The word "Celtic" is not Hispanic, but a Latinization of the ancient Greek "Κελτός" or "Κέλτης" (Keltós or Kéltēs), meaning "cultured people." It is curious and worth pondering that the highly erudite and humanist Greeks would call "cultured" those other peoples, who practically occupied almost all of Europe."

Those highly cultured *Kelts* came from Hispania; even from ancient times they were very colonizing and bearers of new cultures to other latitudes. The endearing fictional characters, the pride of the French: Asterix and Obelix (the Gauls), as well as the "deformed man" found in Neanderthal (Germany), the one from Belgium, and all the others, were descendants of the Hispanics (although, of course, the concept of "Hispanic" did not yet exist).

Celts were not Indo-Europeans as has been maintained for so many years, Atapuerca proves otherwise; the Greeks were indeed Indo-Europeans who came from Anatolia, as are almost all those from the eastern half of Europe; apart from the later waves of Denisovan groups who came directly from southern Siberia.

We don't know how the Celts called themselves, but there's a sound that's repeated wherever they were or are: Gaul, Gaelic, Welsh, Galician, Gaelic, etc. They didn't form a national group, as we understand it today; in fact, even within each tribal group, there were family clans; but there's no doubt that they had a clear concept of belonging to a well-defined worldview, a great spirituality and connection with the divine, with a certain esotericism and a very strong connection with Nature and its energies; something that has always remained part of the true Hispanic spirit.



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Among many other places marked as energy centres, we have Compostela (“compo”, “stela” or “country/field of the star”; we don’t know which star it refers to) which was a place of European pilgrimage long before the Christian Era.



We have the Deva River in the cave of Covadonga, a sacred cave of the Celts, and the name of the river is Celtic, referring to Deva, the goddess of water; we also have, near the city of Chester (England), a Deva River dedicated to the goddess of water (commented by the Romans), whose name was later changed by the Saxons to the Dee River.



The coat of arms of Yernes y Tameza, a municipality in the Principality of Asturias, features two fighting bulls: a white one and coloured the other. According to Celtic legend, there was a boundary dispute between the pastures of the Celtic settlement where Yernes y Tameza now stands and the pastures of the Celtic settlement in what is now Proaza. The matter was settled with a bullfight: a large white bull from Proaza was pitted against a somewhat smaller red bull from Yernes y Tameza. Not only did the red bull win, but its hooves were left imprinted on a rock outcrop, marking the boundaries of the pastures.

That legend was part of the Celtic culture brought to the British Isles, and in Ireland we have the saga of a conflict between Ulster and Connacht, which ended with a fight between two bulls, one white and one red, and here too the red one won. In Dublin there is a mosaic commemorating the “War of the Two Bulls.”



It’s logical and normal that someone might ask if it wasn’t the other way around, that the Celts (the Indo-European invasion, as has been said for so many years) arrived in England and from there moved to Hispania. I’ll answer with another question. Who brought culture to whom, if the English cromlech is 3,000 years old and the similar ones (there are about half a dozen, although very deteriorated) in Hispania date back 6,000 years?

Apart from these cromlechs, Hispania (including the Balearic Islands) is full of remains of Celtic hill forts or settlements, as well as funerary dolmens and religious navetas.

We might question why Stonehenge (a single cromlech in an entire country) is known worldwide and nobody knows that Hispania has several cromlechs and many other interesting vestiges of that culture.

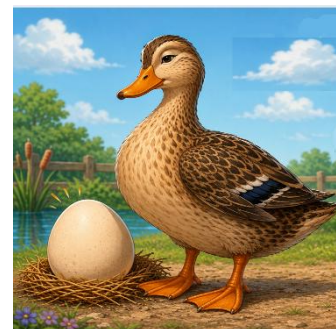


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The answer is that Anglo-Saxons are like chickens and have done very well being so, while Hispanics are like ducks and that's how it goes for them; it doesn't matter which eggs are better; what matters is who cackles and who doesn't.

The great Oscar Wilde said:



"England only produces three good things: tea, whisky, and my books; but it turns out that tea is Chinese, whisky is Scottish, and I am Irish. So, the only good things England has, it has taken from other countries."

They also tend to boast about feats actually accomplished by others, but with some minor embellishment, they claim them as their own, such as asserting that their captain Drake completed the first circumnavigation of the globe, or turning a defeat into a victory, like the attempt to conquer Cartagena with a massive contingent of ships and men, led by Edward Vernon. This attack was so seemingly a sure victory that coins were already being minted with the inscription: *"British heroes took Cartagena on April 1, 1741 —Spanish pride humbled by Vernon."* However, the outcome was disastrous for the English thanks to the skilful strategic of Blas de Lezo and the bravery of his Spanish troops, both peninsular and local. Nevertheless, in England, Vernon's tomb bears an epitaph that reads: *"...conquered Cartagena as far as naval force could carry the victory."* Of course, this implies that bringing a contingent ten times larger than the Spanish one was not enough.



Os celtas não eram um povo agressivo e guerreiro, mas eram ferozmente defensivos, e isso é algo que os hispânicos transportam no seu ADN (há também a significativa influência ibérica, mas esta surgiu muitos séculos depois). Nós, hispânicos, defendemos ferozmente o que é nosso contra os outros sem precisar da poção mágica do Astérix, embora pareça mais que, tal como Obélix, tenhamos caído no pote da poção quando éramos crianças (celtas) e ainda estejamos a sentir os seus efeitos; aliás, tal como Obélix, adoramos javali, ou melhor, o seu primo, o leitão..

With a great respect to the English people, with whom I have very good relations and great friendships, I believe that they take advantage of the smallest thing they have to, with their boasting, increase their image; while Hispanics are so accustomed to doing great things as if it were the most normal and natural thing in the world, that they do not attach importance to what they do or what they have; consequently, *"English eggs sell much more than Spanish eggs, even though the latter are just as big and nutritious, or even more so"*.



We'll continue in the next issue, there's much more to tell...



Alberto G. Ibáñez

Academic and professional profile (in Spanish):

https://www.unahis.com/files/ugd/6ef621_e86099b93f704b97b77e739b2124dc67.pdf

We continue with the synopsis of the book by Dr. Gil Ibáñez

Hispanotherapy

4.3. Terminological hijacking and the Hispanic Stockholm syndrome

As I've liked to say for years, though I wasn't the first: "*Whoever names, dominates.*" George Orwell nuanced this: "*Whoever defines the words, defines the world.*" Or, more specifically, we could add: "*Tell me who manufactures the words that shape your thinking, and I'll tell you who you depend on.*" Well, the vocabulary we use is often mediated by a meaning that harms us, yet we use it happily or allow others to do so. Thus, we have:

a) Polluting bricks manufactured to despise Hispanic culture

There are words ("genocide, machismo, conquerors, inquisition, intolerance...") that, due to their content, necessarily require the demonym Hispanic, even though it doesn't apply to us or others may have been more prominent in that characteristic or function. Why do we accept it? Here, women didn't lose their surname when they married, while in other, supposedly more modern countries, they had to watch as the children they bore with such effort had to bear only the father's surname.

On the other hand, the term "conqueror" does not have that negative connotation when referring to others:

- ❖ Robin Lane Fox's book on Alexander the Great is subtitled: "*The Conqueror of the World.*" It doesn't matter that his legacy lasted barely 13 years and that the territory he conquered was significantly smaller compared to Hispanics' feats.
- ❖ In René Grousset's book, "*The Conqueror of the World: The Life of Genghis Khan*" it is argued that Khan was the greatest conqueror in history, having starred in the most astonishing epic of all time, and that Persian scribes dubbed him "Conqueror of the World."
- ❖ Julius, called "Caesar," despite having caused great massacres and even clear genocides (more than one hundred thousand Germans annihilated).

b) Polluting bricks manufactured to glorify others.

Conversely, there are words ("liberal, revolution, modernity, enlightenment...") that, due to their positive connotation, must necessarily be referred to by any other demonym except Hispanic. This is so even though the first modernity and great revolution was the one that united all of humanity commercially, technologically, and cognitively in the 16th century, or that the enlightenment of thought and non-individualistic liberalism was born within the School of Salamanca.



c) Bricks manufactured to steal our history and, incidentally, change geopolitics

Suffice it to say that “America” was not a term coined by the Spanish or the indigenous peoples, but by obscure Central European geographers. This has allowed a country unrelated to the first conquerors, a country that decimated the indigenous population, to say “America for the Americans,” a national demonym they have adopted quite naturally (there is not anything as *unitedstatesian* or *unitedstatish* in English). Could they have done the same with “The Indies,” the term used by the Spanish until the 19th century? Not to mention “Latin America,” which is curiously applied precisely to the territory where French is not spoken (Haiti would belong to the Caribbean), and not to Quebec, for example. Why is there no Anglo-America?

d) Terminological manipulation in the 19th century for the birth of the modern nation

While the Hispanic world fragmented into more than twenty pieces and entered an era of civil wars (five just in Spain) and territorial conflicts over previously non-existent borders, the rest of the West was busy building or rebuilding its nation-states through, among other means, the manipulation of language, without the academic world curiously denouncing it. Thus, Karl or Karolus the Great went overnight to being called “Charlemagne,” thereby becoming a French national hero even though he never called himself that, since the language was hardly spoken in his time. The Holy Roman Empire came to be described in all academic and political texts as “Germanic” by the grace of Bismarck, even though Germany had not existed as such until the 19th century, in order to consider his empire as the Second Reich, and thus link it to the Roman legacy.

Meanwhile, as I have already demonstrated in my book *“The Holy Roman Empire of the Hispanic World,”* the true successor to the Roman civilization, which took it “plus ultra” geographically and qualitatively, in terms of infrastructure, laws, and government, lacks a prestigious brand (thus overlooking the role such brands play) that adequately defines it and highlights its true significance. However, a certain Sabino Arana took advantage of this to create the term “Basque Country,” implying a historical reality that never actually existed.

5. So, what would be the treatment to overcome our traumas and complexes?

In the book, for the price of one copy, I offer five sessions of Hispanic therapy with the following titles:

- [1] Change your story and your life will change;
- [2] We can break free from cognitive subjugation;
- [3] Let's rescue Hispanic leadership from oblivion so we can once again stand on the shoulders of giants;
- [4] Practical lessons in Hispanic philosophy and Hispanic leadership for today's world; and finally,
- [5] Moving from indignation to action with a systemic plan to awaken the unifying force.

I don't have space to delve into them, but I can offer a few notes as an appetizer:



5.1 We must abandon the state of victims and become conquerors of our destiny once again

Let's overcome naiveté and complain and roll up our sleeves, following the example of our ancestors who, with fewer resources, successfully faced much greater challenges. Enough of being sheep; let's aspire to be wolves, not by devouring anyone, but by preventing other predators from devouring us and getting away with it. We can all be conquerors because we all were. Weren't the Aztecs a northern people who arrived and fiercely conquered others? Weren't the so-called indigenous peoples, for the most part, allies of the Spanish in their attempt to reconquer their land from the Aztecs?

We have forgotten what we did together, which is tantamount to saying we have forgotten who we were. Some key ideas in this regard:

—“We have been better than they have led us to believe.” We must remember who we are because we belong to a club of talent with five centuries of history.

—“Only if we respect ourselves will others begin to respect us.” We must transform the limiting beliefs that block us and diminish us into an appreciative view of our shared past. We must choose between *divide et impera*⁵ or *unity is strength*, because together we grow stronger and go further.”

5.2. We must get over the cognitive vassalage

This involves recognizing that there is a distinct Hispanosophy of our own, which does not need to be tributary or dependent on foreign cognitive models, overcoming the cloying flattery of the Gaul⁶ that dominates us.

This isn't about advocating for intellectual isolation or establishing a provincial approach to knowledge. We must be open to any relevant contribution, regardless of its source, but starting with our own and then exploring how outside perspectives complement or improve upon what's already within our own sphere. If we needed help, wouldn't we begin by asking our own family?

Another thing would be to continue dancing to the tune played by those who want us to be vassals and slaves of their cognitive models.

⁵ *divide and govern*

⁶ As we stated in “Hispania, Mother and Refuge,” the term Gaul (and all related phonemes) was the most appropriate way to refer to a people the Greeks called “Keltēs,” hence the common name Celts.

When Julius Caesar began conquering the settlements in what we now know as France, upon learning they were called Gauls, he named the entire territory Gaul. After the fall of the Roman Empire, the association between Gaul and France remained ingrained in all Romanized countries.

Therefore, the term Gaul became synonymous with French; when there were Gauls from Hispania and the British Isles all the way to Anatolia, where a region inhabited by Gauls was known as Galatia, and its inhabitants as Galatians, to whom the Apostle Paul wrote one of his epistles. Obviously, when Dr. Gil Ibáñez speaks of the French influence, he is referring to the great Frenchifying absorbed by so many Hispanics since the Enlightenment onwards and, for many, by the admired figure of Napoleon; despite having deceived the Spanish royal family to take over Spain, which did not mean being the owner of the peninsula, but practically of all of America and having turned Hispanic Americans into Latin Americans (Editorial note).



In fact, one could speak of a Hispanic knowledge based on the following elements: rightness (not reason of state), symbolic thought (not just logical reason), the conceptual difference between “*who one is*”/“*how one feels*” (two different verbs in Spanish, just one in other languages), intuition, mysticism, and art (Baroque). We must recover our own thought and the Hispanic philosophers (Seneca, Lull, Gracián, Suárez, Vitoria, Unamuno, Andrés Bello, Vasconcelos, Borges...) with a return to balance and a sense of limits (“*nulla ethica sine finibus*”)⁷.

Isn't it an abuse to resort to a supposed Harvard report to support somewhat questionable results or conclusions of pure common sense?: “*Good social relationships are essential for a happy life*” Why don't they turn to Spanish proverbs?: “*Tell me who you walk with and I'll tell you who you are*” or “*He who takes shelter under a good tree is protected by a good shade.*”

Whether these studies are good or not is usually because they have more resources, but Harvard isn't the new Oracle of Delphi, especially when there are excellent studies from Spanish universities and researchers that often go unnoticed or are simply ignored. In fact, it's worth noting that in the 16th century, NASA was in Seville⁸ and Harvard in Salamanca, without such a fanfare.

5.3. Thirdly, I invite everyone, but especially young people, to undertake a long-overdue act of rebellion: to reclaim Hispanic leadership.

Our children and young people have been misled by telepreachers—pedagofools obsessed with hiding the fact that obstacles are an unavoidable part of any life journey.

Marcus Aurelius, the emperor of Hispanic origin, said that life is more struggle than dance.

Character development has always been a key element of education, but today it seems more its mission is to create fragile, dependent, and capricious beings, incapable of withstanding frustration, and also convinced that they have a right to have a third party (usually their family, society, or the State) guarantee their happiness.

It is time to demand a new educational model that helps to forge character, transforming fears into levers. Because “*each generation is worth what its capacity to face difficulties is worth,*” since only difficulties define who you truly are, because without difficulties you don't know who you are (that's why they bother us).

⁷ *There is no ethics without limits.*

⁸ I love this analogy: “Seville was NASA in the 16th century.”

In fact, I've often reflected on how easily we appreciate the value of those astronauts who launch themselves into the unknown of outer space...

...and I've been left wondering how it is that, on the contrary, we fail to appreciate that Spanish navigators ventured into the vastness of the Atlantic, not to mention the Pacific; and, above all, that we don't see the enormous differences between how they launch from NASA and how they launched from Seville:

Astronauts know where they're going, the Spaniards didn't; astronauts know what they're going to find, the Spaniards didn't; astronauts carry well-calculated and sufficient food for the time they'll be out, the Spaniards had no idea if they would have enough food, or when or where they could refuel; astronauts have a whole team of professionals and specialized technology looking after them; the Spaniards had nothing but their own skill and their faith in God (Editorial Note).



Positive Hispanicity



We all have an A side (when we're sailing with the wind) and a B side (when things don't go as expected).

A true sailor only becomes one when he is able to sail against the wind and emerge unscathed from storms, just as our forgotten ancestors did.

Our youth have been robbed of their history and the role models they could look up to, those who, with far fewer resources than we have today, successfully faced seemingly impossible challenges: such as discovering a new hemisphere inhabited by intelligent beings or circumnavigating the globe for the first time.

The pending rebellion is to reclaim Hispanic leadership. For this, we don't need to resort to Anglo-Saxon "coaching." If we have already taught others how to lead the world, confronting complexity and uncertainty like no other, why can't we update the skills and capabilities that made us invincible? Not to mention Catholic leadership. If the Catholic Church is the oldest institution in the West, they must know something about leadership.

Well, Hispanics have also contributed to this by founding orders and movements as effective as the Dominicans, the Jesuits, the Discalced Carmelites, Opus Dei, or the Neocatechumenal Way (the "Kikos"), whatever one may think about them.

There was a time when we were offered the path of the hero-sage-saint. Today, the new pedagogy favours the perpetual victim or the antihero. It is time to "*reculer pour mieux sauter*"⁹ as the French say. Of the many references to Hispanic leadership that I use in my book, I will now cite three:

—Antonio Medrano (1946-2022) believed that the character of a leader was defined by "*nobility, magnanimity, greatness of soul, or greatness of heart.*"

—As Calderón de la Barca (1600-1681) said: "*To the King, one must give one's wealth and life, but honour is the patrimony of the soul, and the soul belongs only to God.*" Do you know of many cultural models that could adopt this motto as their guiding principle?

—Jaime Balmes (1810-1848)— in the 19th century, there were no problems being from Vic and writing your name in Spanish— for whom the complete man pursued harmony and balance, under the motto: "*Reason gives light, imagination paints, the heart vivifies, and religion divinizes.*" This complete human being was hanged by the French Enlightenment.

It's time to reclaim Hispanic leadership. We can all be part of this new transoceanic adventure.

⁹ *Take a step back for a better leap forward*

It's curious that in Venezuela (and I don't know if in any other Hispano-American country) it's often said: "*Never go back, not even to gain impetus.*" Both proverbs, taken separately, are true in spirit; but compared, neither is right. Perhaps it would be wise to apply the Spanish proverb "*Running fast doesn't make the sun rise any sooner,*" indicating that, in any circumstance, one should first consider the situation and what the best solution is; that it might be good to take a step back to get a running start for jumping, or perhaps it's best to move forward without further hesitation (Editorial Note).



5.4. In short, it's about going from *Hispanic-fools* to *Hispanic-cools*.

Immanuel Kant said, “*The way to be is to do,*” and in the field of psychology, Albert Ellis recommends, “*Act, act, act against my anxieties.*” Antonio Medrano adds that “*Good thinking is the father of good action.*”

The Hispanic world has no option but to face the following dilemma: either abandon its self-destructive inertia and replace it with a cooperative one or remain a vassal of others.

If one day we could dominate Pangaea, today it suffices to try to recover our lost Pan-Hispanic identity. Eduardo Galeano said, “*We are what we do to change what we are,*” but perhaps it is better to say, “*We are what we do to discover what we are.*”

Therefore, in the final chapter, I outline 20 measures for action in this regard, under the motto: “*ora, cogita et labora*”¹⁰). Why don't we have a Hispawood, Hispanic Oscars worthy of that name, or a gastronomic recognition brand for our cuisine, instead of making pilgrimages to France so that our “chefs” (what's wrong with the word “cooks”?) can have a tire hung around their necks to do free advertising?

6. The twelve Hispanic therapeutic exercises

Finally, at the end of each chapter, I include an empowering meditation exercise to help you regain your lost self-confidence and self-esteem. Twelve chapters, twelve exercises, like the twelve labours of Hercules. Below, I include the exercise for Chapter Two. Feel free to close your eyes if you wish; if not, simply listen with an open mind and heart.

Close your eyes. Breathe. Imagine you are a small, naive, nearsighted, one-eyed worm, barely able to move, trapped in a dark place. Now, feel the urge to transform into a winged, cunning butterfly with panoramic vision. You already feel the transformation slowly happening inside you and the infinite possibilities opening before you... You can already see the light and the colours... It wasn't so difficult; you just had to stop being such a cocoon.

From a Hispanic-fool, you've become a Hispanic-cool. You feel renewed, with strengthened mental power and unbeatable self-confidence. Nothing is impossible anymore. You are not alone. You stand on the shoulders of giants. You are a member of a talent club. Ask yourself, what can you do for the Hispanic world today? Even if it's just a small step. Breathe. Open your eyes...

Wake up already! We are Hispanics! Go out and conquer the world!

¹⁰ *Pray, think, and work.*



José Manuel Bou Blanc

Academic and professional profile (in Spanish):

[\(Microsoft Word - C VITAE JOSÉ MANUEL BOU BLANC.docx\)](#)

Black Legend

When lies about Spain's past amputate the future of all of Europe

Continuing...

The mythology created around the “tears of the Indians” and which defames the Spanish actions in America is especially cynical and despicable since it has been created and fuelled by the very same people who actually made them shed such tears, even exterminating a large part of them. However, despite these cries to Heaven, it is a recurring theme, revived by indigenism in recent years. We could even say it's a fashionable topic throughout the Americas.

In contrast to the exploitation of indigenous peoples by Anglo-Saxons in North America, with their “predatory” empire, Spain carried out evangelizing work, permitted miscegenation, and considered ethical considerations foreign to other peoples and completely unusual in the imperialist expansion of other powers, even today. Black Legend typically uses the writings of Fray Bartolomé de las Casas to justify its lies about the Spanish presence in America, but these have already been discredited because of his exaggerations.

Finally, we can refer to the French Enlightenment as the last example of the traditional Black Legend. During the 16th and 17th centuries, France took advantage of the Black Legend for its own benefit, but without fully believing it.

This changed in the 18th century with the arrival of the Enlightenment: *“What’s owed to Spain? And for the last two centuries, for the last four, for the last ten, what has it done for Europe? Nothing is owed to it.”* This is how the article on Spain written by Masson de Morvilliers from “The Methodical Encyclopedia” published in France between 1751 and 1772, under the direction of Denis Diderot and Jean Le Rond d'Alembert, reads.

Influenced by the Black Legend, Masson de Morvilliers dedicated himself to spreading falsehoods: *“Perhaps it is the most ignorant nation in Europe. The arts, the sciences, commerce have died out in this land!”* That this is a humiliating falsehood is so obvious it collapses under its own weight.

However, at one point the accusation regarding the non-existence of Spanish science because the Church and the Inquisition prevented its development was believed, when in reality in enlightened France there was also an inquisition and an index of prohibited books and, in fact, in Spain books prohibited in France, England, the United States and Canada were freely read even well into the twentieth century.



Because the truth is that, during the 18th century, enlightened France had a bankrupt treasury, Paris had no running water or sanitation, and its banking system was so backward that it did not know the bill of exchange, which had been used in Spain since the 16th century. Between 1730 and 1795, about one hundred uprisings caused by hunger occurred in France, the one in 1775 being particularly serious. In England, popular riots totaled 375 between 1730 and 1795, 275 of them due to hunger, the most serious being that of 1780 in which, as in most, Catholics were chosen as sacrificial victims, leaving the Catholic quarter of London devastated.

In Spain, during that same period, a similar uprising occurred: the famous Esquilache Riots. It doesn't seem like the French Enlightenment thinkers were in a position to teach us any lessons.

The first Spanish reaction to the Black Legend was indifference and disdain. The Spanish Empire was so far removed from the lies spread against it that it regarded them with patient benevolence. Most of the Black Legend propaganda went unanswered, and when done, it was with theological treatises or audits of accounts—rigorous and profound texts, but these did not reach the common people as easily as the provocative images of Luther or Calvin. The nobility of the Spanish people found any campaign based on lies, myths, exaggerations, or petty or insulting personal attacks repugnant to their character. When the Empire began to crumble, however, anti-Spanish propaganda began to sting, but there were no tools to counter it.

Furthermore, the change of dynasty following the War of the Spanish Succession had brought a new ruling class to Spain, originally from France, who, as foreigners, were influenced by many of the Black Legend ideas circulating beyond Spain's borders. During 19th century, finally, a kind of inferiority complex began to emerge in the face of the most modernized Europe, which began to be perceived in an idealized and uncritical way. The loss of the last colonies of Cuba and the Philippines represented an earthquake on the peninsula that was difficult to understand to the point that it shook the intellectual foundations of all of Spain and forced us to look for culprits for what was already perceived as an unmitigated failure. Where to find those responsible?

It turns out that the Black Legend offered a coherent and simple (though profoundly mistaken and false) answer to that question. It just needed a bow. Moreover, it had the advantage of finding those culprits in the distant past and thus absolving present-day Spaniards, especially their ruling classes and those of a “progressive” bent, of their failures: Spain had a flawed and diseased history from which it needed to be freed.

Economic crisis in France 1789





The Disaster of 1898, lamentable in itself but exaggerated to the extreme, represented a terrible acceleration in the acceptance of Hispanophobia within Spain itself and in the creation of a collective inferiority complex. In contemporary history, liberal, progressive, and left-wing ideologies have always been permeated by this perspective.

This is the extent of what is traditionally considered the Black Legend. However, it is undeniable that falsifications about the history of Spain have continued to be embedded in this slanderous tradition, both in reinterpretations of the past and in the construction of more recent contemporary Spanish history.

Regarding the first point, we can mention the denial of the Reconquista or the attempt to delay the emergence of the historical Spanish nation as far back in time as possible, even considering it as recent as having been founded with the constitution of 1812, or the current one of 1978, or even denying it completely, speaking only of the "Spanish state," but questioning its status as a nation.

As for the second point, the version of history of the Second Republic, the Civil War, Francoism, and the transition offered by the memory laws recently approved by the social-communist government of the PSOE and Podemos constitute, as I already argued in my Pascual Tamburri prize-winning essay "*Democratic Memory, a New Black Legend*," a new version or a new theme of the black legend, insofar as it undervalues Spaniards and is largely created by Anglo-Saxon authors within the framework of *populist front* propaganda in the Civil War and Allied propaganda in the Second World War, although now it is only believed and disseminated mainly by Spanish left-wing.

In recent decades we have been able to observe how a kind of black legend is created around woke culture that affects the whole of European-Western-Christian Civilization, of which the Spanish is a kind of vanguard more than 400 years ahead. Suddenly, our tradition is accused of being racist, pro-slavery, sexist, patriarchal, and homophobic, forgetting that it was not our culture that invented slavery, present in all civilizations, but rather the one that abolished it; nor is it the one that monopolizes sexism and misogyny, but on the contrary, the one that has shown the most respect for the values of femininity and motherhood driven by the Catholic religious veneration of the Virgin Mary.

In this sense, the fight against the Spanish Black Legend and for historical truth represents the spearhead in the fight against woke culture and the blaming of our civilization with the consequent demonization of the Western heterosexual white man, with all that it entails. Multiculturalism, gender ideology, and all the subsets of cultural Marxism merely replicate the Black Legend model, this time applied to our entire culture.

As we can see, the Black Legend not only explains the decline of the Spanish Empire, but also that of all Catholic culture and southern Latin Europe; it explains anti-Catholic hatred and anti-clericalism, and how the seeds of decadence that now bear their bitter fruit were planted during the Reformation.



Positive Hispanicity



It also represents a precursor to the hatred of Western culture characteristic of woke ideology and progressivism in general, and therefore combating it is not only essential for the rebirth of Spain as a respected nation with a presence in the world, but also for the preservation of all Christian Civilization afflicted by a terrible process of decadence that threatens to sweep away everything we love, leaving our children without a future.

José Manuel Bou Blanc

Law graduate and writer, author of the books:

“Associationalism at the University of Valencia: A Critical Look.”

“Crisis and Fraud” and

“The Dream of Spain.”

Winner of the 5th Pascual Tamburri Short Essay Prize for:

“Democratic Memory, a New Black Legend.”

Regular contributor to La Emboscadura, El Correo de España, Razón Española, and Nihil Obstat, among others.

Civil servant: management technician at SERVEF¹¹ and administrative and services staff at the University of Valencia.

Note by the editor and director of this magazine (taking advantage of this free space):

I consider it important to clarify that the spirit of this magazine is neither to praise nor to denigrate any religious belief or any ideological or political position; for I personally consider that all of these are human manifestations, worthy of all respect, as long as they are not imposed or persecuted; for I believe that every human manifestation has its correct reasons, as well as its mistaken reasons; since no one possesses the Absolute Truth.

That's just my opinion, unless someone proves me wrong; because, obviously, I could be.

Therefore, when we publish a contribution in this medium, it is because we appreciate the value of the authors and their article presents demonstrable facts (unless someone chooses not to see them); regardless of whether it shows a personal point of view of a religious, idealistic or political nature, which, as personal, belongs only to the author.

So, the smart thing is to stay only with what is the history of humanity; recognizing how beneficial or harmful there could be in it; but not to consider it good or bad only on the basis that it was the work of the Hispanics, or the Saxons, the Ottomans, the Christians, the Muslims, the Taoists, the atheists, those on the left, those on the right, the..., those... because that is not the magnifying glass or the microscope with which we have to see the facts.

The healthy thing to see it as the story of a human family that occupies a small but beautiful pebble that travels through the immense, almost unlimited cosmic ocean, and that what an individual, a group, a nation does, whatever it may be, good or bad, harmful or beneficial, affects the rest of humans, in one way or another, and that is what we must understand and accept.

I repeat: That's just my opinion, under which I direct and edit this magazine; and “*as long as no one shows me otherwise; as, obviously, I could be wrong,*” it's how I will continue to do it, trusting that you will be left with only the facts and not the qualifiers.

Pablo J.Luis Molinero

¹¹ Valencian Employment and Training Service; current name LABORA (WORK)



Eduardo Gómez Moreno

Personal and professional profile (in Spanish):

https://www.unahis.com/_files/ugd/6ef621_935bb11f09ee41178443cb89939738ac.pdf

Quinoa, a plant studied by Bautista Monardes

From the cathedral of the city of Villavicencio, the Church of Our Lady of Mount Carmel.

I continue with some of the plants studied by Bautista Monardes.

Quinoa is a plant that is now part of the human diet and is especially ideal for diabetic patients who see in this plant a greater hope for life.

When quinoa arrived in Europe, it would also cure a disease that had wiped out or threatened the European population, even more serious than the wars that were raging in Europe: yellow fever.

I hope you like the story of quinoa and the great man who brought it there, Mr. Nicolás Bautista Monárdez.



I must first begin by telling you that quinoa is an American plant that is important today for diabetics, that it's also a food plant and also when it arrived in Europe in the mid-16th century, thanks to the studies of Sr. Nicolás Bautista Monardez, thanks to the Inquisition; yes, you heard right, the Spanish Catholic Inquisition and the indigenous people of Ecuador, it even served to cure yellow fever, a disease that had decimated and put global populations at risk at that time.

This plant was fundamental in eradicating this disease and making it like the flu. It is also very useful for any type of fever. I must also say that quinoa is now cultivated not only medicinally but also as food for everyone, as this plant is extremely valuable nutritionally¹².



¹² Quinoa or quinoa grains contain vegetable proteins, with antioxidant and anti-inflammatory action, combat premature aging, strengthen the immune system and prevent the development of cardiovascular diseases (Editorial note).



Positive Hispanicity

And, above all, it is a plant that unites America with Spain, a plant that proves that our Spanish ancestors were not idiots and that our indigenous ancestors were not idiots either.

Furthermore, I also show that the knowledge of our plants, our animals, and each of the things that currently surround us in our geography or orography must be fully understood in order to exploit them correctly and bring about a significant improvement in the quality of life, obviously seeking respect for the environment without leaving man, the human being, behind, because we must recognize that man, by improving his environment, improves his expectations and even his economy and his life.

In the fundamental aspects I have mentioned, quinoa was also valued for curing malaria in some cases; also for lowering fever when it was very high, even if it wasn't yellow fever, and also some types of viral diseases that we know today.

Quinoa became an extremely valuable product and, along with other products from the Americas, was even a secret of Spain, as Spain did not easily share them with anyone,



as was the case with cochineal¹³, this parasite that lives on the prickly pear cactus; even the *nopal* (prickly pear cactus)¹⁴ and other products that Spain found in America not only changed clothing and fashion, but also the world's diet, something that should

forever change our conception of Spain, because it was that same Spain, thanks to its evangelizers and learned people of the Catholic Church who were in charge of teaching, of giving knowledge, and thanks to those foundations that they left in our imprint, changed for the better forever the will to live of our ancestors, even our grandparents.



Furthermore, it should be noted that thanks to studies carried out by the Inquisition and by Sr. Nicolás Bautista Monardés, it is known that even his son was intrinsically linked to Martín Galeano, founder of the town of Vélez Santander, now in Colombia; and that, moreover, the Bautista family, who would concentrate in Colombia after Colombian independence, would go to Ecuador and Chile, and it is known that many of Sr. Monardés' ancestors would remain in Colombia and even, a priori, long after independence, would arrive in the eastern plains of Colombia.

¹³ Exploited for the creation of red-colored dyes (Editor's note).

¹⁴ The nopal or prickly pear, from which practically everything is used, helps control blood sugar, reduces cholesterol and promotes weight loss (Editor's note).



All of this is part of our lives, demonstrating that learned men, wise people, and above all, people who loved this continent and wanted the best for it, also came here; but understanding that they were human beings and that they might make mistakes and commit sins, as that is inherent to humanity; but the fact is that they improved our quality of life, understood our spaces, and changed our world forever.

Nicolas Bautista Monardes



We wouldn't want to leave until next time without remembering that all this beneficial flora and fauna that came from America to Europe, and whose benefits were known thanks to this great man, thanks to his knowledge and living in Seville, being able to have the products that arrived from the New World readily available.

Even more. He also had a botanical garden where he could study plants from distant lands and obtain their medicinal, nutritional and decorative uses.

It is true that this figure is unknown in the Hispanic world because often only the lives of conquerors and storytellers seem interesting to us, and the Black Legend has led us to believe throughout Spain that they were just brutes with enormous luck and a thirst for money, gold, and silver, or other myths; for example, that the conquerors were only white and that the Indians and blacks never participated, and that is a very false resentment, since the majority of conquerors were indigenous people helping a white minority; it was those men, not the whites, who were interested in land and a new life in that conquest.

Nicolas Bautista Monardes Alfaro was a giant of medicine, dentistry, fluorescence, biology, and pharmacology. He received (for study and cultivation) all the flora that arrived from Spanish lands and published, in three volumes, his "*Medicinal History of the Things Brought from Our West Indies*," a work studied by European physicians and scholars, who even took into account the recommendations he gave for the strict health standards that ship crews had to follow.

All this leads us to conclude that Spanish science was far ahead of its time, quite contrary to the silly insinuations made against it.

As you know, my name is Eduardo Alberto Gómez Moreno, a member of the Hualongo and Quesada Historical House. From here in Villavicencio, next to the Cathedral of Our Lady of Mount Carmel, I wish you a happy day.

Thank you very much.



Julio José Henche Morillas

Personal and professional profile (in Spanish):

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Laws of the Indies and the Structure of Hispanic America (2)

The supposed disconnect between American laws and their application is not based on reality or even a modicum of pure logic. Firstly, because we have ample verifiable evidence of their application and, above all, of their coercive power; that is, their capacity to deter and obtain respect from those subject to them, whether through fear of punishment or out of a human conscience of their appropriateness and justice.

While there were indeed instances of non-compliance —and undoubtedly there were— they are not very different from those we find today in all supposedly equitable and developed legal systems throughout the known world, such as in matters of drug trafficking or violations of workers' rights. These events occur daily, yet we cannot conclude that the laws in the United States, France, Argentina, or Chile are not being enforced simply because there are flagrant violations of the regulations prohibiting drug trafficking or abuse in labour relations.

Of vital importance to the effectiveness of the laws was the Council of the Indies, which not only prepared the provisions that would govern such vast territories based on countless reports and memorials received, but also ensured that the legal system was applied without hesitation. This royal body, in practice, functioned as a true governing body. It included many illustrious Spanish jurists of European renown and at the forefront of Spanish legal culture during the 16th to 18th centuries. The promulgation of laws was prepared by a rigorous doctrinal approach or was subsequently the subject of constant scientific study¹⁵.

Laws were originally formulated not only from learned studies by renowned jurists in Europe, but also from the reports and memorials that were formulated with great frequency and astonishing ease that reached the kings of Spain with a very detailed account of the situation; the kings had, as the former president of the American Academy of History, Lewis Hanke, maintains: *“The firm will to do justice and order the life of society in America through law, and even the solutions frequently attend more to the idea of applying justice than to favouring the interests at stake”*¹⁶.

¹⁵ Alfonso García Gallo. Spain. p. 263.

¹⁶ Alfonso García Gallo. Spain. p. 262. *“Legal science in the formation of Hispanic American law”*. Previously cited work.



A proof of this will was the intense and conflictive struggle of the kings to abolish the *encomiendas*¹⁷, to the detriment not only of the interests of some of the Spanish settlers of America who considered it an affront to extinguish the rights of succession of the *encomiendas* as ordered by Charles V with the "*new laws*" and which ended with the armed uprisings of Gonzalo Pizarro, Francisco Girón and Francisco Sánchez, notables of their society who ended up executed for their rebellion against the "*new laws*", but also against the interests of the King himself who put more justice and his duty before God than taking care of his battered royal coffers¹⁸.

Finally, the *encomienda* system collapsed under its own weight with the development of cities and the construction of more advanced societies that offered a wide range of products and services on which the main economic activities¹⁹ were generated and relegated the influence of this royal concession system.

These laws also served as a precedent for the **Universal Declaration of Human Rights**²⁰. The Spanish monarchs, without exception, demonstrated their commitment and determination to protect the indigenous people, whom they considered equal to all other subjects of their kingdoms. Specifically, a book (Volume II, Book VI, Titles I and II) of the 1680 *Compilation of the Laws of the Indies* addresses the freedom and protection of the indigenous people, and provisions in other titles of that compilation of laws, which began in 1493 with Columbus's return to the Hispanic Peninsula, also addressed these issues.

As James Bryce writes in his work "*South America: Observations and Impressions*," published in London in 1912²¹, there were differences between Spanish and English America. In Spanish America, "*there was no hatred of races. ... The Spaniards in America did not treat the Indians like the Yankees, the Dutch, or the English. There was none of the aversion there that is noticeable in California or Australia toward the Chinese, Indians, and Japanese.*" He explains the reasons for this by pointing to the differences between Catholicism and Protestantism, "*where the Indian in Spanish America was never considered a slave, and where the Spaniards, upon arriving in America, considered their mestizo children as legitimate offspring.*"

¹⁷ The *encomiendas* were systems of royal concession for the exploitation of mines, pearl fisheries, agricultural and livestock farms that were obliged in exchange to instruct the native in the Faith and to pay the royal fifth, that is, one fifth of the profits, to the King.

¹⁸ King Charles V was offered compensation of 21 million gold pesos to avoid abolishing the *encomiendas*, which the king refused.

¹⁹ The *encomiendas*, however, affected a very small number of native inhabitants. Barely 20 Spanish families in Lima held *encomiendas* out of the 5,000 Spanish residents in Lima in 1570. Regarding the importance of cities, as well as their governing institutions, such as the town councils (*cabildos*), where citizens had direct participation in various matters, see Francisco Núñez Del Arco Proaño: "*Quito Fue España. Historia del Realismo criollo*" (Quito was Spain. History of Creole Realism) (Editorial Nuestra Historia, 2019, p. 73) and my own work, "*Leyes de Indias. Ordenamiento de protección de la monarquía hispana a los pobladores nativos de América*" (Laws of the Indies. Regulations for the protection of the native inhabitants of America by the Spanish monarchy) (Círculo Rojo, 2021).

²⁰ This detail is not known by most of the common people, not even by the Spaniards themselves; but it is relatively recognized at international hierarchical levels, given that the meeting room of the Palace of Nations, headquarters of the United Nations in Geneva, at the behest of Salvador de Madariaga, then serving as ambassador, was given the name "Francisco de Vitoria Auditorium"; given that this Dominican friar, professor at the University of Salamanca, was one of the main writers of the draft of what would become the Laws of the Indies (Editor's note).

²¹ Cited by Julian Juderías in "*The Black Legend*", page 143, Atlas Editions, 2007. This work can be consulted and purchased at Iberlibro.com



Therefore, the laws try to reflect this reality.

In matters of marriage, the policy established from the outset by the Catholic Monarchs was decisive; not only sanctioning but also encouraging mixed-race marriages in 1503, since, according to their Catholic beliefs, it was entirely inappropriate and unacceptable to have mixed-race children without converting them to Christianity at birth through baptism.

Queen Elizabeth, in particular, was utterly repulsed by such situations in the Indies, as she believed the primary purpose entrusted to her by divine providence with the Discovery was the salvation of souls and the conversion of pagan lands to Christianity.

In contrast, it is worth remembering that until June 12, 1967, by a ruling of the United States Supreme Court, interracial marriage was not permitted in 16 states of North America. Neither French, nor Dutch, nor Portuguese, nor the English were the originators of the law of nations or international law, much less of legal systems that treated native peoples as beings akin to vassals of their kingdoms. It was theologians Francisco de Vitoria and Francisco Suárez, among others, who contributed, with the first doctrinal contributions, to the essence of what we understand today as human rights, universal and inalienable natural rights of every human being.

The early 20th-century Italian philosopher **Giovanni Gentil** considered this generation of thinkers to be the ones “*who laid the foundations of international law, established its basis, and created the appropriate method, not only in matters such as the limits of sovereignty, navigation on the seas, and the inherent and natural rights of all people, but also in the very field of criminal law.*”²²

Furthermore, it was Oxford University in 1934, through its emeritus professor **J. Brown Scott**, who did not hesitate to affirm, in his work “*The Spanish Origin of International Law: Francisco Vitoria and His Law of Nations*” with such an explicit title, that the origin of international law lay in the doctrine of Father Vitoria, which permeates the spirit and essence of the Laws of the Indies. This theologian particularly influenced Emperor Charles V in favour of the recognition of human rights, from which he profoundly considered not only the recognition and declaration of the natural rights inherent to every human being, such as the natives of the Indies, but also confessed that the same humanitarian principles had already been embodied in the Laws of Burgos of 1512, laws titled with a name sufficiently eloquent as to express the will of the king, since they were promulgated “*for the good treatment of Indians.*”

The Portuguese historian **Jaime Cortesão** contrasts the different forms of colonization of the Portuguese and Spanish empires. He considers Spanish expansion in America as a model of expansion that combined civilizing and conquest aims. “*Spanish colonizer was a jurist, soldier, and horseman. The Portuguese sought the benefits of trade, and the Spanish the prestige of power.*”²³

²² **Julian Juderias**. Spain. “*The Black Legend*”. pp. 114-115. Atlas Editions. 2007.

²³ **Joseph Pérez**. France. Page 194. “*Myths and commonplaces of the History of Spain and America*”. Algaba Ediciones. 2006).



The term “colonies” in Hispanic America was never actually used in official documents or in common parlance, as the lands of America were considered kingdoms or provinces, fully equivalent to those of Spain.

Philip IV himself issued a royal decree that the expansion of Spain in America should not be called a “conquest” because it “*distorted*” the reality²⁴.

The deputies gathered in Cádiz to draft the first Spanish constitution of 1812 called themselves “*Spaniards of the Peninsula and Overseas*” and many men from those lands, in such a tragic period as the one the peninsula was experiencing with the Napoleonic invasion, assumed the highest positions in the Kingdom, such as the regency itself that replaced the King of Spain imprisoned in the castle of Valençay, assumed by the Quito native **Joaquín de Mosquera y Figueroa**, who came to preside over the Council of Regency in 1812 and signing the decrees as “*I, The King*” as corresponded to him by the dignity of his position in representation and temporary substitution of his majesty imprisoned in France.

Also, part of said Regency Council was the “Novo-Hispanic” **Miguel de Lardizábal y Uribe**, who was a close friend of King Fernando VII, and **Pedro de Agar y Bustillo** from Bogota; which clearly reveals the equal condition of the citizens from America.

In the words of Ecuadorian professor Jaime E. Rodríguez O., professor at the Irvine University of California “*The emancipation of America did not consist merely of the separation from the mother country, but also destroyed a vast and responsive social, political and economic system that functioned well despite its many imperfections. The global Spanish monarchy had proven to be flexible and capable of executing social tensions, political conflicts and economic interests for almost three hundred years. Despite the inefficiencies and inequalities, the Spanish monarchy had the strength to participate effectively in the global economy.*”²⁵

In conclusion, the Laws of the Indies were a structuring instrument for American societies, whose traces remain today and whose presence is undeniable. To disregard or ignore their contribution is simply to deny ourselves and disregard our heritage.

The passage of time is no excuse to ignore history, if at least some of us make an effort to prevent it. This effort is necessary and worthwhile, contributing to overcoming unforgivable misconceptions and omissions for the good of our society and future generations.

Julio José Henche Morillas
February 2026

²⁴ Ordinance XXIX of Populations. Law VI, Book I of Title II. Volume II of Philip IV on June 11, 1621 in Madrid.

²⁵ **Jaime E. Rodríguez O.** Ecuador. “*Essay Revolution and Collapse, published in The Political Revolution: Between Autonomies and Independences in Spanish America.*” Marcial Pons Publishing House. Contemporary History of America. 2020.



Patricio Roberto Lons

Personal and professional profile (in Spanish):

[Microsoft Word - Patricio Lons CV reajustado.docx](#)

On the death of Eduardo Galeano
and his
Anti-Hispanic Discourse

Sr. Eduardo Galeano

I would have loved to meet you on some shore of the Río de la Plata to express these words to you personally.

Regarding your speech where you mix the Spanish epic and Anglo-Saxon imperialism, I want to leave you with these lines, wishing with all my heart that you are seeing the eternal truth and that your soul has been reconciled with God and can rest in peace.

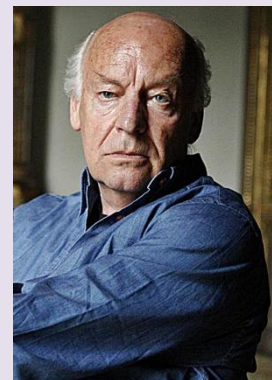
To begin with, no one doubts that there were abuses in the conquest of the New World, as always it happens, even today, when unknown populations meet; however, the final result, in our case, was a civilization where the natives ultimately benefited.

What would have become to them if England had arrived as it did after 1810, imposing the secessionist revolutions? They would have been exterminated, as the Anglophile Uruguayan liberals did, leaving not a single Charrúa alive, even selling the last ones to a Belgian zoo.

Yes, the Uruguayans, already independent and full of phrases borrowed from revolutionary Paris of 1789, sold Indians into slavery, and these were rescued by the Belgian people, who were moved to mercy by their Catholic piety; that piety which you rejected, given that you are a product of Uruguayan secularism, an intellectual characteristic that prevents one from discerning history in its eschatological values.

An artificial characteristic designed to strip us of the faith that united us on both sides of Argentina.

Only the devoutly Catholic José Gervasio de Artigas, the Río de la Plata leader and Protector of the Free Peoples, who even served as a catechist during his exile in Paraguay, defended the Charrúa Indians as brothers.





Positive Hispanicity



And because of his Christian identity, he never ceased to feel Argentinian, even though the Uruguayan state elevates him to the altar of father of the nation; on the contrary, he was a true Protector of free peoples, and therefore, of the Charrúa people as well.

As we see, the problem of the indigenous peoples of the Americas begins with the secession of America upon separating from Spain, a situation that led to a geopolitical catastrophe of global dimensions, in which we lost each other, weakened ourselves, and became subject to the commercial interests of London. Our social failure began at the beginning of the 19th century. But I ask you, Eduardo, to consider some other points.

What if Chinese had successfully completed their expeditions to America? What would have happened? Well, Asians arrived thousands of years ago, perhaps some a century earlier, and they stayed. They didn't return to Asia, and their culture didn't advance in parallel with their cousins who remained in China or Mongolia. They declined group after group, tribe after tribe, until they no longer recognized each other and resorted to killing, dominating, enslaving, and even cannibalism. They were incapable of mercy and charity toward their neighbors, as these characteristics are a legacy of Christianity, which they were unfamiliar with.

Speaking from afar about respect for all cultures is very comfortable with a thermos and mate in hand²⁶, but if one is the sacrificial victim on an altar of human sacrifice, things change. Let's consider another option for our continent.

What if Russia had continued its expansion beyond Russian Alaska? It would have clashed with the first tribes, perhaps evangelizing them in its own way, as it did with the steppe peoples of Siberia, where some studies accuse the Russians of genocide?

But it was God's will; yes, that God who fishes for souls and is the son of a poor carpenter, albeit of royal blood and an enemy of usury, that, thanks to Hispanic America, the West would be Catholic and not Russian Orthodox, much less Confucian.

The story unfolded in that way. And in its course, there were feats, progress, abuses, joys and misfortunes, heroes and cowards, generous and avaricious, saints and sinners, just as humanity has been since original sin. We don't live in Disneyland; that's just a game. Reality doesn't exist, and utopias distance us from what is good. They don't make us move forward, as you once said, but rather regress, usually in a bloody fashion, as shown by the great revolutions that have never improved human life, but simply filled it with blood.

But whenever possible, Spain placed limits both on indigenous barbarity, which eventually led to the abandonment of cannibalism and human sacrifices, and on the abuses of the *encomenderos*²⁷, many of whom are doubtful to have been truly Spanish in faith and origin.

²⁶ The author refers to how comfortable it is to give an opinion on what you don't know, relaxed in your favorite armchair, drinking mate infusion, just as in other countries (outside of the southern cone of America, where it is customary to drink this infusion of yerba mate leaves), one might be relaxed, sitting, drinking a beer or any other beverage and adapting things to your previous monolithic opinion, instead of analyzing in depth (Editorial note).

²⁷ *Encomendero*: A person who, by concession of the competent authority, had several Indians under his responsibility (Editorial note).



The Indian Laws that protected indigenous peoples were the basis of international law, so even with abuses, things were done better than they were and what the English or Dutch would have done, little inclined to respect other people's lives, but willing to pay vernacular pens to denigrate our civilization.

But remember, compatriot of the Banda Oriental! that the real abuses towards the natives came from the revolutionaries who took their lands, starting in May 1810, in the name of an egalitarianism that they did not practice, but rather enriched themselves by serving London and impoverishing their American brothers.

And proof of this was that the majority of the royalist troops were made up of free blacks and Indians, including some, and not a few, with the rank of generals who, without taking a step back or giving in to the songs of pseudo-liberator sirens, paid with their lives for their fidelity to an ideology of Christian civilization.

There are numerous testimonies from indigenous people horrified by the revolutionary attack on a religion that had liberated them from a paganism that only knew how to commit atrocities.

Have we progressed in these two hundred years, or have we become divided during a 19th century full of internal wars, continuations of the great civil war that resulted in our division into twenty-five countries?

Are we stronger than when together we formed a power with a single currency that circulated even in the East and Africa, or are we stronger now with currencies that are constantly depreciating and without international weight among the most powerful nations?

Today we are on the verge of a new territorial secession, and no one reacts; instead, they criticize 1492 without seeing that since 1982 they have taken part of the Argentine Sea, islands, and Antarctica from us. And they continue to do so, encroaching on our interests. And this "taking" is not only from Argentinians and Chileans, but from all the Hispanic American peoples who, disunited, are becoming increasingly weaker.

In two centuries, the very foundation of the nation formed by these American Spains rarely managed to rise up. And those who tried ended up shot or persecuted, vilified and defamed, and even mutilated after death.

You, Eduardo, wrote many pages, some of which led many young people to die for an ideology that offered us no solution. That is your burden.

Words are not neutral; each one carries a weight that endures through time. Therefore, it is worthwhile to analyze things as they are and as they truly were, to understand how and when we fell into this abyss, and thus know what we must do to climb out and what to do with our destiny, so that we can write our own pages in that very difficult book that is universal history.



Positive Hispanicity



Pilar de Aristegui

Academic and professional profile (in Spanish):

Pilar de Aristegui

Preamble: Below is a summary provided by Ms. Pilar Aristegui of one of her many lectures, in which she spoke about the many Hispanic women who, with determination and courage, were architects and pillars in the construction of the great Hispanic Empire; great not only in its size but also in its civilizing effect. (Editorial note)

Doña Pilar: "I had the honour of giving a lecture, "Women Who Forged Spain," in the Cánovas Hall of the Congress of Deputies. I began with the customary greetings, but I wanted to remember, in that place and on that day, two loyal servants of the State; yes, I repeat, loyal servants of Spain: My husband, Carlos Abella, Ambassador of Spain, Gentleman of His Holiness, and Grand Chancellor of the Constantinian Order, whose anniversary was that April 13th. Three days later, it was the anniversary of the assassination of my brother, Pedro de Arístegui, Ambassador to the Embassy of Spain in Lebanon."

Introduction: The aim of this conference is to provide data and facts to prove that Spain was not the obscurantist and fanatical nation portrayed by the Black Legend. Quite the contrary. The first time these four words, "Women's Rights," were uttered was in the Cortes of León in 1188.

Women in the Forging of the Hispanic Empire

I'm going to talk briefly about women who made history, in Spain and in the Americas. I'll tell you the facts and the details; you can draw your own conclusions.

They are figures of varying stature and identity. Alongside the power, tenacity, and imagination of Isabella I of Castile, there's the determination of the first female admiral in history, Isabel Barreto, to discover Australia; alongside the inspired regency of Anne of Austria, there's the artistry, determination, and talent of the King's first sculptress, Luisa Roldán.

But all of them (Urraca I of León, Petronilla I of Aragon, Isabella I of Castile, Isabel Barreto) defied their opponents. Why did they do it?

First, because they had the strength to fight for their goal. And, moreover, a subtle thread unites them all:

In Spain, women inherited and reigned. And women were given the opportunity to govern since Castile and León had always recognized a woman's right to reign over her uncles.

This centuries-old tradition of female rule began in the 12th century with Urraca I of León, who was the first queen in Europe with Full Rights.

To consolidate this situation, a little later, in 1188, the Cortes of León mentioned for the first time in Europe (albeit tentatively) some nascent Women's Rights, which strengthened women's position.



Positive Hispanicity



The institutions support women. And all these events will have a strong impact on the history of Spain.

This was not the norm in neighboring countries: We must remember the prohibition in the kingdoms and principalities of the Italian peninsula.

As for France, they were not reigning queens, since the Salic Law was established in France under Clovis, King of the Franks (507-511). Modern French historians recognize Blanche of Castile and Anne of Austria among the best queens of France.

Why are there two admirable rulers, two queens, in France, both of whom are Spanish?

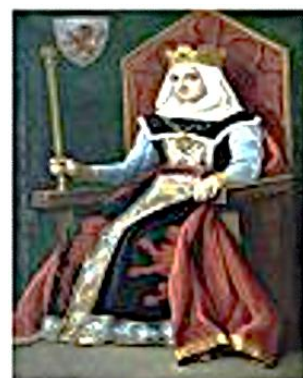
Because they came from a society where women had been educated to reign, and that society accepted female rule. For this reason, two queens, Blanche of Castile, consort of Louis VIII and mother of none other than Saint Louis, King of France, and Anne of Austria, daughter of Philip III and mother of Louis XIV, would govern as inspired regents of the kingdom. And they were accepted despite being Spanish and the complex political challenges they had to face.

An event that shook and divided all of Europe would reinforce the presence of women in Spanish society: the Counter-Reformation. This reaction to the Reformation strengthened the social status of women. It should be noted that, in the Catholic world, the Counter-Reformation elevated Mary, not just as the Mother of God, as the Reformation claimed, but as an Essential Collaborator. For Catholics, she became the effective Mediatrix before her Son Jesus, who repeatedly called her Woman (the Wedding at Cana and at the foot of the Cross).

A notable example from that society and era is Charles V, the Emperor who used the women in his inner circle —his aunt Margaret and his sister Mary— as Governors of Flanders in his political game. What I mean is that women's freedom is not a 20th-century invention; there were women who strove to achieve their goals. That is the true history we owe to those women who paved the way for freedom for other women.

Urraca I of León (1081 - 1126)

Urraca I of León begins the important series of female figures that mark the history of Spain. Born in León, daughter of Alfonso VI and Constance of Burgundy, she is the first Queen in her own right in Spain and in Europe. Urraca I begins the brilliant succession of the Queens of Spain, and has the glory of having been the Godmother of Arms of Rodrigo Díaz de Vivar, El Cid, invested in the Church of Santiago de los Caballeros in Zamora. Queen for 17 years, she challenged the ideas of her time with composure and imagination, giving a true example of determination. Urraca, instead of what was happening in the countries around us, was educated to govern.





She does so, earning the nickname "The Bold." Married to Raymond of Burgundy, she has two children, Sancha and Alfonso.

As a widow, she remarries Alfonso of Aragon, alongside whom she will fight on the battlefield to defend the succession rights of her children. After fighting for 20 years, she bequeaths a strong and united kingdom to her son, Alfonso VII. She dies in giving birth to her fifth child.



Petronilla I of Aragon (1136-1173)

Petronila I of Aragon follows the line of female rulers.

In the very same year of her birth, her father, Ramiro II the Monk, arranged her marriage with the Count of Barcelona, Ramon Berenguer IV.

Through the traditional House Marriage, she united the County of Barcelona with the Crown of Aragon.

Isabella I of Castile (1451 - 1504)²⁸

Without any doubt, the Greatest Figure in our history is Isabella I of Castile. I'm going to talk about the facts and events that Isabella brought about with her vision for the future. One interesting fact shows us Isabella's open-mindedness: the tutor the queen chose for the princes, Sánchez de Arévalo, came from a school where girls and boys received the same education. 15th century. You can draw your own conclusions. Isabella's achievements are:

Peace of the Ladies in Alcáçovas, 1479

Establishment of the Residencia Trial, which originated in Roman Law.

Education: Founding of the Palatine Schools for women.

First Permanent Embassy in Rome, 1482

Capture of Granada and Discovery of America, 1492

Healthcare: Hospital de la Latina, 1499. Isabel had acquired considerable experience, as she was the one who managed the field hospitals during the Reconquista. I must remember that the key issues in our current 21st-century society are healthcare and education. Isabel did it 500 years ago.

Human Rights, 1500: Abolition of Slavery.



²⁸ We have already come from number one on Isabella I of Castile the Catholic, and thanks to Mrs. Lourdes Cabezón, showing the profile and historical data of this great queen; especially in relation to her beginnings until she was crowned and her marriage to King Ferdinand. Here, let's look at some other details we received from Ms. Pilar Aristegui



Positive Hispanicity



The Queen's Character: Faced with the threat of being forced into marriage against her will, at the age of 17, she summoned the powerful Duke of Alba and Bishop Carrillo, and made them sign this document:

*"That she would not be forced into marriage unless she, by her own free will, gave her consent."*²⁹

She is a practical woman, as demonstrated by the anecdote with Friar Hernando de Talavera on the eve of the capture of Granada:

"Your Highness, tomorrow we will triumph because God is with us."

"Friar Hernando," she replied, "God is accustomed to being with those who prepare themselves best for The Reconquista".

In that Royal Camp of Santa Fe, Isabella devoted herself to constant activity, and as happens with the great figures of history: Caesar, Lorenzo the Magnificent, Hernán Cortés, Philip II; she dealt with the great affairs and also with the minor ones:

- She oversees the recruitment of soldiers (Castilians, Biscayans, Gipuzkoans, Galicians, and Asturians) who will fight side by side with Swiss mercenaries.
- She manages the new weaponry, all that has proven its utility in other European conflicts: bombards, catapults, and battering rams, brought in by her.
- She handles supplies: sacks of wheat, barley, dried fish, 150 head of cattle, and wineskins to comfort the fainthearted.

I will also refer to Isabella's skill:

The Queen clearly sees that Ferdinand is her opportunity: by uniting the power of Aragon with Castile, she fulfills a centuries-old aspiration: *the Restoration of Spain*.³⁰

To achieve her goals, Isabella needed the most qualified people, and so she summoned to court not only nobles but also ordinary citizens. All of them were efficient. These excellent officials would be the backbone of that exceptional reign and of a competent administration that would perform wonders in America, thanks to rigorous oversight of its authorities: the *Juicio de Residencia* (Residency Trial), an Isabella's initiative, which the queen incorporated, taking it from Roman law.

From all these events recounted, allow me to highlight three themes:

I/Education - II/Healthcare - III/Human Rights

I want to emphasize that today, and I imagine you will agree, the key issues for 21st-century society are education and healthcare. Isabel did so 500 years ago.

I/Education:

Regarding women: Palatine Schools. The queen was the first woman to understand education as a gateway to freedom and a way for women to contribute to the building of the nation. Her granddaughter, Empress Isabella, would follow her example by founding, and funding, out of her own pocket, schools for indigenous girls in the Indies, such as the school in Texcoco.

²⁹ Luis Suarez, *"Isabel, Mujer y Reina"* (Isabella Woman and Queen) p. 26

(Editor's note): As we have already seen, she experienced that situation of wanting to be married to the person who had been chosen for her, something she absolutely refused and wished that every woman had that same freedom of choice.

³⁰ Luis Suarez, *"Isabel, Mujer y Reina"* (Isabella Woman and Queen), p.42



Likewise, Isabel's modernity is reflected in the aforementioned choice of the princes' tutor, who came from a school where boys and girls were educated equally.

The Rod, Not the Fish. That is, don't give them the fish, but teach them to fish.

Evangelization is an important chapter in the Catholic Queen's legacy. Black Legend, which has caused so much damage to Spain, although it originated in Italy and gained strength in the Netherlands. For militant and fanatical Protestants, evangelization must have been an unforgivable affront, since it brought Catholicism to the New World. An entire continent, 60% of the known world.



II/ Health

And Isabella took care of the needy. The hospitals were numerous and well-equipped.

When the Queen founded the Hospital for the Poor in 1499, she had accumulated considerable experience, having managed the field hospitals during the Reconquista. In Madrid, at the hospital popularly known as the Hospital de la Latina, patients not only received medical care, but no one, man or woman, left without being guaranteed employment.

To traditional Spanish medicine, the New Spanish health administration incorporated the Pharmacopoeia of the Indies with the utmost respect for indigenous knowledge, a collaboration that produced outstanding results in overseas hospitals.

Just in New Spain, during the 300 years of Spanish administration, 290 hospitals were founded, almost one per year.

In the 16th and 17th centuries, Lima had one hospital bed for every 101 inhabitants, surpassing many cities today.

III/ Human Rights

Spain transfers to overseas the model of law, administration and culture, inherited from the Romans, in contrast to the Anglo-Saxon commercial model. It is not in vain that we are heirs of Roman culture. Spain Romanizes America.

But Spain surpassed Rome by building universities and hospitals, studying mining, carrying out scientific explorations, and, thanks to the Dominican friar Francisco de Vitoria and the School of Salamanca, bringing the Law of Nations to America. Isabella's decrees regarding her Laws (a monument to modernity in the social sphere) shaped the spirit of the Crown in the Indies. From these decrees, it's clear that the Conquest was not achieved solely through the heat of battle, as the Black Legend claims, but rather through a peaceful army of teachers, jurists, and religious figures. No other nation would do so.

The Queen had already shown her concern for the good treatment that should be given to the indigenous people when Columbus was received in the Salón de Cent in Barcelona (1493). In his colorful entourage, he presented the monarchs with natives adorned with sumptuous feather headdresses.



The Catholic Monarchs were the godparents at the baptism of these indigenous people in the Monastery of Guadalupe. The first thing Isabella ordered was that they be treated as free men. And she declared: *"They are my subjects."* And when the Queen learned that she had not been obeyed, she erupted in fury: *"What power does the Admiral have to hand over my vassals to just anyone?"*³¹

The Queen appointed a council of lawyers, theologians, and canonists to study the morality of this project. Isabella determined that the natives would continue to own the lands that belonged to them before the arrival of the Spaniards.

In 1500, she issued a decree prohibiting slavery.

In contrast to this approach, Queen Elizabeth I of England, instead of punishing the infamous slave trade of her protégé John Hawkins, partnered with him and demanded a share of the profits³².

Slavery in Spanish lands was 11%, while in English lands it was 85%.

The competent and rigorous Spanish administration would perform wonders in America, thanks to serious control over its authorities through the *Juicio de Residencia* (Residency Trial), whose initiative belonged to Isabella, and which the queen incorporated, taking it from Roman law. Isabella ordered: the obligation to pay the indigenous people fair wages (provision of June 20, 1500); and the Laws of Burgos of 1512, continuing in the spirit of Queen Isabella, ordered: the right to Sunday rest, 40 days of rest for every 5 months of work, and regulations for the protection of their health.

20th century in an Anglo-Saxon country? — No, 16th century in Spain. Human Rights

Isabel Barreto, (1567 - 1612) *Adelantada*³³ of the South Sea

[Editor's Note] (The details of this great woman, whose profile, of course, Ms. Pilar Aristegui included in her lecture on the outstanding Hispanic women who strengthened the civilizing work of Spain in distant lands, were already offered under her byline in issues 2 and 3 of these magazines. We encourage you to read them and perceive the transcendence and scope of what it means that a woman, 500 years ago, managed to become a respected fleet admiral; the first one in the world).



Next issue, Doña Pilar will continue to introduce us to many other great Hispanic women, both from the Iberian Peninsula and the Americas.

³¹ "Isabel La Católica", Peggy Liss, p.293

³² Luís Francisco Martínez Montes, "España, una Historia Global" (Spain: A Global History), p.116

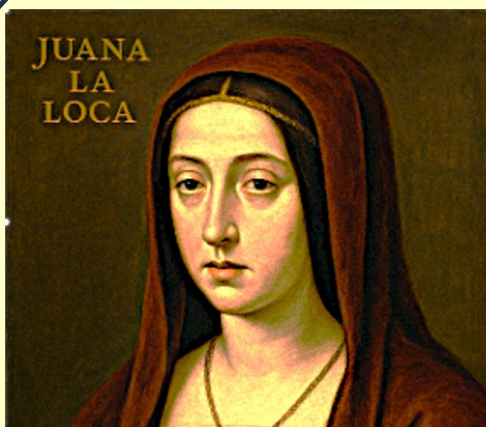
³³ "Adelantado/a del Mar" was the name given to the person who was entrusted with the command of a maritime expedition, granting him/her in advance the government of the lands he/she discovered or conquered.



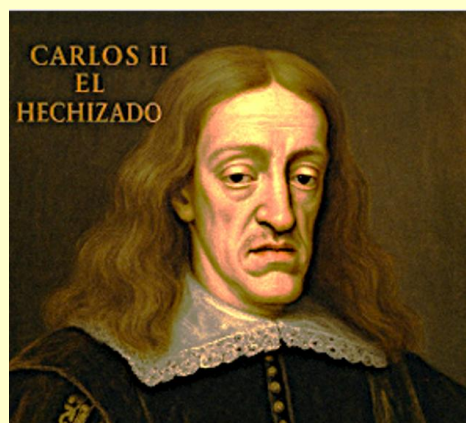
Luis Antequera Becerra

Personal and professional profile (in Spanish):

[Microsoft Word - c vitae Luis Antequera.docx](#)



Joanna the Mad
and
Charles II



The two kings who ruled better than we might think

These two kings share more than just their birth date; history has shrouded them in a veil of madness and incompetence. However, a close examination of their lives reveals them to have been more dignified and humane monarchs than the Black Legend suggests.

Today, we have the curious case of **two Spanish kings** who have many things in common; at least four:

- First, they share the same birth date, November 6, 1479; the first one, born in 1661; the other, 182 years apart.
- Second, **they are the two "cursed" monarchs in Spanish history**, although an analysis of their biographies shows us that, after all, they were quite a bit better than we tend to believe.
- Third, both are known almost more by the epithets that adorn their royal personas than by their own names.
- Fourth, with both of them, their respective dynasties ended; in other words, their respective families ceased to reign: the **Trastámara** in one case, the **Habsburgs** or **Austrias** in the other.
- And even a fifth fact that we will also have the opportunity to explore: both were deeply in love with their respective spouses. Yes: we are talking about Joanna I of Castile, called "the Mad," and Charles II of Spain, called "the Bewitched."



Joanna I of Castile
by Juan de Flandes
(Museum of Art History,
Vienna)

The 'mad' queen

That's how it was, in 1479, on November 6th, the daughter of the **Catholic Monarchs**, Joanna of Aragon and Castile was born, following the order of her paternal surnames. Joanna I was Queen of Castile from 1504 and of Aragon and Spain from 1516, reigning in both kingdoms until her death in 1555.

That is to say: 51 years of reign in Castile, almost 40 in Aragon and Spain, making her the monarch with the longest Castilian reign in our history and **one of the sovereigns with the longest tenure on the throne in Spain as a whole**.

In this sense, she is the second monarch who can boast of having been Queen of Spain; the first was her father, Ferdinand the Catholic, King of Aragon, Castile, and Navarre. But, as a woman, Juana is the first titular queen of Spain and, so far, one of only two, along with Isabel II.

It should be mentioned that her mother, Isabella the Catholic, was only the titular queen of Castile and queen consort of Aragon.

Declared unfit, so to speak, she would "lend" her crown to no fewer than five men, all of whom would reign in her name or by virtue of her titles. Namely:

Her husband, **Philip I**, for whom she professed a love bordering on the unnatural (despite the minimal reciprocity he offered her, perhaps the cause of the imbalances that would afflict the unfortunate Joanna) he reigned for barely two and a half months in 1506, until his death;

Her father, **Ferdinand the Catholic**, who co-ruled with her in Castile for twelve years, between 1504, the year of Isabella's death, and 1516, his own;

Cardinal Cisneros, who reigned twice: once as regent of Castile in 1504, after Isabella's death, and again as regent of Castile and Aragon in 1516, upon Ferdinand's death;

Charles I, her own son, ruled alongside her for forty years, from his arrival in Spain in 1516 until the abdications of Brussels in 1556;

And finally, Cardinal Adrian of Utrecht, later **Pope Adrian VI**, who served as regent of Spain during Charles's absence, between 1520 and 1522.



Queen Joanna with her two sons:
Charles and Ferdinand



To these we must add yet another woman: her daughter-in-law, **Isabel of Portugal**, who reigned as regent on several occasions between 1526 and 1539, always during the absences of Charles I, Isabel's husband.

I bet you've never thought of it that way. A tormented woman, but perhaps **less mad than we tend to believe**, who throughout her life displayed remarkable wisdom, as when the *Comuneros*, who had risen up against Charles I, offered her to take her son's throne, and she rejected the offer.



The Bewitched

In 1661, also on November 6th, the second of our "cursed" kings was born: the unfortunate **Charles II**, known as "the Bewitched" the last Habsburg on the throne of Spain.

His death without heirs in 1700 posed the **serious problem of succession**, which would lead to a fourteen-year war and, finally, to the advent of a **new dynasty**: the Bourbons, in the person of Philip V, Charles's great-nephew through his half-sister Maria Theresa, wife of **Louis XIV of France, the Sun King**, to whom Philip was a grandson.

Contrary to popular belief, Charles II was a good king of Spain. He suffered from various congenital disabilities, most notably sterility, as well as certain intellectual impairments due to the consanguinity he inherited: all four of his grandparents were Habsburgs, and nine of his sixteen great-great-grandparents were also Habsburgs.

However, he received an excellent education and, above all, distinguished himself by his remarkable affability and an innate desire to do things well.

At one point during his long reign, which **spanned 35 years**, he even attempted to rule himself, instead of delegating to his four favorites: his mother, **Maria Theresa of Austria**, regent during his minority, and three others during his actual reign: the Austrian **John Everard Nithard** and the Spaniards **Fernando de Valenzuela** and don **Juan José of Austria**, his illegitimate half-brother.

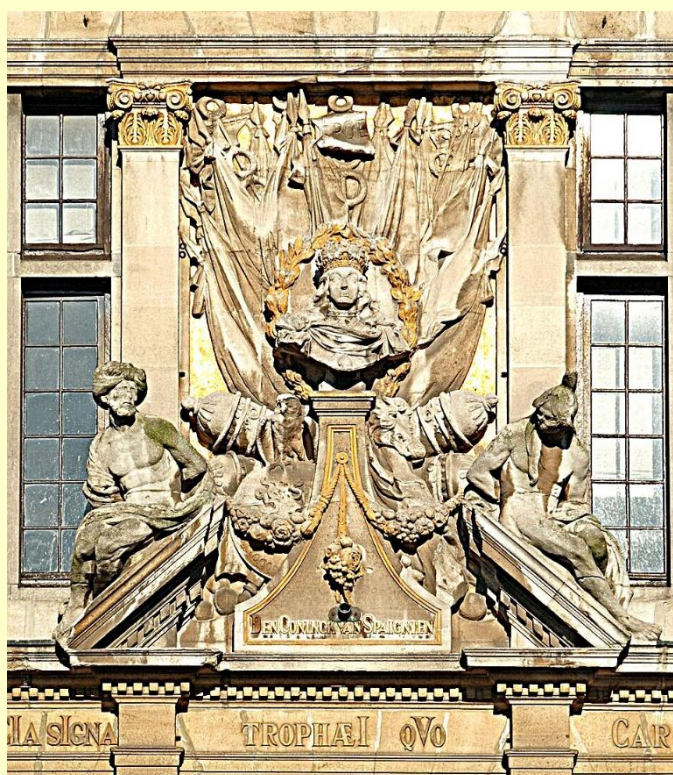
Unlike his father, Philip IV, Charles would not lose a single territory of the Empire, neither in Europe, nor in America, nor in the Pacific, nor in Asia, nor in Africa. The Penta continental Empire would, in fact, be handed over in its entirety to his successor, the Frenchman Philip V (which wasn't easy, as the powers tried to take advantage of the situation to divide it up among themselves); **Philip, among other things, was amazed by the rigor and prosperity that reigned in the coffers of the State** and in the Spanish economy, something uncommon in the life of the Hispanic Empire.



America experienced years of peace and political, economic, and cultural splendor. Charles II was, in fact, the first to proclaim the abolition of slavery in what would later become the territory of the United States of America. He did so in 1693, offering freedom to all slaves who left the Anglo-Saxon colonies on the North American east coast and sought refuge in Spanish Florida.

He was also an excellent husband, deeply in love with his first wife, the Frenchwoman Marie Louise of Orléans, to whom he was married for almost ten years. Upon her death, at the young age of 26, she bestowed upon her husband the most beautiful words a king could hear from his royal bedmate: *"Your Majesty may have many women, but none who will love you more than I."*

Two "cursed" kings, then, from the history of Spain: Joanna "the Mad" and Charles II "the Bewitched," whose biographies we must revisit once and for all. Both were victims of the most audacious and ruthless anti-Spanish Black Legend, and for this reason they deserve, at last, to be put in the place in history that justly corresponds to them.



Triumph of Charles II
Grand-Place
Brussels



Julio José Henche Morillas

Personal and profesional profile (in Spanish):

[6ef621_fb1078d46de14aaab16dd7570651d185.pdf](#)

The Founding of Cities in Hispanic America

The recent premiere of the documentary “*We the Hispanos*” has offered us a wonderful array of images, sensations, emotions, and messages that not only resonate with all viewers but also serve as a necessary collective awareness. Music, history, religion, culture, art, architecture; all of these elements leave a lasting impression on the viewer, showcasing a repertoire of Hispanic influences that remain undetected by a significant portion of American society.

It is a reality that seems imperceptible but that no one can hide. Ignorance, indoctrination, the loss of identity consciousness, and even ideology have contributed to the spread of this collective blindness. The documentary has the enormous merit of bringing to the forefront the tangible and living evidence of the Hispanic presence in every corner of the U.S.

Of all these filmic manifestations of reality, what has most caught my interest and prompted this reflection were the sequences dedicated to the founding of Spanish cities in North America, which I want to bring up here and now.

By small groups of missionaries, accompanied by a small number of armed men and some settlers from New Spain who joined them, the foundations of a Hispanic world were laid, a world that constitutes the “being,” the “*ethos*”³⁴ of present-day North America. San Francisco, Los Angeles, San Diego, San Antonio, El Paso, San Jose, Sacramento, Santa Fe, or states like Florida, Colorado, and New Mexico, to name a few, are names as Spanish as those we have in Spain.

An overwhelming Spanish imprint not only in the names, but also in Hispanic vestiges everywhere. López Linares’ documentary inspired this exhibition.

It’s important to understand that both those expeditions of remarkable men and women, and the establishment of new urban centers, were preceded by extensive and meticulous planning by Spanish institutions in the Americas. This included the resources, the roads, the means, the personnel, the language skills, the farming implements, and above all, the legal framework necessary for their establishment.

³⁴ “ethos” = Set of traits and modes of behaviour that make up the character or identity of a person or a community.



The Hispanic Empire was a unifying empire, governed by laws and order rooted in profound experience and a zeal for evangelization. The planning of new cities was meticulously designed by the royal decrees of discovery and settlement, issued both in the Laws of the Indies and particularly by the ordinances of King Philip II of 1573, which merely codified the experiences that previous generations of Spaniards, well-versed in the realities of the Americas, had internalized and frequently successfully implemented.

The settlement ordinances clearly stipulated that the *adelantados* (governors) had to adhere to very strict criteria in choosing settlements to found cities like those that are now part of the United States. The "*capital towns*," or main cities, were always built with the intention of not causing any harm to the native Indians. The primary requirement was that the new population centers had to be established in places with "*good air and good water*" (hence the origin of the name of the current Argentine capital³⁵, which most of its citizens are surely unaware of).

The ordinance stipulated that the chosen location should always have water nearby for better use. Very high places should not be chosen because they would be "*disturbed by winds and difficult for supplying and transport*," nor should the location be in very low places "*because they tend to have diseased soil*." "*Rivers should be positioned to the west so that the buildings facing east would have the best views at sunrise*."

And, of great importance, it was stipulated that the chosen settlements should be places "*that would not disturb the Indians and native peoples*." Spanish law for America was governed by criteria of rationality, common sense, and the utmost respect for the native inhabitants, whom they did not intend to treat, much less, as hostile subjects. Nor, of course, were they treated as individuals to be exterminated or even displaced from their natural environments; a stark contrast to the treatment later practiced by Anglo Americans with Native Americans as they expanded westward in the 19th century.

Those regulations were imbued with a humanist spirit and a sense of justice, but also with great intelligence and respect for the native population, aiming to create new and distinct urban centers that would in no way disrupt the native inhabitants' way of life. These cities in western North America, until then (early 19th century) lacked even the most basic incentives for profit or enrichment: no mines, no fisheries, no apparent riches. Nothing of what was already available in other parts of the Americas.

The new settlements were established with the primary and almost exclusive purpose of expanding Spanish dominion along the coast, marking their territory of influence, and perhaps stimulating trade. Above all else, the goal was to spread the Faith. This is why the expeditions along the Camino Real were led by Franciscan missionaries like Fray Junipero Serra, all of them founded 21 missions that became the origin of many North American cities.

³⁵ It refers to the city of Buenos Aires, a name that in Spanish means "good airs".



The new cities or population settlements should not be more than three days' walk apart, which would mean distances of between 60 and 80 km at most. Population centers were established in locations that would not interfere with or disturb the native inhabitants. These new cities were originally intended to have "*good entrances and exits*" by both sea and land, via good roads and navigable waterways, so that they could "*enter or leave easily to govern, trade, provide aid, and defend,*" when necessary.

Once the city plan was established; that is, the basic urban structure—and the construction process had begun, it was necessary to form "*the municipal councils or governments*" of the population, proposing as preferred settlers "*all married people and their children, as well as those who were descendants of the city's original inhabitants.*" Another essential requirement imposed by the Laws of the Indies was that the taking of possession had to be done with the "*required solemnity.*"

This requirement of formality was not trivial, as it demanded, as a condition for the very validity of legal acts, legal formalities that originated in the same formalistic character of Roman law, from which Spanish law is inherited. Official acts had to contain "*the verification of faith in public form,*" and having made the discovery, the discoverers had to return to report to the audiencias and governors. The strategy of the authorities was to attract the Indians to themselves, that is, to create settlements or centers with "*centripetal*" force, like a magnet, encouraging them to approach voluntarily by practicing mutual understanding through trade and exchange.

For the same reason, the Laws of the Indies also regulated the days of fairs or markets in the new cities for the sale of products and goods to the Indians, which in some cases were stipulated to be at least two days a week. With these initial contacts and exchanges, the new Hispanic city was "*opened*" to the native indigenous population.

These wise methods fostered not only friendly relations but also mutual prosperity. From the very moment of establishing mutual trust, the religious figures began their expert work of peaceful persuasion. They shared some agricultural techniques, provided unknown seeds, which represented a first step in encouraging the sedentary lifestyle of the Native Americans of North America, and also displayed skillful musical practices to which the Indians sometimes readily surrendered.

The ordinances of Philip II stipulated that the main goal should be "*that the new settlements eventually be populated by Indians and natives*" to whom "*the Gospel can be preached,*" as this was the primary purpose for which the new discoveries and settlements were established. And as was a well-established criterion in Indian law, it is very specifically stated in these ordinances that "*the discoverers by sea or land shall not be hindered in war or conquest in any way nor help some Indians against others nor get involved in questions or disputes with those of the land for any cause or reason, which is that no harm or damage be done to them nor anything of theirs be taken against their will unless it is by ransom or they give it to them of their own free will.*"



Positive Hispanicity



In short, maximum interest in peace and not disturbing the indigenous world.

The laws of the Indies had demanded certain methods or requirements for evangelizing missionaries. The norm imposed “*soft and peaceful*” methods and provided for the preferential interest in using seduction as a means to attract their attention and integration. The missionaries were required to master musical instruments (remember the scene in the movie “*The Mission*” with the religious man entering the jungle with the simple harmonious sound of an oboe awakening the curiosity of the Indians) as well as the mastery of the native languages by these religious missionaries. Another step towards a voluntary and peaceful rapprochement and integration.

With all of the above in place, there was already a good path taken to approach and propose faith to them. To the faith that, there is no doubt, they came and embraced in many cases “*motu proprio*”³⁶.

The Spanish expansion through America was never invasive or predatory. It was a generative empire in the words of the philosopher Gustavo Bueno who coined this concept so precisely. Order and law were imposed from the beginning as essential instruments of integration and expansion of the empire, tools for prudent integration. It would be desirable for the inhabitants and residents of those cities and states of the North American nation to have at least a minimum awareness of their Hispanic ancestry, which is still present with living and evident vestiges.

These legal instruments exposed in the preceding lines are nothing more than mere demonstrative brushstrokes of a way of building societies by some Hispanic pioneers who created the foundations of what the United States is today. López Linares' documentary opens a luminous window to this knowledge that calls for a just awakening. North Americans and Hispanic Americans would do well to assume it and remember it too.



³⁶ “*Motu proprio*” (Latin): Freely and voluntarily, on one's own initiative.



Painting

Spain is a country of great painters, and surely there are many Spaniards and Latin Americans who wish to paint and would like to improve their technique and learn how to achieve visual effects such as those achieved by **José Bautista**, winner of several awards, as you can see in these two examples:



"Coffee Around the Fountain"

Oil on canvas 130 x 192 cm.

Anyone interested in contacting him (I even believe he gives courses or seminars), we provide his professional and personal contact information here:

<https://go.hotmart.com/L1042201100>

<https://edplastica.hotmart.host/captacion>

<https://www.facebook.com/jose.bautista>

<https://www.facebook.com/bautista>

<https://www.instagram.com/josebautista...>

<https://www.pinterest.com/pintorbautista>

<https://www.linkedin.com/in/jos%C3%A9...>

<https://www.youtube.com/channel/UCQp056ht6dAWZ341onAA5Mg>



Positive Hispanicity



Hispanic painting



"Tea with Milk"

Oil on canvas, 130 x 162 cm.

Artist: José Bautista