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Elizabeth I of England through Francoist Eyes:
Maligning the Other

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ABSTRACT

This dissertation examines the particular narrative of the book entitled *Dos Reinas. La Católica y la Protestante* in which the author Nicolás González Ruiz establishes an antithesis between two of the most important female monarchs in history: Elizabeth I of England and Isabella I of Castile. On the one hand, the main focus of the dissertation is to analyze the political, historical and religious intentions existing behind the author's singular approach to malign Queen Elizabeth of England's image. On the other hand, the aim will be to explain why this book depicts Elizabeth derogatorily by analyzing the different techniques created during Francoist Spain, which are used in this work, disentangling the authentic and final intentions of the author.

KEYWORDS: Elizabeth I, Comparative history, Francoist historiography, political and religious otherness, Nicolás González Ruiz.

RESUMEN

Este trabajo estudia la peculiar narrativa del libro titulado *Dos Reinas. La Católica y la Protestante* en el que el autor Nicolás González Ruiz establece una antítesis entre dos de las reinas más importantes de la historia: Isabel I de Inglaterra e Isabel I de Castilla. Por un lado, el objetivo principal del trabajo es analizar las intenciones políticas, históricas y religiosas que existen detrás del singular enfoque del autor para así perjudicar la imagen de Isabel I de Inglaterra. Por otro lado, la finalidad de este trabajo será tratar de explicar por qué este libro describe a Isabel I de Inglaterra de manera tan despectiva analizando las distintas técnicas creadas en la España franquista, las cuales se aplican en esta obra, para esclarecer las verdaderas intenciones del autor.

PALABRAS CLAVE: Isabel I, Historia comparada, historiografía franquista, alteridad política y religiosa, Nicolás González Ruiz.

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INTRODUCTION

The image of Elizabeth I, Queen of England and Ireland, is one which has caused a lot of interest and controversy in history over the years. Elizabeth Tudor, born in 1533, was the daughter of Henry VIII and Anne Boleyn. Her father, Henry VIII was the second monarch of the House of Tudor. He is also best known as the precursor of the reform in the Church of England. Later on, his daughter Elizabeth would follow his steps becoming the monarch who finally established Protestantism in England, thereby reinforcing English nationalism.

The figure of such a decisive character in world history, like is Queen Elizabeth, has been portrayed and studied in multiple occasions since her reign took place in the sixteenth century, from her accession to the throne in 1558 until her death on 1603. She has been depicted in such different ways, including not only the self-image that the Queen herself wanted to present to her people but also the depictions that hundreds of biographers and historians have written about her. Elizabeth is surrounded by innumerable myths, whether in history books, in her numerous pictorial images, in documentaries or even in the cinema industry. Furthermore, it could be said that all of these productions intended to create a fair idea about the true image of Queen Elizabeth can be considered mere attempts to define this incredible personality. But the reality is that even today, Elizabeth I is still considered an enigma before our eyes. This might be possible either due to the multiple biographical interpretations about her private life or the different points of view regarding her international politics. In consequence, this will be the subject matter of this undergraduate dissertation, the analysis of the image of Elizabeth I's as portrayed in a particular biography about her published in Spain in 1947. My purpose will be to explore the special way in which she is being characterized and the ideological aspects involved in it.

As my purpose is to look deeper into her image, I will start by posing the question of why Queen Elizabeth is such an iconic character. The popularity of Elizabeth is closely related to the fact that her reign was a long and successful one. In other words, her popularity is associated with multiple achievements throughout her reign. Among them, it can be highlighted military success, economic prosperity in England, along with a significant

expansion overseas. Furthermore, it was a period of time which brought about national pride due to a great cultural development. All of these accomplishments during her rule led her to be considered as one of the greatest monarchs in English history.

It is practically impossible to summarize here the hundreds of descriptions that have been gathered about Queen Elizabeth during centuries. Thus, I will be briefly taking into consideration one of the most important depictions of her. In this way, there is the image that the Queen herself really worked hard and put a lot of effort into developing and presenting to the public. Right after her half sister Mary I of England ruled the country for five years fighting to restore Roman Catholicism, Elizabeth came into the throne wanting to prove to her nation that indeed she was a strong woman who would always fight over the best interest of the country. And she continued to do so almost until the end of her days, as it is appreciated in her famous speech to the Troops at Tilbury, which is considered to be “her greatest propaganda achievement” (Doran and Freeman 10), right before the defeat of the Spanish Armada, where she said: “I know I have the body of a weak, feeble woman; but I have the heart and stomach of a king, and of a king of England too” (Dobson and Watson 39). Some authors, such as the historian Frances Yates described this image as a conscious act of propaganda with a clear objective. That objective was to create that image of the powerful leader that she became. This concept of the image of Elizabeth “being imposed from above by an authoritarian state” (Doran and Freeman 4) has been also supported by several scholars over the years, such as Stephen Greenblatt, who in his work *Renaissance Self-Fashioning from More to Shakespeare* he also emphasizes the existence of cultural and social forces in this process to the cult to Elizabeth. In addition, some others such as John Neale and Elkin Wilkins have supported the idea of that image being created by people exalting and praising the greatness of Elizabeth over the course of time in numerous forms of worship such as portraits, collection of essays devoted to her, films, etc. (Doran and Freeman 3).

As it can be noted, there are multiple perspectives on this topic of the image of Elizabeth. But more specifically, I will be focusing on one particular portrayal of Queen Elizabeth I by the Spaniard Nicolás González Ruiz. He wrote a book entitled *Dos Reinas. La Católica*

y la Protestante, published in Spain in 1947. The reason why I will analyze this book in this paper is because it presents an opposition between two monarchs: Queen Elizabeth I of England and Isabella I of Castile. However, the resulting portrait of Elizabeth I is far from that ideal representation of the Queen which I have been arguing thus far. As mentioned earlier, it is known the power that Elizabeth owned with respect to her image. Elizabeth I, helped by her commissioners, worked hard on pairing herself to several deities and even to the Virgin Mary (Doran and Freeman 4). It could be said that she aimed to be seen as the representation of God on earth. However, this idea was not well received by the Spanish author, González Ruiz, who puts quite an effort into convincing the reader, through a very peculiar comparative, that Elizabeth will never be anything like that. He assures that the personification of that heavenly, virginal and perfect image is no other than Isabella I of Castile.

In order to get a better insight of this portrait of Elizabeth, it will be necessary to get to know the author of this book. González Ruiz was a Spanish writer, literary critic and journalist born in Barcelona in 1897. At the age of twenty he graduated in History. Later on, from 1921 until 1924, he was a Language and Spanish Literature professor in the University of Liverpool, where he also directed the academic journal *Bulletin of Spanish Studies* (García González 18). He moved to Spain in 1924, to be a part of the Spanish newspaper *El Debate*, which was closed down in 1939 (García González 35). *El Debate* was the most important Catholic newspaper of its time in Spain, and ideologically, was very conservative and clerical. Before that, at the outset of the Civil War, in 1936, González Ruiz had been imprisoned by the republican authorities because of his support to the national cause. Once the war was over, his involvement with journalism continued, and, he was also editor of the first manual containing the required professional knowledge for the “new” journalists which was published in Spain in 1953, by the name of *El Periodismo, teoría y práctica* (García González 60). Further on, in 1961 he was appointed director of La Escuela de Periodismo de la Iglesia [Church Journalism School] founded in 1925 by the same members of the abovementioned newspaper *El Debate*, who belonged to the church hierarchy and was directly controlled by the Episcopal Commission of Press

(García González 62). The purpose of this school was to defend the ideals and interests of the Catholic Church in Spain. During forty years completely devoted to journalism, González Ruiz also practiced a wide range of literary genres, being the biography of historic figures one of his most cultivated activities. He used a new technique consisting of breaking the narrative continuity through jumps in time and space. All of his literary contributions are crucial to understand how Spanish journalism was forged between the 1940s and the 1960s (García González 93). For all this, González Ruiz features as a key figure in Catholic journalism in Francoist Spain.

The book entitled *Dos Reinas. La Católica y la Protestante* belongs to a series of biographies which González Ruiz wrote throughout his professional career¹. It was written in the midst of a quite crucial time in Spain, Francisco Franco's dictatorship from 1939 until 1975. Taking a look into the historical background of that period of time in Spain, the country was rising after the Spanish Civil War which took place from 1936 until 1939. After the Civil War, Spain was under Francisco Franco's regime. Franco was a Spanish general who ruled Spain as a military dictator for almost forty years. During this time, he imposed a strong National Catholic ideology, which is evidently reflected in the aforementioned book, focus of this dissertation, where Elizabeth I is always being compared to Isabella I, Queen of Castile. All the descriptions of both rulers collected in this book are the result of an extremely religious ideology, with a total anti-Protestantism perspective. Thus, inside this comparative biography we find an image of Elizabeth I absolutely tarnished and brutally portrayed within a narrative style in which the religious ideals and the patriotic unity are highly enhanced. It represents a clear antithesis between two historical characters of tremendous importance, and even though these two monarchs were not contemporaries, both are being compared simultaneously. A comparison in which it can be appreciated a brutal clash between two enemy countries at that time; two of the most important and powerful reigns during the fifteenth and sixteenth centuries, England

¹ This series covers a wide range of titles, among them: *Dos emperadores: Napoleon–Alejandro I* (1951); *Dos cardenales que gobernaron: Cisneros–Richelieu* (1944); *Dos hombres, El santo y el hereje: San Ignacio–Lutero* (1953); *Dos conquistadores: Pizarro–Hernán Cortés* (1956); *Dos pintores geniales: Velázquez–Rubens* (1951).

and Spain. More specifically, it is seen a “created” rivalry between two monarchs and an inevitable conflict between two religions, Catholicism and Protestantism.

All in all, it can be said that Queen Elizabeth is an iconic character. Then, why is she represented in this manner in this book? I will try to figure out the reason for such a particular approach of her image. In order to do so, I will analyze the many despicable depictions of Elizabeth, particularly in the context of the conspicuous enhancement of Isabella I of Castile.

1. THE WEIGHT OF THE FAMILY: POLITICAL, RELIGIOUS AND MORAL DESCENT OF ELIZABETH AND ISABELLA

In this section I intend to analyze how the circumstances in which both Isabella I of Castile and Queen Elizabeth of England were brought up are represented by González Ruiz. The first descriptions about their origins will be decisive to appreciate the contrast created by the author between both characters. In it, it becomes evident González Ruiz's biased position against Elizabeth, which sets the tone for the rest of the book; a tone that will grow more and more intensely derogatory as the comparison develops. More importantly, I will point out the author's emphasis on how their family backgrounds had direct repercussions on their future. To do this, it will be necessary to take into consideration González Ruiz's particular approach to the matter, as he will take these backgrounds as a way to condemn Queen Elizabeth and blame her for her malicious inherited character.

To have a better grasp of their origins, the author goes back to revisit their respective family environments, briefly discussing their infancy, with special emphasis on their parental figures. Right on the first page of the book the author starts by saying: "a daughter of Isabella I of Spain married Elizabeth I's father"² (González Ruiz 5). Within this phrase, he is marking the common point between both rulers. Although they were not contemporaries, González Ruiz finds here the historical link between them that serves as platform for the comparison. But it is important to highlight that he also starts to explain how different their respective destinies would be when he says: "in their lives, their deaths, in their souls and in their bodies they were different; they were radically opposed"³ (González Ruiz 5). Right in this moment the antithesis between them begins, as they are linked in one statement, but their outcomes will be very different. From that statement, he continues to explain how that marriage that he is referring to took place, as it is the seed for the entire story line.

² "Una hija de Isabel de España se casó con el padre de Isabel de Inglaterra." My translation, here and elsewhere.

³ "Pero en vida, en muerte, en alma y en cuerpo fueron distintas; fueron radicalmente opuestas."

Firstly, I will proceed by discussing how González Ruiz presents their respective ancestors and their early years of age, but focusing on the main events which took place during the process of the English Reformation. I will start by commenting on the figure of Henry VII, who was the ruler of England from 1485 until 1509, and the father of Henry VIII. Around 1501, Henry VII was trying to reach an agreement with Queen Isabella I of Castile and King Ferdinand II of Aragon, the Catholic Monarchs, in order for them to join in holy matrimony their respective children. After Ferdinand and Isabella united the kingdoms of Aragon and Castile, they were rapidly emerging as the foremost power in Europe. Both Henry VII and the Catholic Monarchs were ruling their countries under Roman Catholicism. Spain and England were two of the most powerful nations around that time, and marriages of convenience were the most common policy to conduct foreign politics. With this political union they were trying to consolidate the good relationship between the two realms. This alliance was meant to be between Catherine of Aragon, daughter of the Catholic Monarchs, and Arthur Tudor, firstborn of Henry VII. Although they got married, Arthur was a very sick young boy and eventually died at age fifteen. The matrimony lasted five months. It was in that moment when both monarchies decided to continue with this political alliance and have Catherine marry again with Henry, Henry VII's youngest son. By way of comment to these events, González Ruiz remarks something worth highlighting: "the destructor of the religious peace in England got married to the daughter of those who contributed most to make possible religious unity in Spain"⁴ (25). This statement gives way to the opposition between the two religions, Catholicism versus Protestantism, which will be strongly linked to González Ruiz's antithesis between Elizabeth I and Isabella I of Castile. It is therefore noticeable how the author emphasizes the fact that this marriage was the beginning of the end for the Catholic Church in England, and he will hold on to that matter from start to finish.

Next, the author focuses on Henry VIII and Anne Boleyn, who are crucial figures in the personal development of Elizabeth I. Regarding Henry VIII's personality González Ruiz mostly highlights his appetite for pleasure. The author is really straight forward when

⁴ "Y así se casó el destructor de la paz religiosa de Inglaterra con la hija de quienes más habían contribuido a forjar la unidad religiosa de España."

focusing on Henry's inclination towards "sensuality." This is clearly appreciated when González Ruiz describes Henry in the following manner: "we cannot narrate here the life of Henry VIII who is the best example of how sensuality is the way which closely leads to chaos and destruction"⁵ (26). Henry VIII is depicted as a man constantly influenced by his own passions and egotisms. From González Ruiz's point of view, Henry's sinful character is seen as the cause of the schism of the Catholic faith in England. Indeed, his notorious sinful character and his strong desire to marry Anne Boleyn caused the breakup of his first marriage to Catherine of Aragon, which in turn caused the end of relations with the Church of Rome. Later on, being Henry still married to Catherine of Aragon, Anne Boleyn appeared at the English court, and the monarch felt absolutely infatuated by her charms. This particular situation was which led to the origin of the English Reformation. It is stated in the book that Anne Boleyn refused to be simply another of Henry's mistresses, making him more and more obsessed with the idea of marrying her (González Ruiz 28). Anne is described by González Ruiz as "ambitious, miserable, and a woman of hardly any moral values"⁶ (27). Henry VIII wished profoundly the annulment of his marriage to Catherine of Aragon so he could get married again to Anne Boleyn.

However, it is also important to highlight that González Ruiz fails to mention that Henry not only desired to marry Anne Boleyn due to his sinful personality. It is convenient to revise the other motivations why he wanted his marriage with Catherine of Aragon to be annulled. Among them, it can be mentioned his deep wish to have a son to be his undoubted heir to the throne for the sake of the peace and security of his kingdom (Woodward 3). Henry VIII did not approve to have her daughter Mary as heiress of the throne, and Catherine of Aragon seemed incapable to provide that much-needed son (Woodward 11). Henry wanted a legitimate son to inherit the throne and he wanted Anne Boleyn to be the mother of that son. Therefore, it is seen here how González Ruiz only highlights Henry's vicious character, while it is known that many other reasons existed related to his political and ideological agenda.

⁵ "No podemos narrar aquí la vida de Enrique VIII, que es el mejor ejemplo de cómo la sensualidad es el camino que más derechamente conduce al desorden y a la destrucción."

⁶ "De esta desdichada, indiscutiblemente una ambiciosa de muy poco valor moral."

The Pope at the time, Clement VII, would never approve the annulment of the marriage between Henry and Catherine. Nevertheless, Henry VIII achieved his desired intentions when some clergyman declared the annulment with no official ecclesiastical authority whatsoever. In fact, this annulment had such relevance on the English kingdom that entitled Henry VIII to go one step further until he obtained the ecclesiastic independence from Rome's authority. The English Reformation began. That marriage was the seed which prompted the schism of the Church of England. The author closes this topic by remarking the vested interests which arose against Catholicism. One of the decisions of Henry VIII was the dissolution of the monasteries, which caused a strong economic interest against Catholicism (González Ruiz 30). This is very briefly mentioned by the author who once again fails to emphasize on the political and economic intentions behind Henry VIII's rule.

It is now important to focus on the description that the author makes about the ambiance in which Elizabeth grew up. After few years of marriage, Henry VIII decided to arrest and to execute Anne Boleyn when she was accused of treason against the king. Henry immediately considered their daughter Elizabeth as a bastard. A series of women now went through in the life of the monarch, and according to González Ruiz: "none of them took special care of young Elizabeth, who grew up being a weird young lady"⁷ (31). Later on, when Henry VIII married Katherine Parr, who was his sixth wife from 1543 until 1547, he decided to remove his daughter Elizabeth from his presence with no further explanations (Taylor-Smith 55). Thus, it can be affirmed that Queen Elizabeth's infancy was not particularly pleasant, to say the least. It should be highlighted that is not possible to gather a lot of González Ruiz's descriptions of Elizabeth as a young little girl, as he does not put much emphasis on elaborating about her personality or on her development when growing up. González Ruiz begins with a general reflection about Queen Elizabeth by saying that: "Elizabeth I, the other, contributed to the destruction of the old British faith"⁸ (6). Later on, he describes Elizabeth as a child who was, in fact, conceived by a man weakened by

⁷ "(...) ni las demás, se ocuparon demasiado de Isabel quien crecía siendo una muchacha extraña."

⁸ "Isabel, la otra, cooperó a la destrucción de la vieja fe británica."

sypilis and a prostituted woman⁹ (González Ruiz 29), once again using offensive depictions towards her progenitors to deprecate her.

The following descriptions regarding Elizabeth's infancy are quite shameful as well. For instance, the author declares that there cannot possibly be something more bizarre and obscure than the infancy of Elizabeth I. Although, it is convenient to highlight that González Ruiz does not explain the reasons behind this obscurity in Elizabeth's early years. In addition, she is also described as:

(...) that woman, who was already born as an abnormal, unable to be a complete woman at any time, although I ignore the exact nature of that abnormality, neither do I believe that anybody will ever know, nor I believe it is worth knowing (González Ruiz 29)

In this statement, it is openly stressed that abnormal element that González Ruiz attributes to Queen Elizabeth, whose origin he claims to ignore, but clearly he is pointing out her familiar background as the seed for that alleged abnormality. As a first physical description of Queen Elizabeth we find the author stating that: "she was not beautiful and she would never be"¹⁰ (González Ruiz 31). Finally, he claims that Elizabeth grew up being a weird child with a turbid inheritance running through her veins¹¹ (González Ruiz 31). It is not difficult to perceive the crude tone of the writer when describing Elizabeth. He dedicates only a few lines to describe her physically, but these are more than enough to recognize the tone of anger and aversion towards Elizabeth as well as towards her progenitors, clearly presented as the origin of many of the issues regarding Elizabeth. I will compare and develop these descriptions consecutively, right after briefly focusing first on the historical background of Isabella I of Castile.

Moving on to discuss how the ancestors of Isabella I of Castile are presented, it can be said that González Ruiz does not put so much emphasis in these figures as much as he does with Elizabeth I's parents. This could be interpreted as the author's method of constantly emphasizing on Elizabeth I's familiar conflicts in order to malign her, and not really

⁹ "(...) minado por la sífilis, y una mujer prostituida al que debió la existencia la reina Isabel."

¹⁰ "No era bella, ni lo fue nunca."

¹¹ "Isabel que crecía siendo una muchacha extraña (...) y llevando en la sangre turbias herencias."

exploring Isabella of Castile's familiar background, allowing him to always look for any kind of moral or family-related issues to blame Elizabeth. Mostly, González Ruiz briefly remarks the chaotic years in which Isabella of Castile was born, described as one of the most turbulent periods of all time in Spain.¹² Isabella of Portugal, mother of Isabella I of Castile, is described very briefly as a woman with strength and royal dignity which her daughter will inherit years after. John II of Castile is shortly mentioned. The monarch is portrayed as one of weak character who died when Isabella was three years old. After he died, the Spanish kingdom of Castile was in the hands of Henry IV, Isabella's half-brother. González Ruiz summarizes the figure of Henry IV as: "Henry was an abnormal (...) moron, whose first matrimony was annulled due to his impotence, he did not carry a minimum of moral reserves on himself (...) Henry IV indeed lacked religion"¹³ (12). It is interesting to point out how Isabella's brother is also brutally portrayed. However, the consequences of such faults in their personalities will be very different on Elizabeth and Isabella.

If we focus now on the first depictions of Isabella as a little girl, we will see that González Ruiz describes her much more thoroughly by contrast to Elizabeth I's youth descriptions. When referring to Queen Isabella's general image, she is described as: "she was the one who forged Spain's religious unity and safeguarded Catholicism"¹⁴ (González Ruiz 6). There is a lot of emphasis placed on Isabella I's physical appearance in multiple occasions, referring to her as "blonde, with fair, delicate and extremely clean skin, whose eyes were of an intense blue"¹⁵ (González Ruiz 21). This kind of physical depictions of Isabella of Castile will be repeated over and over again throughout the book, in what might seem an idealization of her physical aspect by way of metaphorically depicting her as a good monarch. Contrasting these portrayals of Isabella with others written in her own time, I can

¹² Henry IV's rule is described as a very sad one in which Spain was morally and substantially impoverished. In his court corruption prevailed, and all kind of ambitions and also violence were promoted.

¹³ "Enrique era un anormal (...) Hombre tarado, cuyo primer matrimonio se anuló por impotencia, no llevaba en sí la más mínima reserva moral con la que hacer frente a su desgracia física (...) Enrique IV carecía en verdad de religión."

¹⁴ "Isabel fraguó la unidad religiosa de España y amparó el catolicismo."

¹⁵ "Tenía una piel blanca extraordinariamente limpia y fina y unos claros ojos azules."

say that indeed she was described by her contemporaries as a woman with fair skin, blonde hair, and extremely blue eyes, among plenty other divine physical representations. As Miguel Ángel Ladero Quesada states in his article “Isabella the Catholic seen by her contemporaries” all of these depictions have extreme positive connotations which some authors used in order for them to show the qualities of the soul through the qualities of the body (233). These descriptions really help to create an immaculate image of Isabella, which now González Ruiz is using not only to overpraise and magnify her, but also to demonize Elizabeth I’s image, whose physical appearance has been openly denied, as already pointed out. In this particular instance, it can be fully noticed how the legitimacy of Francoism was on the basis of their biased manipulation of the person and reign of Isabella the Catholic (Maza Zorrilla 168). And it is something that will continue to appear through the entire work by González Ruiz.

Furthermore, something which is also remarked by González Ruiz is the fact that Isabella grew up apart from the chaos that was surrounding the country at the time. The reason is that she was sent to the village of Arévalo along with her mother, where she grew up in peace being “a kind-hearted and energetic young girl”¹⁶ (González Ruiz 11). It was not until she turned eleven years old that she was back in court again, when her half-brother Henry IV requested her to be the godmother of his alleged daughter, Joanna la Beltraneja.¹⁷ Thereafter, when she consented to go back, González Ruiz describes the situation as “the most atrociously corrupted and perverted court in those times”¹⁸ (20). It is claimed that young Isabella was “surrounded by dreadful examples of life”¹⁹ (González Ruiz 20). However, in spite of all the bad experiences she might had witnessed, she is described as a

¹⁶ “Mostraba bondad y energía de carácter.”

¹⁷ Although Henry IV was nicknamed “the impotent”, it was never confirmed whether Joanna was his real daughter or not.

¹⁸ “La Corte más atrozmente corrompida de Europa en aquellos momentos (...)”

¹⁹ “Ella por todas partes veía los ejemplos más desastrosos.”

young angelical lady who spent her hours going to church and praying to the Lord to enlighten her to be able to fix the nation in the future²⁰ (González Ruiz 20).

To sum up, we can conclude by saying that González Ruiz describes Elizabeth I's progenitors in a vicious way. The author explains how Queen Elizabeth grew up in an ambiance of perversion, along with very bad influences in her life; in particular, the image of her father, Henry VIII, who is presented as a terrible role model for young Elizabeth. Also her mother, Anne Boleyn, who is cruelly depicted, is represented as a poor role model for Elizabeth. In the same way, the author describes Isabella's predecessor, her half-brother Henry IV, as a corrupted and perverse influence. González Ruiz also mentions Isabella's weak father, and her mother, who completely lost her mind in her last years of life. Then, the first glimpses of the antithesis start to appear when the author seems to rejoice describing Isabella's early life, praising her and starting to describe her with this impeccable image, almost as she was perfect. Meanwhile, regarding Elizabeth's early years he practically does not even bother to mention them. He goes a little further by saying that is not worth it to dig deeper into her abnormality²¹ (González Ruiz 29). This shows a clear disdain and indifference regarding Elizabeth's life.

It is clear how both upbringings of Queen Elizabeth and Queen Isabella I were outrageous, disturbing and challenging for such young ladies like they were. However, it can be appreciated some obvious differences in the way in which González Ruiz describes their development as young women, i.e. he simply praises how Isabella of Castile grows triumphant out of a bad upbringing, but Elizabeth did not. In other words, there is an evident contrast between them; Isabella's did not inherit any malicious characteristics from her ancestors, and most importantly, she did inherit strength and royal dignity. Also, González Ruiz emphasizes how she managed to stay away from the vices by praying to God. So, if Isabella's predecessors were also somewhat deplorable, how Isabella did not inherit all of those vices and horrors, and Elizabeth did?

²⁰ “Y la joven Isabel, rubia y blanca, de clara mirada azul, oía misa diariamente, rezaba las horas canónicas y como tenía mucha necesidad de la ayuda de Dios pasaba muchos ratos orando pidiendo al Señor que la iluminase para salvar al pueblo (...)”

²¹ “Ignoro la naturaleza exacta de su anormalidad, ni creo que merezca la pena de saberse.”

González Ruiz offers the view that it is because Isabella of Castile stayed as a Catholic, because her faith and her religious behavior are the reasons why she was able to overcome the sensualities and the depravities. Moreover, he refers to Isabella as the one with an ultimate destiny. The blood in Isabella was the one meant to keep the Catholic religious faith; she was the one, the chosen. This is seen when González Ruiz mentions that God is preparing the way for her to maintain the religious unity in Spain²² (20). Nevertheless, it is remarked by González Ruiz that Elizabeth did inherit all the horrible characteristics from both her parents, when he says: “she received from her father a violent character and little care about any kind of emotion, and from her mother, she inherited the ability of only pursuing her whims”²³ (32). It is widely known that Elizabeth managed to be one of the most powerful rulers of all time, yet the author does not take that into consideration. He ignores or he simply does not wish to acknowledge the fact that she also endured years of bad experiences during her infancy, becoming a great ruler in spite of all the bad influences, just like Isabella did. Moreover, González Ruiz is constantly overemphasizing the idea of Elizabeth’s inheritance. He ensures that she inherited a miserable and manipulative character, and he takes this almost as it was the cause of the destruction of the English Catholic faith. In that legacy, he sees an excuse to blame Elizabeth, and accordingly, her parents, for the separation of the Church of England. This is noticed clearly in other occasions as well, for instance, when the author refers to the Tudors as “the ones who were destined to lead England to the definitive break from religious unity”²⁴ (González Ruiz 23).

As I have previously stated, it can be argued that both of their pasts are unpleasant, upsetting, and very difficult. All of these unfortunate antecedents could be considered by the author as a common point between Elizabeth I and Isabella I, possibly seeing all of that as a common experience between them and therefore establishing a similarity between them, yet he does not see it that way. Instead, he takes a different path, starting an

²² “Dios estaba preparando los caminos para que Isabel fructificase en bien de España.”

²³ “Recibió de su padre la violencia del carácter y escaso arraigo de los sentimientos y acaso fuera de su madre una capacidad sutil para perseguir tenazmente las finalidades que pretendía.”

²⁴ “(...) los Tudor que eran los destinados a presidir en su breve paso por el trono la ruptura definitiva de la unidad religiosa en Inglaterra.”

opposition and remarking the fact that one of them simply falls into all the depravations, and the other overcomes all the bad circumstances. It is clearly appreciated his biased position. It can also be noticed that for González Ruiz, these two figures cannot be at the same level neither as women nor as monarchs.

Likewise, it is important that we state something crucial; the author links all of these horrific pasts to the fact the Elizabeth was a Protestant ruler and Isabella stayed as a Catholic, maintaining the religious unity in her kingdom. This is the basic bottom line for the writer. He starts to demonize Elizabeth's image only due to her obvious personal rejection to Catholicism. Somehow, he manages to attach their upbringings and early years to the idea of religion, and he turns it around as a way to try to justify Elizabeth's Protestantism policy with her disruptive past. From the perspective of a Catholic like González Ruiz, Elizabeth's religious otherness was enough to malign her image, starting from her own family heritage.

2. ELIZABETH I SEEN THROUGH THE EYES OF NATIONAL CATHOLICISM

After having examined how the first years of life of Queen Elizabeth and Isabella I of Castile are presented by González Ruiz, I will study the distinct manner in which Elizabeth is vilified by analyzing the methods used to malign her image. To achieve this, I will explain the historiographical and ideological reasons behind the author's procedure along with specific instances of the ways in which he describes these characters. Broadly speaking, it can be said that González Ruiz's approach is based on a specific historiographic method used in Francoist Spain. To see this, I will illustrate more deeply the means in which those years of National Catholicism affected the representation of history in Spain. I will briefly explain the appearance of Francoism and comment on those ideals which Franco was promoting during his dictatorship, describing the techniques used in order to achieve their nationalist's goals throughout a variety of publications.

After the Spanish Civil War (1936-1939), Spain was in hands of Franco, who ruled the country establishing a military dictatorship until his death in 1975. His nationalist-fascist ideology was intended to preserve "traditional" Spanish practices, one of the most important being Catholicism. In Francoist Spain, politics and religion were totally connected, as the essence of Francoism was the fusion between the Francoist political culture and the religious culture (Díaz-Salazar 69). The union of these two features lasted for decades, in an ideology that started to be designated for the first time in this period as the Spanish National Catholicism (Moreno Seco 238), which is considered to be a complex term to define. It can be explained as a kind of "patriotic religion" which converts Catholic faith in the essential element of the nation (López Villaverde 154). The consequences of this dogma were several. For the purpose of this dissertation, however, I will focus on the effect leading to the "strong discrimination towards the other confessions" (Moreno Seco 353), which were not Catholic. During this time in Spain, Catholicism was elevated and established as the official religion of the nation (Moreno Seco 353).

Thus, all along Francoism an ideological discourse was created to justify and legitimize the imposed dictatorship (Baldó Lacomba 18). In order to achieve this, Franco created the

Consejo Superior de Investigaciones Científicas (CSIC) [Spanish National Research Council] founded in 1939.²⁵ Among many other functions, this organization wanted to represent history into their favor by constantly looking for ways to enhance Spain and Catholicism. These ways were basically the aggrandizement of everything related to Catholicism, “allowing the union of everybody against the common enemy, who is demonized” (Moreno Seco 248). This common enemy refers to everything not related to Catholicism, and represents that religious otherness much hated for the nationalist regime. The CSIC was in charge of the Spanish scientific and technologic investigations from 1939 until 1960 (Malet 211), and it was also used as “a weapon to use the historiography as political propaganda” (Ribagorda Esteban 377) as the main objective of the regime was the re-Catholization of the country. This was achieved by appointing directors with known right-leaning tendencies (Pasamar Alzuria 158).

Some historians have underlined the political subjection of the CSIC to Francoism (Malet 211). This means that all the historical productions presented during Francoism were under the yoke of Franco’s ideals, as this established institution worked within an authoritarian and interventionist politic context. It is necessary to put emphasis on the creation of this organization because “its structure and role were intentionally designed in 1939 to be at the service of the totalitarian and nationalist regime” (Malet 212). According to Antoni Malet, when the CSIC was created it assumed two main tasks: on the one hand, to carry out scientific investigation and research and, on the other hand, to coordinate and direct such investigations (213).

Thus, CSIC was born to promote not science in absolute terms, but the science which served the “spiritual interests of the nation” (Malet 234). Both the double role of this institution and the way it served the purposes of Franco’s regime are crucial to analyze the relation between González Ruiz’s work and the scientific and historical development during the initial years of Franco’s regime. Although there is no clear evidence to suggest

²⁵ Previously, it existed the Junta para la Ampliación de Estudios e Investigaciones científicas (JAE). In the midst of the Spanish Civil war, the Francoist government ordained the end of all the activities of the JAE, and in 1939, the new Francoist regime established the CSIC created with new ideological aims such as “the restoration of the classical and Cristian unity of sciences which were destroyed in the twentieth century.”

that González Ruiz worked for the CSIC, a strong nationalist ideology can be appreciated in his work. He manages to malign Elizabeth using a particular technique which was considered a novelty when it appeared (García González 77). This author proceeded always in the same way; he started by associating two different characters who had lived in different periods in history, and then he established parallelisms and antitheses through different alternated chapters. In this way, he achieved, when it was necessary, his national Catholic aims, which usually were used to criticize certain characters of another religion different than Catholicism, or a political regime of a contrary ideology. In this particular comparative biography about Queen Elizabeth and Queen Isabella of Castile, he applies these methods based on the national Catholic ideology by focusing on maligning everything related to Queen Elizabeth and Protestantism as a contrast with the historical memory of Isabella of Castile, a model for her religiosity –which earned her the nickname of “Isabel the Catholic”– and for her achievement of the political unity of Spain.

Therefore, in the next pages I will analyze González Ruiz’s descriptions of the development of Elizabeth and Isabella as adult women and their respective roles as monarchs to highlight those instances in which he is reinforcing everything related to Isabella’s image only to fulfill his nationalist intentions to vilify Elizabeth, and her Protestantism. Now, I will focus on their first moves in their respective politics, and their first steps on their personal relationships. It is necessary to know Elizabeth’s situation right after her father, the English monarch Henry VIII died in 1547. Elizabeth was fourteen. She was under the care of Catherine Parr, sixth and last wife of Henry VIII. Catherine Parr remarried Thomas Seymour who had an important influence on the future of Queen Elizabeth I.

Thomas Seymour was the brother of the English queen Jane Seymour, who in turn was the third wife of Henry VIII. Seymour was an ambitious man, whose main goal was to improve his position of power on the English court by marrying Queen Elizabeth. When González Ruiz proceeds to narrate the relationship between him and Elizabeth, he fails to tell the contrasted facts by only focusing on maligning Elizabeth. According to González Ruiz, due to some personal encounters between Seymour and Elizabeth, she was no more

than a “darkened young lady who is almost living imprisoned after a very embarrassing situation”²⁶ (61). There is only one reference about their relationship when González Ruiz claims that Catherine Parr discovered Elizabeth and Thomas Seymour in an undeniable compromising situation²⁷ (35). With no further explanations on the subject, the author always insists on the fact that Elizabeth played an obscure role in this matter. It is openly noticed that González Ruiz does not properly explain this incident on Elizabeth’s life. Indeed, his approach is rather complex to understand, by not clarifying the matter whatsoever, and essentially stating that he is not pleased with the idea of going deeper into this issue which he describes as a “repulsive episode”²⁸ (González Ruiz 35).

Therefore, I find compelling to disentangle this issue surrounding Elizabeth to clarify what happened exactly between these two characters. There is proved evidence about Thomas Seymour’s intentions towards Queen Elizabeth. In 1547, when Elizabeth was fourteen years old, some of Seymour’s letters openly addressed his desire to marry young Elizabeth (Taylor-Smith 56). Elizabeth elegantly rejected his proposal, also with a letter affirming that she was too young to be espoused. Just a month later, Thomas Seymour ended up marrying Catherine Parr, Henry VIII’s widow and Elizabeth’s stepmother. Furthermore, there are a series of letters of Elizabeth to her half-sister Mary in which she talks about the “...affliction I suffered when I was first informed of this marriage” (Taylor-Smith 56). This gives the idea of Elizabeth as a young sensitive woman with conflicted emotions about this subject. According to Taylor-Smith, some sources state that there was mutual attraction between Elizabeth and Thomas Seymour, and this did not decrease because of this marriage (57). Either way, the reality was that Elizabeth ended up being banished from their household, due to constant rumors about inappropriate encounters between Seymour and Elizabeth.

Further on, when Catherine Parr died in 1548, Thomas Seymour insisted again on marrying Elizabeth. At this point, the hidden intentions behind Seymour’s desire of

²⁶ “(...) y la hemos dejado en la situación vergonzosa y triste de la joven que está obscurecida y, en verdad, casi encarcelada.”

²⁷ “Catalina Parr sorprendió un día, digamos al tío y a la sobrina, en inequívoca situación.”

²⁸ “Pasemos rápidamente sobre este repulsivo episodio.”

marrying Elizabeth are highly noticed. He always believed that by marrying young Elizabeth his power in court would increase. The last response of Elizabeth to Thomas Seymour trying to suit her was a letter in which she stated for the first time her intentions to stay unmarried. One year later, Seymour was accused of high treason for planning the king's kidnap, and finally, he was arrested and beheaded.

González Ruiz's attention to this episode is not entirely unconnected with his approach to Elizabeth's life, which is highly focused on the type of relationships she had with different men. He goes on to examine her connection with three men in particular: Robert Dudley, Walter Raleigh, and Robert Devereux. These three men occupied different positions in the English court at some point in history, having close relationships with Queen Elizabeth. Nevertheless, there is not factual prove of any kind of romances confirmed between Elizabeth and these men. It is worth highlighting what all of these relations have in common for González Ruiz: none ended up in matrimony. He takes them as vicious and as failures, and also as an excuse to blame Elizabeth for not marrying and not having descendants. This reason is taken as enough to malign Elizabeth and consider her an incomplete woman. In addition, these are different instances in which Elizabeth is closely linked to several men, where she enjoys a situation of superiority over them. This does not fit into the nationalist ideals of Francoism. González Ruiz openly rejects that behavior in a woman. In his view, this can only be blamed to her necessity of masculine adulation and rendition²⁹ (90).

The conclusion drawn after having analyzed these particular episodes in the life of Queen Elizabeth is that González Ruiz has completely disregarded all factual details about these relationships, without providing any contrasted evidence whatsoever, and not even showing an intended effort to do so. In addition, it is noticed that the main focus for González Ruiz in Elizabeth's life always stays in her personal relationships towards men, and not in any of her political triumphs, that part is practically never mentioned. When analyzing her different relationships with men is demonstrated how they become merely an excuse to tarnish Elizabeth's reputation. In this way, the author provides a dehumanized

²⁹ "Sentía la necesidad del halago y del rendimiento masculino."

image of Elizabeth only telling some parts of the story as he wishes, and focusing again on Elizabeth's moral flaws. This type of vague descriptions and not contrasted investigations is what serves him later to more easily enhance the other interested side.

The writer moves forward to tell the story of how Ferdinand of Aragon was the chosen one to marry Isabella of Castile. By contrast, this story is portrayed at length and almost told like a fairy tale. González Ruiz describes him as “the prince of her dreams and Isabella the princess of his”³⁰ (50). He claims that love had appeared between them before having met each other. He says: “they do not know each other yet but they are already in love”³¹ (González Ruiz 50). Within this story of how this matrimony started, Isabella's role as a woman is described in the following way: “she was born to be a mother, head of a household and of a kingdom”³² (González Ruiz 50). She is also described as a complete woman, because she loved her husband and she was very fertile³³ (González Ruiz 21).

In these statements, González Ruiz's opinion about how a woman who is complete should be is admitted and very clear stated. It is worth highlighting that the two basic components of National Catholicism, Francoism and Catholicism coincide in the exaltation of maternity as a supreme mission, defining women as begetters of children (Peinado and Anta 983). It can be said that this pattern is constantly applied to all the descriptions about Isabella. Furthermore, González Ruiz not only will use this concept to praise Isabella, as she was mother of five children and devoted wife, but also to malign Elizabeth, who is described as an “abnormal” and as “incomplete”, and as previously stated she never fulfilled this basic mission that every woman should accomplish in the eyes of Francoism,.

In addition, according to González Ruiz, the marriage between Isabella and Ferdinand is the moment where it can be placed the beginning of the Spanish history as a united nation³⁴ (52). This concept of the Spanish unity along with the established Catholic religion is

³⁰ “Fernando es el príncipe de los sueños de Isabel, como Isabel es la princesa de los sueños de Fernando.”

³¹ “No se conocen y ya se aman.”

³² “(...) Isabel que había nacido para madre, para jefe de un hogar y de un reino.”

³³ “Isabel fue muy mujer, como lo demostró en el amor verdadero que sintió por su marido y en la fecundidad de su matrimonio.”

³⁴ “(...) ahí puede situarse el comienzo de la historia de España como nación unida.”

crucial to the author's approach. From this moment on, "what had made Spain not just a nation but a great nation was its Christian religion" (Linehan 15). González Ruiz bases his narrative upon this idea. Obviously, with the previous statement, González Ruiz is also making reference as how with this marriage, the kingdoms of Castile and Aragon were united, thus making Spain the most powerful kingdom in the sixteenth century. Thus, he is also using this marriage as the reference point for the Spanish national unity, in which he states that the official religion was Catholicism. This is also supported by other historians who admit that "the inseparability of national identity and Catholicism in modern Spain has never been more confidently affirmed" (Linehan 15). In that moment, Catholicism was the official religion of the kingdom and no other was accepted. This ideal is directly transferred from Francoism, where it is established that no other religion is accepted either (Blázquez 4). By remarking this and praising the fact that it was in that moment when it was officially established, González Ruiz is reinforcing the idea that Catholicism is the only accepted religion. Moreover, he refers to God's providence as the one guiding the ways in which Ferdinand and Isabella were joined in matrimony³⁵ (González Ruiz 46). At this point, the religious tone is highly appreciated, and it will be increasing with more intense religious comments throughout the book. With these high religious statements he achieves the ideals set by the Francoist dictatorship, as the religious devotions were used to reinforce the unity of the country during Francoism (Moreno Seco 251).

It can be concluded that everything about this marriage is represented as something ideal and meant to be in order for the Spanish kingdom to be consolidated. González Ruiz is basically placing all the responsibility for the Spanish unity on the Catholic Monarchs, because of them the kingdom was the strongest and was ruled under Catholicism. It is important to highlight the method used here; it is based on how the Francoist regime recaptures fundamental Catholic symbols in the history of the country to defend Catholicism, and in that way, to offer an image of continuity from the past (Moreno Seco 250). It is crucial to say that one of the top subjects in this kind of nationalist historiography was the sixteenth century, and specifically, the aggrandizement of particular

³⁵ "(...) es la Providencia de Dios la que les condujo."

notable figures at that time, such as the Catholic Monarchs (Ribagorda Esteban 381). The nationalist fascist goals are also achieved by comparing these Catholic figures to the religious otherness of the Protestants.

Something relevant to comment regarding Elizabeth's portrayal is that some other authors have pointed out the fact that "the love for and of her people was Elizabeth's replacement for matrimony and motherhood" (Taylor-Smith 65). This is a huge contrast between her and Isabella, who was married to the same man all her life and was a devoted mother, continually preoccupied with her children and her kingdom. This is something extremely remarked by González Ruiz. He praises that role of Isabella, as she complies with all the requirements that a perfect Catholic woman should have, but he despises Elizabeth's choices in her life. For instance, this is noticed when the author implies several times how Elizabeth enjoyed her position of power over men, as previously stated. This is also supported by other scholars who say: "it was evident that the queen enjoyed the position of control over men that such situations afforded her" (Taylor-Smith 67). Thus, such a powerful attitude in a woman like Elizabeth is considered by the author to be quite subversive to the standards of how a good Catholic woman should behave according to Francoist ideals. In this period of time, they strongly believed in the role of women as the "angel of the house", meaning that through being mothers and spouses, women are the fundamental support of the Catholic religion (Peinado and Anta 975). This important role of a woman is something that Queen Elizabeth never embodied. No question, that is the reason why González Ruiz describes Elizabeth as an "incomplete woman" because she did not fulfil these ideals mentioned above: she never married and she never had descendants.

It can be affirmed that Elizabeth was a dominant character, but nothing justifies her total misrepresentation as a woman just because there are reasons to believe that she might have enjoyed of quite a different position towards men, indeed a position which men were not used to see in women at that time, and also a position that was not tolerated during Francoist Spain. Furthermore, González Ruiz does not deepen into the possible reasons of her being so powerful and dominant. He directly refuses her role, as it is not acceptable. Of

course, she is not taken as a role model for women. This is seen when it is plainly admitted that “we will never find any excuse to Elizabeth’s actions”³⁶ (González Ruiz 55).

Another important point of discussion is how Elizabeth’s role as God’s agent was “a central tenet of her faith” (Taylor-Smith 64). As William P. Haugaard states: “when Elizabeth prayed was like her prayer had a representation of God or even a priestly function” (103). This can be closely linked to González Ruiz’s idea against Protestantism, in the way that Elizabeth is powerful because she grants herself that power, therefore, putting herself above the Pope’s authority, and also challenging the Catholic Church’s authority. Meanwhile, Isabella of Castile represents the traditional values of Catholicism, not only by assuming her role as the queen elected by God, but also as a woman who holds on to her Catholic faith, in this way not defying neither the Pope nor Catholicism. Moreover, Isabella does not believe to be at the same level as God, she is always described praying and putting herself in the hands of God³⁷ (González Ruiz 82). This shows a woman always completely devoted to God and religion, however, Elizabeth does equal herself to deities as we have discussed before. Thus, the comparison is clearly criticizing this boldness on the part of Elizabeth; because a good Catholic woman was one submissive and obedient, the authentic woman was only the Catholic woman (Peinado and Anta 979). And obviously Elizabeth did not represent these qualities.

Focusing on their physical depictions and their roles reaching maturity, the antithesis between these two characters goes on. But, González Ruiz is constantly falling into repetition. He is always insisting on the references to Isabella’s natural beauty, charm, and almost heavenly physique. These depictions are constant in every single chapter. Focusing briefly on Isabella’s physical features as a mature woman, the author keeps on describing her as “fair”, a woman with pleasing and natural femininity, exempted of perversion, and appealing³⁸ (González Ruiz 44). Elizabeth’s physical description is very different, according to González Ruiz: “Elizabeth was never pretty and she turned out to be a

³⁶ “Desde nuestro punto de vista no encontraremos nunca la justificación de Isabel o de sus actos.”

³⁷ “la reina clavaba sus rodillas en el suelo para poner siempre su causa en manos de Dios.”

³⁸ “Pero esta princesa blanca y rubia (...) y persona de gratísima y natural feminidad, exenta de perversiones, florida y atrayente.”

disgusting mummy at the age of sixty”³⁹ (67). Right here, the set tone becomes even more cruel and the author does not hide his totally aversion towards Queen Elizabeth, recurring to several insults to describe her. Paradoxically, this depiction stands in opposition to Elizabeth’s well-known efforts to disguise the passage of time trying to show that she never aged and was “una et eadem.”

This same tone of aversion towards Elizabeth is also visible when describing their general roles as women when they reached maturity. Referring to Isabella of Castile, although she accomplished so many things during her realm, and indeed, she was a popular and respected monarch, González Ruiz only emphasizes his role as a faithful spouse, as a good mother, and therefore as a complete woman once again. When González Ruiz intends to summarize the occupations of Isabella of Castile he says that she prays, fasts, gives birth and attends to her occupations as a mother⁴⁰ (136). In these descriptions it is noticed how the Francoist regime together with Catholicism advocated for the subjugation of women (Moreno Seco 249). On the other part, there is braveness and boldness in Elizabeth, however, the author only highlights Elizabeth as a woman without any faith, and incomplete. As discussed before, this is the contrast established between the perfect role of a woman promoted by Francoism. She was not married and she had no descendants, she was never a complete woman who served and obeyed a husband, she never fulfilled the established accepted patterns that a woman should follow.

Concluding with their respective politics, Elizabeth is represented as the one always battling against Spain which was “the protector of the Catholic faith in the world”⁴¹ (González Ruiz 69). Regarding her military or political achievements, none of them is highlighted because González Ruiz does not put any emphasis on her profile as a ruler, as if these achievements did not exist. All that is highlighted is the fact that she was devoid of any kind of religious sentiment, remarking again and again the idea of how she focused on

³⁹ “Isabel nunca fue hermosa (...) después de haber cumplido sesenta años, cuando era una repugnante momia.”

⁴⁰ “Si tuviéramos que sintetizar sus ocupaciones diríamos: rezar, ayunar, parir (...) atender a todas las ocupaciones de una madre.”

⁴¹ “Isabel (...) en combate singularmente con España, la defensora de la fe católica en el mundo.”

establishing Protestantism and how she rejected Catholicism. That is, Elizabeth's political role goes practically unnoticed, once it is mentioned how some historians have admitted her political triumphs, and have recalled her as a smart monarch, with great political talents⁴² (González Ruiz 68), but he is incapable of expressing any type of approval for those efforts. He represents Elizabeth as somebody who put politics above religion and, clearly, this is not right in a monarch in his view. This shows González Ruiz's highly biased position, so much so as to obliterate her whole political achievements. This is clear when he states that the only focus that it is relevant in his book is the one that only concerns her as a woman, and not to her politics⁴³ (González Ruiz 85). He does not want to grant her any kind of political success.

It is essential to highlight that González Ruiz goes on by saying that in the sixteenth century there were only two possible positions in the world: to be friends with Spain or to be its enemy, stating that "the immensity of Spain was such that everything revolved around it"⁴⁴ (93). In this type of assertions it is noticed the method created during National Catholicism in which they narrated isolated events which took place in history enhancing the greatness of Spain in the past, always supported by the Catholic principles and authoritarian powers, in this way contributing to the idea of a myth (Ribagorda Esteban 378).

Finally, this antithesis ends with the description of how both queens died. Elizabeth's death is portrayed as a relief for everyone surrounded her⁴⁵ (González Ruiz 151). González Ruiz dares to affirm that Elizabeth's death could be considered as a divine punishment or an exemplar case by God in order for people to meditate⁴⁶ (153). He poses the question then, that if her death is condemned by God, also Anglicanism should be condemned in the same

⁴² "En esto parecen coincidir los más prestigiosos historiadores, era un gran talento político."

⁴³ "Nos hemos de limitar a ciertos perfiles entre los que nos interesan más los que se refieren a la mujer que a la reina."

⁴⁴ "La realidad es que casi no cabían en el siglo XVI más que dos posturas en el mundo: o amigo o enemigo de los españoles. La grandeza de España era tal que todo giraba en su entorno."

⁴⁵ "Así le sobrevino el final que fue un alivio y un descanso para los que la rodeaban."

⁴⁶ "La muerte de Isabel puede ser una sanción divina, un caso ejemplar propuesto por Dios a la meditación de la gente."

way⁴⁷ (González Ruiz 153). He adds that the Elizabeth's soul was deserted when she died⁴⁸ (González Ruiz 160). Reaching this point, it is more than clear the level of criticism he is offering towards Elizabeth and Protestantism. He has completely dehumanized Elizabeth, depriving her of the right to have a soul simply because she established Protestantism in England and she did not follow his ideal of Catholic woman.

However, he ends up this comparative biography on a positive tone, when reminding Isabella's death. As a final opposition, at the moment of her death she is still being described as smiling. When she died, the author says that every Christian nation in the world should mourn her, not only Spain, as she was the mirror for all the possible virtues found in a woman⁴⁹ (González Ruiz 161). Here, it is appreciated the final objective of his work. Ultimately, the only one who wins is Isabella of Castile, simply because in the eyes of González Ruiz she has been the representation of a perfect and complete Catholic woman.

What all of these techniques represent is essentially a strong desire to vilify everything not related with Catholicism. These methods analyzed here not only represent great repression and tyranny, but also a "great fracture in the historiography of the first third of the twentieth century in Spain" (Ribagorda Esteban 373). All of the words expressed in González Ruiz's work show openly that the regime's objective was the "re-Catholization" of the country after the republic through all of these different mechanisms (Moreno Seco 241).

⁴⁷ "Entonces, ¿no resulta condenado todo el anglicanismo con su muerte?"

⁴⁸ "(...) su alma se hallaba desierta."

⁴⁹ "una pérdida que debe llorar no solo España si no todas las naciones de la Cristiandad, porque ella era el espejo de todas las virtudes (...)"

CONCLUSION

The purpose of this dissertation has been to analyze the image of Queen Elizabeth of England presented by the Spaniard Nicolás González Ruiz, in his book *Dos Reinas. La Católica y la Protestante*, published in 1947 during Francoist Spain. Throughout this undergraduate dissertation I have demonstrated how Elizabeth I is maligned by this author as a result of the National Catholic ideologies presented in this book. However, this maligning of Elizabeth is not González Ruiz's final goal; actually, his interest in the image of Elizabeth is merely instrumental, as a way of enhancing the figure of Isabella of Castile as a modellic woman. In order to do so, I have examined the different techniques that González Ruiz applies to achieve this.

The basic method used to enhance Isabella's figure and her Catholicism was to malign Elizabeth, constantly being considered as "the other" by González Ruiz. He accomplishes this by means of comparing both Elizabeth and Isabella from the perspective of his ideal womanhood. Thus, the two biographies are based on what is considered to be a complete woman, according to the notion approved during Francoism, and to what is appropriate for a woman's behaviour, always complying with all the National Catholic ideals. This idea of "complete woman" is only represented by Isabella of Castile.

When having analyzed all the descriptions of these characters it is possible to notice the level of cruelty towards Queen Elizabeth's, not only on her physical depictions, but also on her private life, with a total disregard towards her political achievements. Therefore, the author's specific pattern is noticed when he compares them more thoroughly them within those three aspects.

Firstly, Elizabeth's physical image is portrayed as an abnormal and hideous woman, with no attractive features whatsoever, with no sensuality and with no possible characteristics in her that could make her an attractive woman. While when describing Isabella's physique, she is represented as fair, blonde, and beautiful, among plenty other heavenly features, in this way, comparing her to a virginal image. This close related to the image of Virgin Mary, the highest Catholic ideal representation for women. Therefore, Isabella is always presented

as the perfect physical model for women, meanwhile Elizabeth's image stays overshadowed.

Secondly, regarding Isabella's womanhood, it can only be appreciated a tone of greatness, femininity and religious devotion. When describing her private life, there is great exaltation of Isabella's good behaviour; she married and stayed faithful to the same man all her life, always in a submissive role, bearing children and devoted to Catholicism. Meanwhile, Elizabeth's life is represented as a series of different relationships with different men, with whom she never married, and she never had children, nor she showed any intention to do so. All of this is taken as another sinful aspect about Elizabeth. The national Catholic ideals were very clear regarding the proper behaviour a Catholic woman should have. For all that, Isabella is always being represented as the perfect symbol of a complete woman, whereas Elizabeth remains deprecated and described as sinful and incomplete.

Finally, with respect to their politics, Isabella's is constantly praised about how she achieved political and religious unity in Spain. Meanwhile, Elizabeth's political victories are never mentioned in this comparison. She is always represented as the one battling against Spain and Catholicism, thus representing, not only the other but also the enemy. Spain was a great political power at that time, and Franco's national Catholic historiography enhance such greatness of the Spanish Catholic past. Thus, being the enemy of Spain, and therefore of Catholicism is strongly criticized by González Ruiz, once again maligning Queen Elizabeth's figure.

All in all, it is noticed how González Ruiz ignores all the contrasted facts regarding Elizabeth's life, always finding the way to malign her. Meanwhile, with Isabella of Spain everything is not only extensively explained but also extremely praised. This enhancement is used not only to reinforce the national Catholic ideology, but most importantly to damage the image of the other queen, Elizabeth I of England.

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