

civil power in that illustrious kingdom, nor have any power to absolve or dispense subjects from their oath of allegiance. The maxims of our Faith order obedience to superiors, though they do wrong; and it does not permit, that under any pretence of Religion, any one should omit what is his duty to them. The great Apostle of the Gentiles, *inculcated* subjection to princes, and directed they should be prayed for, even though Pagans; and as it is not fit that any one should renounce that which he is not authorized for, the dispensation of an oath made to the king, by another authority, and of an order different and distinct, would be very extraordinary, as that the Prelates should exercise a power over the temporal, that was neither delegated to them from Christ, or known to the first ages.

When even the Emperors were Christians, and some strayed from the faith, we do not see that the Popes or the Bishops dispensed (or broke) the oaths of allegiance which their subjects had made to them; nor did the famous St. Ambrosio, who had the firmness to excommunicate Theodosio the Great, and to prevent his entering the Church, attempt to absolve his subjects from the obedience they owed him; thus there is no foundation for the Ecclesiastics of our times assuming powers relative to the subjects of Great Britain unknown to their predecessors.

Religion not less than reason manifests that we ought to observe with the greatest exactness, fidelity in our agreements and contracts, whoever may be the person with whom they are concluded, without any regard to his religious principles or opinions. There is no doctrine which prohibits contracting with those who are of a different belief: David, and other religious Princes made alliances with the kings of the Infidels; and we do not see that they were reprehended for it in the Holy Writ. Our pious Kings of Spain have made many treaties with Mahometans and with other States, in which the religion differs from the Catholic; but they never on that account believed themselves exonerated from the obligations contracted. They treat, they agree, they contract with them, as men. So that as the Catholics would not desire to be deceived by those of a different belief, they cannot and ought not themselves to deceive under so frivolous a pretext, since a difference of religion does not derogate from the great principle of nature (the great general principle) inculcated by Jesus Christ: "That which you desire not for yourself, wish not for another; and whatsoever ye would that men should do to you, even so do ye unto them."

The contrary would be prejudicial to the Catholics themselves, as no one would contract with them under the knowledge that their religion furnished them with a pretext for not fulfilling their engagements.

If it was a doctrine of the Catholic faith, that the prince was politically dependent upon another authority, and which would dispense his subjects from the allegiance they owe him; and that it was permitted to break obligations made in favour of those who held a different belief; the English Government and all others would justly mistrust citizens, who under so specious a pretext could throw off their civil obligations, and acknowledge another political power greater than that of the chiefs of the State. However, there is not certainly any such doctrines in the Catholic religion; and whatever may be the opinions of some particular writers on this subject, the Church has not acknowledged them nor ever will, as articles of faith or as principles of belief.

The very reverse, it holds as a certain and necessary maxim, obedience in the political to the supreme temporal power; looking to it as its protector and that of religion, and acknowledging all the rights of the sovereignty without any diminution, conceding to it on these principles, the right that no Bishop shall be nominated except persons of his approbation, that they may not be suspected by the state; a right that has been constantly exercised by all the Sovereigns of Europe, and more particularly by the Kings of Spain from the most remote times, by the express approbations of the ancient Councils of Toledo, and of the Popes of the later ages, who never confirm any Prelate, but such as are presented by the Spanish Monarchs. These acknowledge the Pontiff's supremacy only in spiritual concerns, without conceding to him a right or power of any kind in political affairs, on which account they keep and have always reserved the right to examine the Bulls or Rescripts; and none are allowed to be published, but when approved of by the King; on which particular and others relative to this matter, we have many authors of high reputation and estimation; and amongst them of very particular merit, is the work, "The impartial Judgment of the Conde de Campomanes on the Monitorio de Parma," published in 1768.

Salamanca, 20th July 1812.

(Signed)

Josef de Ayuso.

To His Excellency
Marshal Beresford.

(Third Enclosure.)

Translation of a Letter from the King of Portugal to the Cardinal Patriarch.

23d August 1770.

For the Cardinal Patriarch; Royal Letter.

TO the most Illustrious and most Reverend in Christ, the Cardinal Patriarch of Lisbon, my beloved brother! I Don Joseph by the Grace of God King of Portugal and of the Algarves