

Doctrine

God

Carlism proclaims as substantial base of its political doctrine, its faith in God, Creator, Lord and Legislator, of both individuals and societies; in the Kingship of Jesus Christ, foundation of all legitimate authority, and the Roman Catholic Church, founded by Him, the only true one.

As a consequence, it assumes the Christian Public Law, conformed by the Natural Law, the Revelation and the Church's Magisterium, to which, under its exclusive responsibility, will adjust its governing rules.

For that, Carlism, in accordance to the ideal *NOTHING WITHOUT GOD*, proclaims that not only the person but also all social and political organization, is subject to the obligation to fulfil its duties with God and with the true religion, meaning that the State should:

Publicly revere God as Supreme Lord and Legislator, and profess the Roman Catholic religion, the only true and also dominant element of our nationality, supreme link of union of all Hispanic peoples and ideal of its projection in universal history.

Conform the laws and acts of government to the natural and Christian principles as taught and interpreted by the authentic Magisterium of the Roman Catholic Church, procuring the instauration of political and social structures that, serving the temporal common good, help man to accomplish its last supernatural end.

Preserve the general religious faith of the Spanish people in front of attacks that can undermine it, notwithstanding the due respect to all legitimate rights of the person and the criteria derived by the sociological realities of the nation, and in its last instance, the common good of the Spaniards and the Universal Church.

The State and the Church, as perfect and sovereign societies in their respective natural and supernatural orders, will concord, by means of protocols and apt juridical instruments, its mutual relationship and its respective intervention and competence in those matters in which coincide temporal and supernatural aspects and interests.

Fatherland

Spain, as common fatherland of all the Spaniards, expressed in its dual historical and territorial continuity, is unique and indivisible. Historical continuity, the spiritual element of the fatherland, is manifested by tradition, defined in its differential peculiarities along the centuries and that cannot be unknown, without negating itself as a nation.

The irreversible unity of the fatherland does not suppose its uniformity. Spain is composed by different regions whose personality has not disappeared when it has historically integrated itself in a superior entity. Regions keep their own peculiarities that enrich the common fatherland, in the same way as their autarchic and governmental faculties, their "fueros"(charters), which not only do not impede their unity but reinforce it.

Fueros (charters)

The Spanish “fuero” or charter represents the acknowledgement of the preferential and inviolable human person’s right and the rights of natural associations of territorial and institutional character, to be respected in their intimacy and attributions necessary for the fulfilment of their privative ends.

The first charter is that of man in as much as its person dignity so demands it, son of God, created in His image and likeness for a supernatural end, and who constitutes the society and the State for defence and protection.

But for the isolated man is very difficult to exercise its rights and fulfil its ends, and for that, associations that he does with other men to accomplish it, enjoy also the same charter before the State. It is the right of association, of intimate character (marriage and family), territorial (constituency and region), or institutional (education, labour, career, market, union, etc.).

These associations are recognised by the State, which do not interfere in their creation, attributions and operation, since they have a area of competences previous to it, and in many cases, superior, which do not disappear when the State is born, precisely to coordinate them not to suppress them, and consequently remain and should continue.

Before the omnipotent right of the State, as it is prescribed by democracy (the law of the majority) or Totalitarianism (either Marxist or Fascist), Traditionalism applies the principle of social sovereignty, that should be respected by the political sovereignty of the State, equivalent to the charter and the principles of subsidiarity and middle bodies of the Christian Public Law. We should procure more society and less state.

King

Monarchy is the regime that best accommodates to the essence of the political power, because its characteristics of unity, continuity and independence, and for Spain, it is the regime that have conformed its nationality and best adapts to its idiosyncrasy as it is manifested by History.

The concept of monarchy is united with the concept of legitimacy, but the present vacancy in the Carlist dynasty shall not move Traditionalism from its monarchical convictions.

In monarchy, the king is depositary of the State’s political sovereignty; but the traditional qualification that goes with it, means that, the power it shows is limited at the top, by Divine and Natural Laws that it cannot be trespassed, and at the bottom, by the social sovereignty represented by the Courts.

The exercise of the political sovereignty is distributed in three independent functions, but coordinated in its titular, the king: legislative, judicial and government or administration.

The legislative function is exercised by the king assisted by Courts. The composition of these conveys the problem of their social representation.

By the principle of representation it cannot be by political parties because they do not reflect the social structure nor the political interests of these groups looking to access the government, and what Courts means is precisely the counterbalance of society and power, so that laws dictated and binding for them will have their collaboration and conformity.

Then, representation will be of those associations and corporations (territorial and institutional, mainly) in which society organises itself spontaneously in its variety and expressing the familiarity with problems that law should regulate or solve in each case.

The judicial function is exercised in the name of the king, but it is applied, by its particularly juridical character, by a body of magistrates, experts in Law, that once appointed are made independent up to the point of deciding in disputes with the king itself, subject to the law the same as its vassals. The Ministry of Justice should be suppressed in order to assure the total impartiality of the function.

The administrative function (called executive in the Liberal system) is carried on by the government, whose president is freely elected and deposed by law, without its decrees needing the king's signature.

The administrative labour is the government of the nation's daily work, of which no predetermined trajectory should be traced, and whose initiative and response corresponds to the circumstantial momentary situation, within the constitutional framework and the purpose of the common good of the citizens.

The government is distributed in specialized ministries, whose members are designed by the president and whose basic decisions are needed for the normative report from the different councils, according to the distribution of competences.

To the king corresponds the direction of national high policy and the preservation of the constitutional scheme of God, Fatherland, Charters, King, which by its own enunciation is inalterable. He is assisted by a royal council and can summon Courts, Justice and Government presidents. If the king betrays the doctrine, he loses its sovereignty and surges among the people the right to rebel.