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1965.

The Pope came to Lyndon Land. He came to talk of peace, he said, because, he said, we must have "social order". Building "social order", he said, is the "first... work of peace." Then, he said, next comes "aid to the poor...to the needy, the weak, the sick, the ignorant. Peace, "said the Pope," must be like a garden, in which public and private beneficence cultivates the choicest flowers of friendship, of solidarity, of charity and love."

As the Pope talked of all these lovely things, we thought back over what we know about Popes, and about their Church. We thought away back to the middle ages when a Pope originated the idea of monopoly. He joined with a couple of the petty Italian princes of the time, and they cornered the world's supply of alum. Then they taught all future monopolists what to do under such conditions. They raised the price clear out of sight.

We thought, too, during this time, of the murderous Papal Inquisition which, for some two hundred years, ruled Europe with a reign of terror unequalled until Hitler came along with his Nazis and applied the lessons the Popes had taught him.

We thought of the agreement which the Pope concluded with Hitler and the Nazis in April, 1933. The agreement provided, among other things, that Hitler would continue to pay the salaries of priests and to supply funds to the Catholic schools. It also provided that Catholic Bishops would decide who could teach religion in the public schools, and that the Catholic teachers would stress and cultivate "the patriotic, civic and social consciousness and sense of duty" of the pupils to Hitler and the Nazi Government, which was soon to embark upon its program of the mass slaughter of 6,000,000 Jews.

In return for these privileges and subsidies granted by Hitler to the Pope, the Pope agreed to let Hitler appoint a special Bishop who would be the head of the chaplain service for the German Army. Hitler appointed Franz Josef Rarkowski to this post and the Pope confirmed the appointment and consecrated Rarkowski as the "Army Bishop" for the Holy Roman Catholic Church. Bishop Rarkowski had 560 Catholic priests under his command in the chaplain service. The good Bishop was a strong admirer of Adolph Hitler, the Nazi Party, and all they stood for. His first statement to the Catholic troops said:

"Each of you knows what is at stake for our people in these stormy days; and, in whatever is asked of

you, each sees before him the shining example of a true warrior, our Fuhrer /Hitler/ and Supreme Commander, the first and most valiant soldier of the Greater German Reich, who is even now with you at the battlefront."

Bishop Rarkowski continually reminded the priests under his command and the Catholic soldiers that "Whatever the times demand in efforts, blood and tears, whatever the Fuhrer and Supreme Commander commands you soldiers to do and whatever your country expects from you: behind all this stands God himself with his will and command." Needless to say, many of the soldiers thus counseled by the spiritual leader provided for them by Hitler and Pope, were participating in the extermination program of the Nazi Government against the Jews.

Finally, the Jesuit magazine, Civiltà Cattolica, published in Rome and traditionally close to vatican thinking, in 1934 deplored the fact that the anti-Semitism of the Nazis "did not stem from the religious convictions nor the Christian conscience." The Magazine explained that "we could understand them / the Nazis /, or even praise them, if their policy were restricted within acceptable bounds of defense against the Jewish organizations and institutions." No guidelines were provided to the faithful for deciding just what were the bounds within which hatred of the Jews should be confined, though, in a later issue, the magazine did say that Jews should have no rights as citizens, and that they should be confined within Ghettos. (For a full treatment of all this, see Guenter Lewy, The Catholic Church and Nazi Germany).

But, you might say, all that's in the past and we should let bygones be bygones. Really?

There are not many openly fascist states of the Nazi type in the world today. But where fascism is to be found in open operation, there also is to be found the Pope and the Catholic Church, an integral part of the fascist state.

Dictator Salazar's Portugal is a good example. Salazar and the Pope have agreement (called a Concordat) which they made in 1940. It starts out thus: "In the Name of the Holy Trinity, His Holiness, the Supreme Pontiff / the Pope /...and His Excellency the President of the Portuguese Republic / Salazar / ...". Article 10 of the agreement provides that the Pope, before appointing an Archbishop or a Bishop in Portugal, "shall communicate the name of the person chosen to the Portuguese Government, to ascertain whether there are any objections of a general political character against the candidate." If the fascist Government of Portugal approves of the politics of the candidate, then he becomes an Archbishop or a Bishop.

Article 20 of the agreement provides that the Catholic Church can maintain Catholic schools "parallel to those of the State" and "which shall...be subsidized and kept up to standards" by the State. In return for this subsidy for Catholic schools, the Church "that, in the teaching of special branches, such as history, due consideration / will / be given to the legitimate sentiment of Portuguese patriotism". Thus the Church agrees to indoctrinate its children in the fascist politics of Salazar in return for State funds.

Article 21 provides that "the Catholic religion and morals shall be taught in the public and elementary, complementary, and middle schools to those students whose parents or guardians shall have made no request for exemption." Since Portuguese law in effect makes Catholicism the state religion of the Portuguese, there is little demand for the exemptions--they're not always safe. Furthermore, the agreement states that "In asylums, orphanages, official establishments, and institutions for the education of minors, and for correction and reform, which are dependent on the State, the Catholic religion shall be taught at the expense of the State itself and the practice of its precepts shall be assured....in no case can the aforesaid instruction be imparted by persons whom the ecclesiastical Authority / the Pope / has not approved as fit." The State of Portugal, in other words, not only teaches the Catholic religion in its correctional and mental institutions; it also enforces the practice of the Catholic religion on all the inmates. The Church appoints the teachers and the priests, and the State pays their salaries and their upkeep.

In addition to the Concordat described above, there is a "Missionary Agreement" between the Pope and Salazar. This second agreement regulates "the relations between Church and State in regard to religious life in the Portuguese Colonies"-- Angola and Mozambique. The Missionary Agreement, like the Concordat, specifies that no colonial Bishops or Archbishops will be appointed whose politics do not suit the fascists.

Article 9 of the Missionary Agreement provides that Catholic missions in Angola and Mozambique "shall be subsidized according to their needs by the Government of the Mother-Country / Portugal / and by the Government of the respective colony."

Article 10 provides that "Besides the subsidies referred to in / article 9 / , the Government will continue to make gratuitous grants of allottable land to the Catholic missions, for their development and for new foundations."

Article 12 guarantees "to the resident Bishops as



Superiors of the missions of their respective dioceses, and to the Vicars and Prefects Apostolic, suitable salaries, and continues to acknowledge their right to a pension."

Article 14 provides that "All missionary personnel shall have a right to the payment of traveling expenses within and outside the colonies..."

Article 15 guarantees the right of the Church to maintain, at State expenses, "schools for natives and Europeans, colleges of men and of women, elementary, secondary and professional schools, seminaries, catechumenates, ambulances and hospitals," in the Angola and Monzambique. In fact, the Church's educational activities for what it calls the "natives" in Angola and Mozambique is largely confined to the "rudimentary schools" which serve a small minority of black children. One observer writes:

"In these schools, which are essentially sub-elementary training schools, a tiny fraction of the children of schools age get a little training in the Portuguese tongue, a little history and religion a la Salazar and the Church, a few facts about hygiene from textbooks designed for use in Lisbon, and a considerable amount of supervised labor in the fields....this labor in the fields on mission farms produces some revenue for the Church and the clergy." (Blanchard, Freedom and Catholic Power in Spain and Portugal)

But perhaps this 1940 Missionary Agreement is no longer in force? Hardly. In January 1961, the Bishops of Portugal issued a statement describing the Missionary Agreement as "unique in contemporary history". The Bishops said that the Agreement was an "investiture of the Holy See / the Church / in the civilizing mission of the Portuguese Fatherland." This civilizing mission of Salazar and the Pope has produced literacy for about 1% of the black population of Angola and Mozambique during the 25 years of the Agreement. However, in Mozambique, the number of baptized Catholics has risen from 85,000 in 1940 to 561,000 in 1960. It's clear that the Church doesn't want leterates nearly so much as she wants "faithful". And if you don't read, there are lots of embarrassing questions you'll never think of asking.

To top it all off, there is the fact that just a few months ago the International Labor Organizations voted to condemn Portugal because of the use of slave labor for private enterprises in Angola and Mozambique.

Clearly, then, in this one example, the Pope is allied with Salazar in maintaining one of the most brutally oppressive systems of forced ignorance and slave labor in African history. Other such arrangements, in Spain,

in the Belgian Congo and elsewhere, could be cited. The Pope and fascism go hand in hand.

We thought of these things as Pope spoke to the United Nations about "peace"; as he described himself making his voice "the voice of the poor, the disinherited, the suffering, of those who hunger and thirst for justice, for the dignity of life, for freedom, for well being and progress." And all the politicians clapped and cheered these lovely words.

All in all we think Lyndon and the Pope are a pretty good pair to stand before the world and talk about peace and freedom and justice and the dignity of man. While Lyndon's boys are destroying the people of South Vietnam with napalm, poison gas and high explosives, the Pope boys in Africa, under the pretext of teaching them, are working the black children in the fields, and behind each priest stands the armed might of the Portuguese State, ready to strike down any "communist" who suggests that this is not the way the Catholic god ordained that things should be.

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And they're a good pair, too, when it come to empire. The Church still thinks of itself as the "Holy Roman Empire". Apparently to symbolize this idea, Lyndon gave the Pope a golden replica of the globe, made especially by Tiffany's for the occasion. Lyndon also gave the Pope an autographed picture. We were surprised at that. We though he would just autograph the globe.

Lyndon doesn't like to admit that he is, in effect, an emperor. The very word "imperialism" has come to be a bad thing the Great Society, and respectable people never utter it except to condemn some socialist state for practicing it. The U.S. is not "imperialist"; it just wants to bring "freedom" to all people everywhere. Those who run the U.S. weren't always so coy about what they're doing. The National Association of Manufacturers, that conclave in which the big businessmen of the U.S. meet to decide how they'll split up the world, at one time was quite willing to declare frankly its intentions. So was the National Industrial Conference Board, which is a kind of interlocking brother of the NAM. Listen to Virgil Jordan, president of the National Industrial Conference Board, speaking to the Investment Bankers Association on December 10, 1940:

"Whatever the outcome of the war, America has embarked upon a career of imperialism, both in world affairs and in every other aspect of her life, with all the opportunities, responsibilities and perils which that implies. This war inevitably involves

a vast revolution in the balance of political and economic power, not only internationally but internally ....At best England will become a junior partner in a new Anglo-Saxon imperialism, in which the economic resources and the military and naval strength of the United States will be the center of gravity. Southward in our hemisphere and westward in the Pacific the path of empire takes its ways, and in modern times of economic power as well as political prestige, the sceptre passes to the United States."

Jordan, at the time he was president of the National Industrial Conference Board, was also an economic consultant to McGraw-Hill publishing company, and the editor of Business Week magazine.

We leave it to those who read these pages to decide whether Jordan's prediction of 1940 has come true in 1965.

And if they have trouble deciding, we'd suggest they consult with the people of Vietnam, the Dominican Republic, the Phillipines, Peru, Venezuela, Columbia, Guatemala, Mozambique, etc.

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