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FREEDOM

for the

Reverend Father Pinto de Andrade  
Honorary President of M.P.L.A.

Rev. Pinto de Andrade, ex-chancellor of the archdiocese of Luanda, was imprisoned for the first time from June 25 to November 8, 1960.

He spent one week at Luanda and the remaining time at Aljube (Lisbon).

Only temporarily freed, he was assigned to live on the Island of Principe until April 25, 1961. At 3 o'clock on April 25, he was taken to Lisbon "manu militari" and was kept prisoner at Aljube until August 19 of the same year.

He was then assigned to live in the monastery of the Benedictines of Singeverga--60 kilometres from Porto, where he was made professor of biblical exegesis and French.

He was forbidden to leave the monastery, to preach and to hear confessions. He was never allowed to contact his lawyers, neither in Luanda, nor in Lisbon and he was always confined to a solitary cell.

The reasons why he was imprisoned are, according to him, because of a letter he had written to his brother Mario de Andrade in which he described the imprisonment of mutual friends of theirs and pressures he had undergone during his stay in prison. He told of the police's intention to sentence in absence of the court a few exiled Angolan leaders. This letter was intercepted by the police.

Another motive for his arrest is because of a meeting he held with Dr. Agostinho Neto, with whom he would have talked about the situation of political prisoners.

The motive for his second imprisonment on the Island of Principe calls attention to the mistrust and anxiety the Portuguese felt when some foreign fishing boats roamed the waters surrounding the island. The governor of San Tomé asked the central government of Lisbon to transfer Rev. de Andrade some place else, for fear of a possible kidnapping by Angolan leaders who might have been on these fishing boats.

Early August of 1962, PIDE, the Portuguese Gestapo, hearing of another escape of Dr. Agostinho Neto, transferred Rev. Pinto de Andrade from the monastery of Singeverga to the prison of Aljube and from there to the Fort of Caxias.

Hidden and without any means of contacting the free world and even without any religious assistance, this Angolan patriot was tortured by the inhuman wretches of Salazar.

His glasses, his watch and his books were confiscated.

No obstacles were great enough to undermine the courage of this nationalist from fighting for an independent Angola.

But we must prevent the Fascist Portuguese from supressing Rev. Pinto de Andrade, Honorary President of M.P.L.A.

## A CALL TO ACTION:

We are making an urgent plea to all the friends of the Angolan Cause, to all men of good will, to rise up and show your prompt solidarity in the fate of Rev. Pinto de Andrade.

Send your telegrams to the Portuguese Government to demand his immediate freedom.

Organize manifestations in front of Portuguese Embassies.

Here is the complete text Rev. Pinto de Andrade made in front of the agents of the PIDE, in Luanda, on June 30, 1960:

" Without having given my absolute adhesion to any movement or political party, to the extent my character permits me and my sacerdotal activities, I have never ceased to be interested in the aspirations and the problems which occupy the political organizations of Angola.

" In the best philosophical and theological thought and in following the wake of the great Christian tradition and the teachings of the last popes (notably Leo XIII and John XXIII) and some bishops in harmony with them, I consider the aspiration for independence as right and reasonable. As the bishops of Haute-Volta proclaimed recently in a pastoral letter:

" 'Independence is to the people what freedom is to the individual.'

" It goes without saying that because of a certain temperament, education and religious formation, I am against violence and fraudulent methods. I believe that language was given to men in order that they might live peacefully together and that all differences should be resolved through peaceful and democratic methods as well as through negotiations.

" In my position as priest, African and native of this country, I am in direct contact with the every-day problems of these people and I experience them with the particularly sharp sensibility of a man who is a part of these problems through heredity and history: problems of education and culture; work and pay; racial discrimination and the right of citizenship; participation in governmental affairs and so many more.

" The slowness in finding the solutions to these problems is for us a cause of major preoccupation and discontent. The young people and the most enlightened of us remark with bitterness that legal and constitutional means are practically forbidden to them. And therefore they are forced to fight in a stealthy manner. But as Pope Pius XII said in one of his memorable Christmas messages:

" 'Erroneous though the chosen paths may sometimes be, what man and especially what Christian and what priest would be able to turn a deaf ear to the plaintive cries, which in a world of a just God, implore for justice and a spirit of fraternity?'

" It is clear that a priest because of his character and of his duties should serve as a moderator and guide. But this does not mean indifference.

" It was Pius XII who said that one must fight in order to destroy this modern-day mentality that attempts to confine the church to the four cold walls of a sacristy.

" To conclude, I believe I can define my past and future position thus:

" I am not, I have never been a member of any political party whatsoever either openly or secretly and I do not pretend to be a member.

" As a priest, a status I am proud of, I am not interested in politics as such, nor am I concerned with it. But as always, I will continue to be attentive and responsive to all the preoccupations and to all the problems of men whoever they may be. And each time that I will judge it necessary, useful and opportune, I will never have any hesitation in presenting to competent superiors, either ecclesiastical or secular, the claims which I consider as just.

" I firmly believe that in the dealing between men and between nations, the monologues can only be prejudicial, an exchange in which two sides take part is becoming more and more urgent. And that is what is called working together. And as Saint-Exupéry said: 'Only those men who work together are brothers.'"

Leopoldville, January 17, 1963.

The Directive Committee of M.P.L.A.

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Joachim Pinto de Andrade was born in Golungo Alto (Angola) on July 22, 1926. He studied in the Seminary of Luanda (1940-1948). He received his diploma from the Gregorian University of Rome (1948-1953) in theology and philosophy. Member from 1956 of the Executive Council of the Society of the African Culture (S.A.C.). Honorary President of M.P.L.A., elected by acclamation at the First National Conference on December 3, 1962.