

# Priest Bares Heroic Undercover Battle Against Nazis In France

(By N.C.W.C. News Service)  
The following remarkable appeal comes from a French priest originally in occupied France. Because of its nature the writer must remain unknown. However, the document itself, written in England in France, is in the possession of the N. C. W. C. News Service. It has reached the United States through highly reliable channels, and its authenticity is clearly established.

The refrain running through the appeal is the assurance that the anti-Nazi powers are fighting for "the cause of God, of Christianity, morality, of all civilization and that the people of France are with them in the fight." "Struggling bravely for a cause that is your cause also." Subsequent articles will present excerpts from the secretly distributed booklets and leaflets against the Nazis referred to in the priest's letter. The communication itself follows.

This letter is addressed:  
To Their Eminences the Cardinals  
To Their Excellencies the Archbishops and Bishops,  
To the priests and to the faithful of the Roman Church,  
To the pastors and believers of all the Christian churches, to believing Israelites, to the members of all religious bodies;

Living in the United States of America, the British Empire, and all the nations allied in the war against the Axis Powers

It is written by a Frenchman, a priest and religious, an officer of the French Army, a veteran of two wars, now militant against Hitlerism in the so-called "free" zone.

You are fortunate because, although belligerents, you live at least in free countries, where your faith and your hope can be freely expressed without fear of a police always on the watch, spying upon your slightest acts and words.

You are fortunate because, fighting for a noble and a just cause, you can do so openly and without having to hide from anyone.

We, too, are fighting for the cause that is yours. We not only have not abandoned the struggle, but we are waging it more than ever. Unfortunately, we are obliged to struggle under increasingly difficult conditions, with very limited means and with more and more precautions, somewhat like our brothers of yore, the early Christians of the catacombs.

In June, 1940, we had to accept the armistice. We were told that this armistice had been concluded "in honor and dignity." Many of us then asked ourselves where our duty lay. Some succeeded in joining the Free French military forces under the command of General de Gaulle, others wanted to but did not succeed. Still others thought that their duty lay, above all, in remaining in their country, to endure all sufferings so that they would be able, whenever it should become necessary, to sustain the morale of the people.

Remained At Posts  
Yes, we remained at our posts and we were right in doing so. For nearly two years, we have not ceased to fight against a propaganda which has not lacked means and which, using every resource at its disposal, has continually attempted to undermine the morale of the people and to carry on the grim work of making France an openly avowed accomplice of Hitlerism.

For some time we had hopes, but, in October, 1940, we were faced with tragic reality: Franco-Hitlerian "collaboration" was officially proclaimed. Since then we have devoted ourselves to our campaign.

Try to picture what such a campaign would be in a country where nothing had been foreseen or organized, where those who wished to fight on had no contact with one another, where we did not know one another, each struggling on his own, with little success, without the least possible liaison with our companions in the fight, without leaders, without a program, without any means of action!

Try to picture what such a campaign would be in a country where the whole press is controlled by the State, subject to a strict censorship; where the police have a hand and an eye on everything that is printed; where propaganda has had to be carried on, under difficulties, by means of hand-written, copied or typed sheets, which we transmit from hand to hand, not daring to entrust them to the mails.

Postal Channels Controlled  
Try to picture what such a cam-

aign would be in a country where all private correspondence is subjected to a double censorship—that of the French authorities, and that of the occupation authorities—since, even in the so-called "free" zone the Germans exercise an inexorable control over postal communications.

Try to picture what such a campaign would be in a country where espionage and "informing" are elevated to the heights of a State institution; where you always hesitate to speak, wondering whether the questioner will not be the first to denounce you!

But nevertheless, Christian brethren of America, England and of the whole free world, despite such difficulties our propaganda has finally been organized. We finally learned to recognize one another, to assemble some resources and, under the noses of all the police, we have been printing some pamphlets, copies of which are being sent to you to the extent and measure of their publication.

Distributed By Buses  
These pamphlets are meeting with a great success. They circulate, are passed on and read within

the family; but the cost of printing them is high and transporting them adds to the expense, for despatching them by mail or train would be out of the question. Brave boys, of proven devotion, carry them in packages from town to town, making use of a thousand buses to throw the police of both governments off the track.

Need you be told that a good many of us are by this time under suspicion and therefore persecuted? But that is a matter to be taken up later. The persecution that we are undergoing is our sport. It is a part of our present matter, and we are not complaining. Why should we complain since this will be our crown of glory!

But what we must by all means avoid is that we should be left without resources to carry on. In a country despoiled by the invader, in a country where existence is becoming more and more difficult for everybody, resources are becoming rarer.

Help us! Help us because we are fighting desperately for a cause which is also yours! The cause of God, of Christianity, of morality, of all civilization!

## NURSE TELLS OF HEROIC CHAPLAIN



Second Lieutenant Dorothea Daley, of Hamilton, Mo., Catholic nurse with the Army Nurse Corps, recently returned from Australia, tells things over at Letterman Hospital, San Francisco, with Lieutenant Colonel Thomas L. McKenna, U. S. A., Chaplain Miss Daley was among the heroic nurses evacuated from the Bataan Peninsula and Corregidor. Like other returned nurses from Bataan, Lieut. Daley testifies to the heroic conduct of Chaplain William T. Cummings, Maryknoll priest, on duty when the hospital at Bagio was bombed by the Japanese. (N.C.W.C.)

## Irish War Workers Given Spiritual Help In Britain

LONDON, (NC) Since Irish workers began to flock here for war work all the authorities concerned have cooperated in an effort to make their living conditions satisfactory and above all to give them every opportunity to practice their religion.

It has now been declared, in a report drawn up by a Catholic social worker who has had opportunities for inspecting the arrangements, all over the country, that there need be no fear that men coming from Ireland will be in danger of losing their faith from any lack of opportunity to hear Mass and frequent the Sacraments.

## Journal Ceases As 'Sword of Spirit' Organ

LONDON, (NC) The Sword of the Spirit, bulletin of the movement of that name, states in its issue of June 4 that His Eminence Arthur Cardinal Hinsley, Archbishop of Westminster, desires it to be known that "he disavows the political tone and opinions which have lately appeared in the French journal Volontaire." "It has now been agreed in the most friendly manner that Volontaire will no longer carry the imprint of Glave de l'Esprit or be in any way associated with the 'Sword of the Spirit,'" the statement adds. The announcement appears as a footnote to a reader's letter criticizing Volontaire's attitude toward the Franco regime in Spain.

The conditions under which Irish war workers here formerly lived gave rise to a statement by the Irish Bishops some time ago. Much has been done since then.

The Bishop of Clifton, the Most Rev. W. Lee, has written to one of the Catholic papers: "In my area thousands of Irishmen are employed. Every facility is willingly given by the authorities for their attendance at Mass and their reception of the Sacraments. Those who are not within a reasonable distance of the church have Mass on the sites, in buildings erected by the authorities for this purpose, with altar, confessional and sacristy. The men, as a body, are good Catholics. In each case an experienced priest of the diocese attends to them." It is known that in one case a priest rides 10 miles on his motor cycle to say Mass at an early hour and then travels another 25 miles to say Mass at a second camp.

## England's Wine Scarcity Brings Permission To Omit In Mass Ablutions

LONDON, (NC)—In a notice sent to the clergy of the Archdiocese of Westminster, His Eminence Arthur Cardinal Hinsley states that "owing to the extreme scarcity of wine, the Holy See has given permission for the duration of the war to use only water at the Ablutions in the Holy Sacrifice of the Mass."

According to the present discipline of the Church, priests wash their hands before beginning the celebration of Mass, this symbolizing purification of both body and mind. During the Mass a washing of the fingers or of the hands takes place immediately after the first Offertory. After the celebrant has consumed the Precious Blood, wine is poured into the chalice to purify it. This having been consumed, wine and water are poured over the thumb and index fingers of the celebrant extended over the chalice. These two pourings are called the Ablutions.

Pope Pius V, in the revised Roman Missal, prescribed that these purifications must be performed at the altar after Communion, and not later, in the sacristy, as was the custom in some places.

## 10-Point Social Reform Ordered By English Hierarchy

By George Barnard

LONDON, (N. C.)—A sweeping ten-point program for "social justice here at home," stressed as essential because "a world order is impossible unless there is spiritual health within each country separately," was laid down in a joint pastoral letter of the Archbishops and Bishops of England and Wales read in all churches June 21.

The tone of the letter, which bore the signatures of His Eminence Arthur Cardinal Hinsley, Archbishop of Westminster; the Most Rev. Richard Downey, Archbishop of Liverpool; the Most Rev. Thomas Williams, Archbishop of Birmingham; and the Most Rev. Michael McGrath, Archbishop of Cardiff, is one of warning, instruction and exhortation.

The Archbishops and Bishops state their purpose as "to awaken Catholics to a sense of danger and to spur them to face the perils that threaten society." They state and explain principles of Christian society, review abuses, and call for application of the following specific points as "minimum conditions for a Christian way of life:"

1. A living wage sufficient for moderate comfort and for saving as well.
2. The payment of such a wage should be the first charge on industry.
3. An agreed standard of work, the capacity of industry to pay and an agreed minimum average family should be the chief factors determining wages.
4. Either a wage percentage pool should be arranged or the State should step in, to make up the difference when an employer is not able to pay the minimum.
5. It should not be necessary for a wife to work to insure a minimum living income.
6. Minimum living accommodations require that no one should have to sleep in a living room; that there be satisfactory sanitation and a bathroom for each family. There is "no excuse" for slums and they should be abolished.
7. A ban on manufacture and sale of birth-prevention appliances.
8. A board of publishers for effective ban on obscene books.
9. Religious education, meeting the wishes of parents, available to all school children.
10. Enormous inequality in the distribution of wealth, and control of the lives of the masses by the relatively few rich, is against social justice.

## Institute New Common In Mass For Pontiff-Saints' Feast

VATICAN CITY A recent decree of the Sacred Congregation of Rites constitutes a new public and official homage to the Saints who have occupied the See of Peter.

The document states that His Holiness Pope Pius XII has instituted a new "Common for the Feast of the Sovereign Pontiff Saints" and has instructed the Congregation to prepare the corresponding variations for the Breviary and Missal.

Heretofore in sacred Liturgy, those Popes recognized as Saints had no special Mass or Office. In the Breviary and Missal the Bishops of Rome were grouped with all Bishops under the classification "Bishop Confessors." From

## Bad Reception Causes Wave-Length Change

LONDON Vatican Radio is changing the wave-length of its week-day nightly broadcast to Great Britain and Ireland following reports of bad reception here. The new wave-length is 50.25. For a month the broadcast will be given on the new wave-length and the old one of 49.90, and after that time the old wave-length will be dropped.

There is no reason to believe the interference now experienced is intentional.

now on all successors to St. Peter who have been elevated to the altar will constitute a special category in the Common of the Evangelists.

The new Oration for the Office and Mass is: "Be propitious, O eternal Pastor, to Thy flock, and watch over it with perpetual protection through the merits of the Blessed . . . Sovereign Pontiff whom Thou constituted pastor of the universal Church."

At the third Nocturne of Matins is presented Peter's Confession according to the Gospel of St. Matthew and the consequent mandate from Christ: "Thou art Peter, and upon this rock I will build my Church," with the three-fold commentary from one of the most venerated Pontiffs, St. Leo the Great.

In the new Mass the Introit is taken from St. John's Gospel, Chapter 21: "Dost thou love me? Feed my lambs, feed my sheep." The Epistle is from the First Epistle of St. Peter, 5:1: "Now I exhort the presbyters among you—I, your fellow-presbyter and witness to the sufferings of Christ. . . The Gospel, according to St. Matthew, is the same as for the Feast of St. Peter. The Preface is that of the Apostles. The Gradual, Offertory and Communion quote scriptural passages pronouncing or confirming the great power conferred upon the Prince of the Apostles and his successors.