

# "FICTION" MERCER CALLS TALES IN REPORT OF GERMAN SPIES

Cardinal Writes to Governor-General Von Bissing That Document "Mutilates Meaning and Changes Order of My Thoughts," Referring to Address in Brussels on National Day.

**CARDINAL MERCER'S STORY.** Including his correspondence with the German officials in Belgium during the war, 1914 to 1918, edited by Professor Fernand Mayence, and translated by the Benedictine monks of St. Augustine's, Ramsgate, England.

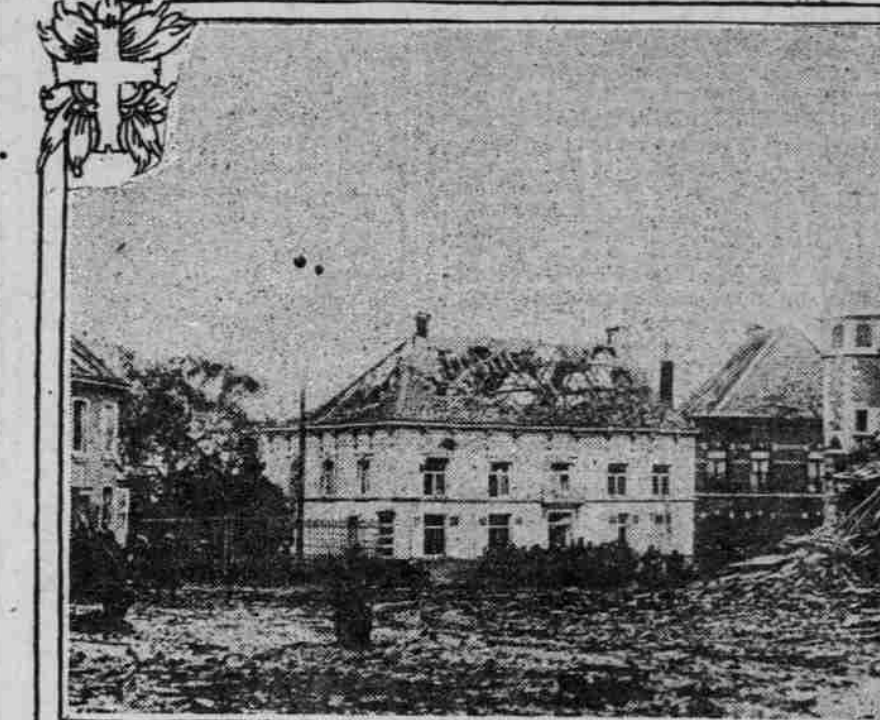
(Copyright by Public Ledger. Published by arrangement.) Explanatory statement by Professor Fernand Mayence.

PARALLELS are indeed readily found in the technique of the remarkable letter published by the cardinal demonstrating the futility of misrepresentations on the part of Von Bissing. The governor-general's account of the proceedings in St. Gudule on the 5th anniversary of Belgian independence was perhaps obtained from the very sources to which Mercer refers in his crushing conclusion wherein he emphasizes the folly of trusting "spies who understand imperfectly the language in which our preachers express themselves and with the hope of profitably flattering German patriotism use every expedient to catch or put in default the honest folk on whom they spy."

Or perhaps the governor-general was misled by his subsidized press. Libre Belgique would have reported the events otherwise and with scrupulous exactitude. It is possible that Von Bissing did indeed read it with interest when he was anxious to find out precisely what happened. In any event the editors of that extraordinary journal pretended to think so, for in one of their issues they faked a picture of the governor-general with Libre Belgique in his hand. The caption was as follows: "Our dear governor, disgusted by reading lies in the censored newspapers, seeks the truth in the Libre Belgique."

In the absence of such endeavor, however, the cardinal supplied the necessary information with brilliant particularity of detail and his familiar courageous fashion.

"Archbishop's House, Malines, July 25, 1918.—To his excellency Baron von Bissing, governor-general of Belgium: I am making it a duty to reply by return of post, as your excellency desired in the letter No. 8713, you did me the honor to address to me on July 24 and which I received this morning. It is fortunate that your excellency had the good inspiration to submit to me the report made to you of the discourse which I preached at St. Gudule on the 21st. Nothing is more fitting than that I should go straight to the point. This method,



The Church of St. Gudule, Brussels, Belgium, where the Cardinal preached his discourse on the 21st of July, 1918.

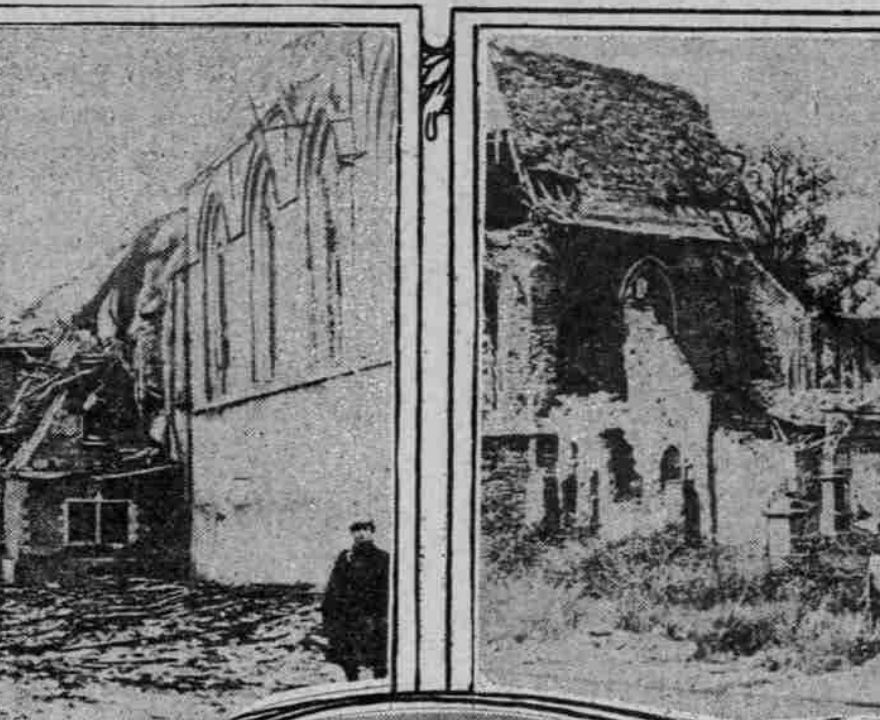
had it been always followed, would have spared us in the past the misunderstandings, the recurrence of which we are today both equally anxious to prevent.

"Desirous of removing, as adequately as may be, your excellency's anxiety, I will give in parallel columns the charges made against me in your report and the text of my sermon.

"This report, containing 24 lines without quotation marks, put into my mouth nine propositions. Of these nine, four are absolute fiction, one reproduces faithfully a line of my discourse, the remaining four were indeed spoken by me, but neither in the sense nor in the context given in your report.

(Note.—In the following the statements attributed by the German officials to Cardinal Mercer are given first, followed by the cardinal's explanation.)

- Mistakes of Pure Invention.**
- "1. My dear brethren pray for the martyrs of liberty, remain firm and unshaken in your hope; deliverance is at hand.
  - "1. I have nowhere spoken of the martyrs of liberty.
  - "2. A nun of holy church has been sentenced to six years imprisonment.
  - "2. I have nowhere mentioned a



This Church, St. Gabriel Andover, Mass., Like Hundreds of Others Was Destroyed by German Shells

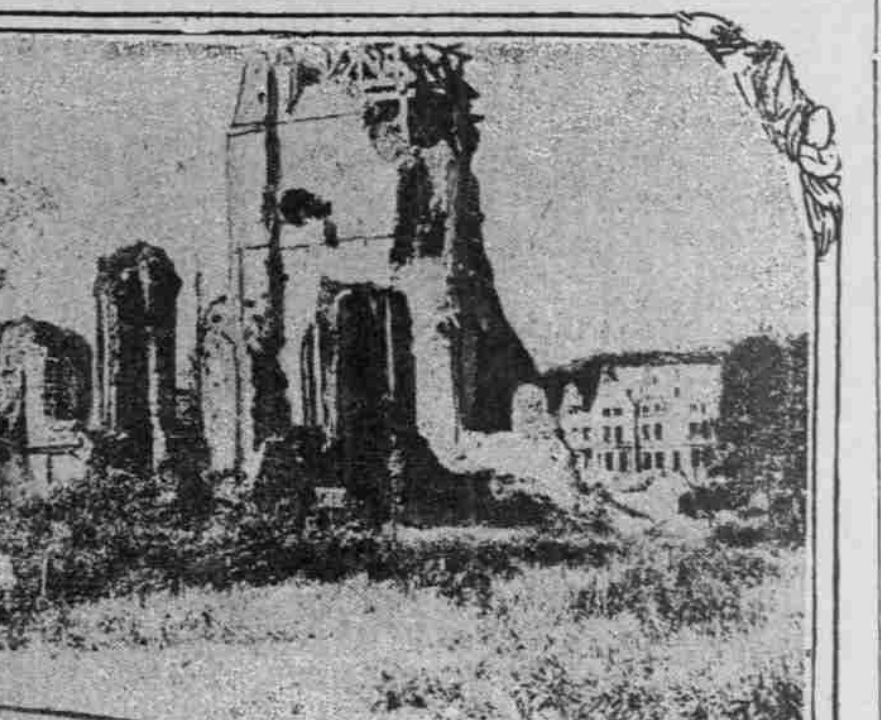


Just a Few of the Belgian Babies and Orphans Left Behind When King Albert's Forces Retreated Before the Invader.

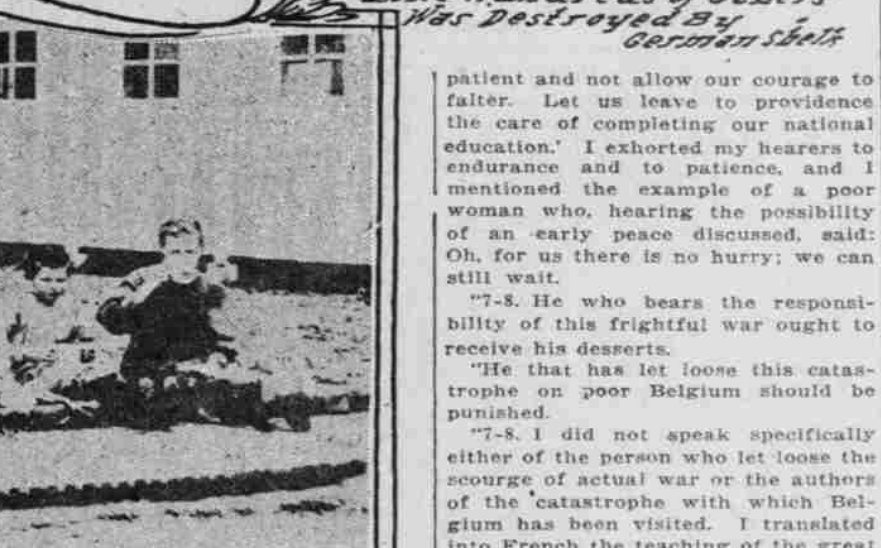
approaching hour of the liberation of Belgium. If so, would you be good enough to inform me what are the grounds on which this statement is based?"

"4. This I said. In fact, I said: 'The hour of deliverance draws near, but has not yet struck.'"

"I keenly regret that I cannot fix much more precisely the date of our deliverance, and I suspect that if the governor-general gave me access to my



This Church, St. Gabriel Andover, Mass., Like Hundreds of Others Was Destroyed by German Shells



Just a Few of the Belgian Babies and Orphans Left Behind When King Albert's Forces Retreated Before the Invader.

king, or allowed me to visit Joffre, or Robertson, Von Falkenhayn, or Von Hindenburg, we should not learn much more. Hence, after the phrase with which you find fault, I added immediately: 'Let us continue to be

patient and not allow our courage to falter. Let us leave to providence the care of completing our national education.' I exhorted my hearers to endurance and to patience and I mentioned the example of a poor woman who, hearing the possibility of an early peace discussed, said: 'Oh, for us there is no hurry; we can still wait.'"

"7-8. He who bears the responsibility of this frightful war ought to receive his deserts.

"He that has let loose this catastrophe on poor Belgium should be punished.

"I did not speak specifically either of the person who let loose the scourge of actual war or the authors of the catastrophe with which Belgium has been visited. I translated into French the teaching of the great theologian, St. Thomas Aquinas, I expounded principles the application of which each one must make for himself. This theological doctrine formulates the necessary claims of recognized justice. The author of the report, only hearing that and he has distorted it; but it enunciates the prohibition of hatred and the law of universal brotherhood. Thus I said:

"Furthermore I hold as your excellency's disposition, if you wish to see it, the complete text of my sermon as I have written it, and I have precaution of writing and reading it) from the pulpit of St. Gudule.

"Your excellency's pleasure to attribute to me a demonstration incompatible with the conditions of occupation. I must be said about this demonstration, which is a reminder of certain thoughts of joy and gratitude, with which the Belgian authorities were received, but the hour is not yet come to express on this subject all I have in my mind.

"I regret the insinuation implied in this phrase, taken from your manifesto dated July 22: 'In the evening Cardinal Mercer motored through the city. I have your excellency to compare your accusation of: Dene Kerkendijk 1st von Burer Eminenz selbst ausgesprochen.—This denunciation originated with your eminence himself—with the repeated declarations of Lieutenant-General Hurri, governor of Brussels and of the city. My prohibition to celebrate the national festival has induced a small number of Belgians to refuse to invite the public to disobey my order. I put the inhabitants formally on notice of this refusal. (Notice dated July 20, 1918.) The reckless portion of the population has invited the public by a liberal distribution of handbills, not to obey my orders. (Notice under date July 23, 1918.)

"D. J. CARDINAL MERCER." (To Be Continued.)

## BILL CARLISLE, TRAIN ROBBER, PROVES TO BE SORT OF ROBIN HOOD IN WYOMING

Crime Tendencies Are Attributed to Mania for Publicity—Stolen Money Is Spent in Frivolity—Man Is Big, Homely and Rough—Hold-ups Are Marked by Consideration for Women and Unfortunates.



Helping Carlisle on Horseback Last After He Was Shot And Captured. Traces of His Past.

BY H. P. MALKUS.  
WHAT sort of a guy is Bill Carlisle? I have been asked.  
As far as I know, I am the only newspaper reporter who thought he could find Bill Carlisle, the bandit, I suggested to my boss that I go up to Wyoming and start another posse on to run down the bandit. It was with no thought of reaping the reward on his head. The idea was to get a story about this mysterious train robber who was appearing simultaneously at widely scattered points throughout the United States. There was also the possibility of an interview with America's most noted highwayman.

But that phase got too hot and Carlisle was captured too soon, making a good story and ruining a better one. I lost a chance for fame, but I did discover "what sort of a guy Bill Carlisle is."  
He's a sort of nut who likes to be talked about.  
He's an innate criminal with boundless courage and a brain with a crook in it that leads him to rob trains and buy flowers and ukulele lessons with the proceeds.  
Carlisle your bandit isn't much to look at. He is homely. It's nice to read about him and it thrills, but it's a disappointment to look at him.  
He's about six feet and an inch tall and weighs in the neighborhood of 190 pounds. His dark complexion and big, coarse features—large mouth and hard eyes—fit him for his role of train robber. The eyes are particularly compelling. They are large and fiery and the lights in the iris and retina alternately flash and fade. His voice hasn't any stable quality. Sometimes it is stammering and again it is guttural—almost foggy. It is always loud, particularly when he speaks of his exploits.  
And he is somewhat of a prevaricator. The huge, fanlike ears set off his

ing his capture in 1914, reveals the childlike character of the man who for months baffled posse and private detectives. In clothes closest hung a half-dozen new suits of the latest cut. Patent leather shoes that must have pinched his huge feet rubbed against heavy boots that he wore when tramping over the Wyoming plains, a hunted creature. Silk shirts, ties, embroidered handkerchiefs, dozens of soft collars and tinted undershirt were in abundance, contrasted sharply with the rumpled, worn wardrobe of overalls and flannels, and corduroys he wore when robbing trains.

**Carlisle Amateur Gentleman.**  
In short, it appears that Carlisle, the bandit, wanted to be a gentleman. Yet all he ever became was an amateur gentleman. He could never overcome a plebeian taste for glittering, useless things. He bought them apparently by the gross. He had the current puzzles and doubtless worried more over their solutions than he did over his crimes. While a careful scrutiny of his affairs shows no love affairs, his room was filled with an estimate of pretty girls. The remaining spaces on the wall he covered with pen and ink drawings of the Mississippi, the appearance of a college boy's den.

He impressed the people with his "big" and his big lips draw riding with lavish generosity. Frequently he would gather a following of streeturchins about him and take them to a moving picture show.

And all the time he showed an unusual interest in the cinema, the kind that he knew only from the cinema ballrooms and the cheap novels he loved to read.

His own explanation of his choice of a career is that "he wanted to live." He chose the only means he knew of gratifying his desire, and he was stolidly ready to pay the price when captured.

**Public Reaction Saves Him.**  
"I've had lots of fun," he said on his way to the Wyoming penitentiary to serve a 50-year sentence for train robbery. He escaped death only because of the romantic tinge to his deeds that brought a favorable reaction from the public, including most of those whom he had robbed.

In Wyoming, the scene of his crimes, where one would suppose that Carlisle would be without friends, he is a hero rather than a bandit. The popular fancy has cloaked him with the garb of a chivalrous adventurer. He talked with probably a hundred persons in Wyoming, taken at random in the towns from Cheyenne to Douglas and west to Rawlins, and it is an astounding fact that there was not one who was not actually sorry that the train robber had been captured. While he was fleeing from the posse

of a criminal. Those most familiar with him believe that there is a peculiar twist to his mental processes that has blinded him to the seriousness of his offenses which are punishable by death under the Wyoming laws.

**Mind Believed Warded.**  
The man has none of the attributes of a criminal. Those most familiar with him believe that there is a peculiar twist to his mental processes that has blinded him to the seriousness of his offenses which are punishable by death under the Wyoming laws.

For a brief 10 days four years ago he lived in Denver, Colo., in plenty and idleness, gratifying, he said, the ambitions of a lifetime. Carlisle, the man, liked music and flowers. He filled his room with roses and geese. He took dancing lessons and began a course of dancing lessons, riding to and from his instructions in a taxi.

A study of his personal belongings, seized by Wyoming officers, follow-

last month—this criminal who was an escaped convict and had just held up and robbed defenseless passengers on the Overland limited—he was lodged and fed, and helped to escape by ranchmen who bear the reputation of law abiding citizens. And as he lay in bed in the hospital at Douglas, the business men of Casper paid \$50 in 15 minutes to buy him flowers.

His condition is not really conceivable. There is no moral explanation for it. It is probably deplorable. But it is a condition and a fact. The sheriff who shot him has been roundly censured for his "hastiness." Newspapers in the section condemned him, but it is a condition and a fact. The sheriff who shot him has been roundly censured for his "hastiness." Newspapers in the section condemned him, but it is a condition and a fact.

**Carlisle Alone in Class.**  
Carlisle is the only train robber in the Wyoming prison. When he first invaded the state, robbing the Union Pacific train near Rock river the night of February 3, 1916, there had not been an attempt at train robbery in Wyoming for more than 15 years. A Pinkerton detective is authority for the statement that holdup robbery is the most dangerous form of crime. Those who follow it are either killed or they are sent to the penitentiary to live in the country, and even at liberty are in continual danger of capture. In Wyoming it is one of the two capital offenses. Murder is the other.

Yet these considerations did not deter Carlisle from robbing the Union Pacific trains in the space of two months, and he probably would have continued in this occupation if he had not been captured.

Then three years later, when he escaped from the penitentiary, he robbed the first convenient train. He got outside the prison walls late Saturday and Tuesday he was again captured. He is now in the Union Pacific observation car, commanding the passengers to "shut out."

And if he escapes again from the penitentiary, the warden believes, the first news that will come will be that Carlisle has been shot. This is true because of the mental aberration that is attributed to the man. He likes money and luxury and robbing trains is the one sure way that he knows of getting the money without much effort.

**History Little Known.**  
Little is known of Carlisle's history. He says that he has served four prison terms. Two, he says, were in New York. Before he began the series of hold-ups in Wyoming he was serving a six-year sentence in the Montana state prison for robbery. He completed this sentence and came to Wyoming, working for a short time

with the railroad company that he later robbed. On the night of February 9, 1916, he boarded the Union Pacific near Rock Springs and robbed the passengers, getting about \$100. April 4 of the same year he repeated the feat near Laramie. Less than two weeks later he again robbed the Union Pacific train near Hannah, being captured the next day. He was tried and convicted and sentenced to life imprisonment, this being commuted to 25 years later. November 15 of this year he escaped from the penitentiary and four days later he again held up the Union Pacific near Rock river, the scene of his first robbery.

Peace officers in Wyoming have a different opinion of Carlisle. To them he is a dangerous character, a menace to society. He does not appeal to sheriffs and Union Pacific detectives as a Robin Hood. They look on him as a criminal, incorrigible, sneaking and dangerous.

They explain his mania for robbing trains as a desire for notoriety. Carlisle, to them, is a publicity hog. They say he would rather be talked about and admired by the people than have all the money won by the Mississippi. "He's just a nut—crazy to be talked about," explains John Gail, chief of the Union Pacific police in Cheyenne. "To this appetite they attribute

his semi-chivalry. Were it not for the adverse comment, they say, he would rob women and children and old people.

Some officers declare that Carlisle is cowardly. He will not put up a fight when he is whipped. They point to two captures as proof of this estimate of his courage. He was captured in 1916 when he came from a hiding place and surrendered in members of the posse, declaring "My God, I can't kill a man."

He had ample opportunity to shoot down some of his pursuers, but he chose to go to jail with the short explanation that he was not a killer. His recent capture was less spectacular. He was in a miner's cabin in the peak country of Wyoming when Sheriff Alonzo Roach and W. J. McClintock of the Union Pacific detective force surprised him with a posse of eight men. Failure to respond instantly to the command "Hands up and caused Roach to shoot him, wounding him seriously. But few, even of the officers, really believe that Carlisle is a coward. Charles Irwin, Union Pacific general agent in Wyoming, describes him as the "greatest train robber that ever pulled a hold-up in the west." Sheriff Roach says that Carlisle does not know the meaning of fear.

In the capture of Carlisle ends a story that makes the west of the old days live again. It is a story of outlawry, resources and dogged determination, beside which the tales of recent years seem pale and listless. For William L. Carlisle lived 50 years before his time—a wild-west relic in an age of civilization and a reminder of the days of the stage coach and Indian warfare when war whoops sounded across the prairie, bay and signal torches blazed their message of death across the buttes by night.

**Gambling Held Mexican Curse.**  
JIABEZ, Mex.—Gambling is the national curse of Mexico, according to General Marcelino Murrieta, collector of customs at this port. "If Mexicans who come over to Juarez get the idea that all Mexicans are like this, we have no one to blame but ourselves," said General Murrieta recently. "Today Juarez is scarcely more than a cluster of saloons and gambling houses."

**\$2500 Paid for "Strad."**  
LONDON.—A Stradivarius was sold in London for \$2500. A violin bow, made for the late prince consort, realized \$125.

Our Christian charity do not give utterance to words of hatred. To hate is to make another's misfortune our object and to gloat over it. What-aver be our sorrow, we do not entertain hatred toward those who inflicted them. National concord among us co-exists with universal brotherhood, but higher than the sentiment of universal brotherhood we place respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"I have not made any church in Belgium without sounds of cheerfulness—neither have I spoken of Hochonor or cries of joy, but of a triumphal Te Deum. Even so, these are only trifling variations on a dominant theme. The report is captious when you translate the words in 14 years on such a day by respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"Furthermore I hold as your excellency's disposition, if you wish to see it, the complete text of my sermon as I have written it, and I have precaution of writing and reading it) from the pulpit of St. Gudule.

"Your excellency's pleasure to attribute to me a demonstration incompatible with the conditions of occupation. I must be said about this demonstration, which is a reminder of certain thoughts of joy and gratitude, with which the Belgian authorities were received, but the hour is not yet come to express on this subject all I have in my mind.

"I regret the insinuation implied in this phrase, taken from your manifesto dated July 22: 'In the evening Cardinal Mercer motored through the city. I have your excellency to compare your accusation of: Dene Kerkendijk 1st von Burer Eminenz selbst ausgesprochen.—This denunciation originated with your eminence himself—with the repeated declarations of Lieutenant-General Hurri, governor of Brussels and of the city. My prohibition to celebrate the national festival has induced a small number of Belgians to refuse to invite the public to disobey my order. I put the inhabitants formally on notice of this refusal. (Notice dated July 20, 1918.) The reckless portion of the population has invited the public by a liberal distribution of handbills, not to obey my orders. (Notice under date July 23, 1918.)

"D. J. CARDINAL MERCER." (To Be Continued.)

Our Christian charity do not give utterance to words of hatred. To hate is to make another's misfortune our object and to gloat over it. What-aver be our sorrow, we do not entertain hatred toward those who inflicted them. National concord among us co-exists with universal brotherhood, but higher than the sentiment of universal brotherhood we place respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"I have not made any church in Belgium without sounds of cheerfulness—neither have I spoken of Hochonor or cries of joy, but of a triumphal Te Deum. Even so, these are only trifling variations on a dominant theme. The report is captious when you translate the words in 14 years on such a day by respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"Furthermore I hold as your excellency's disposition, if you wish to see it, the complete text of my sermon as I have written it, and I have precaution of writing and reading it) from the pulpit of St. Gudule.

"Your excellency's pleasure to attribute to me a demonstration incompatible with the conditions of occupation. I must be said about this demonstration, which is a reminder of certain thoughts of joy and gratitude, with which the Belgian authorities were received, but the hour is not yet come to express on this subject all I have in my mind.

"I regret the insinuation implied in this phrase, taken from your manifesto dated July 22: 'In the evening Cardinal Mercer motored through the city. I have your excellency to compare your accusation of: Dene Kerkendijk 1st von Burer Eminenz selbst ausgesprochen.—This denunciation originated with your eminence himself—with the repeated declarations of Lieutenant-General Hurri, governor of Brussels and of the city. My prohibition to celebrate the national festival has induced a small number of Belgians to refuse to invite the public to disobey my order. I put the inhabitants formally on notice of this refusal. (Notice dated July 20, 1918.) The reckless portion of the population has invited the public by a liberal distribution of handbills, not to obey my orders. (Notice under date July 23, 1918.)

"D. J. CARDINAL MERCER." (To Be Continued.)

Our Christian charity do not give utterance to words of hatred. To hate is to make another's misfortune our object and to gloat over it. What-aver be our sorrow, we do not entertain hatred toward those who inflicted them. National concord among us co-exists with universal brotherhood, but higher than the sentiment of universal brotherhood we place respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"I have not made any church in Belgium without sounds of cheerfulness—neither have I spoken of Hochonor or cries of joy, but of a triumphal Te Deum. Even so, these are only trifling variations on a dominant theme. The report is captious when you translate the words in 14 years on such a day by respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"Furthermore I hold as your excellency's disposition, if you wish to see it, the complete text of my sermon as I have written it, and I have precaution of writing and reading it) from the pulpit of St. Gudule.

"Your excellency's pleasure to attribute to me a demonstration incompatible with the conditions of occupation. I must be said about this demonstration, which is a reminder of certain thoughts of joy and gratitude, with which the Belgian authorities were received, but the hour is not yet come to express on this subject all I have in my mind.

"I regret the insinuation implied in this phrase, taken from your manifesto dated July 22: 'In the evening Cardinal Mercer motored through the city. I have your excellency to compare your accusation of: Dene Kerkendijk 1st von Burer Eminenz selbst ausgesprochen.—This denunciation originated with your eminence himself—with the repeated declarations of Lieutenant-General Hurri, governor of Brussels and of the city. My prohibition to celebrate the national festival has induced a small number of Belgians to refuse to invite the public to disobey my order. I put the inhabitants formally on notice of this refusal. (Notice dated July 20, 1918.) The reckless portion of the population has invited the public by a liberal distribution of handbills, not to obey my orders. (Notice under date July 23, 1918.)

"D. J. CARDINAL MERCER." (To Be Continued.)

Our Christian charity do not give utterance to words of hatred. To hate is to make another's misfortune our object and to gloat over it. What-aver be our sorrow, we do not entertain hatred toward those who inflicted them. National concord among us co-exists with universal brotherhood, but higher than the sentiment of universal brotherhood we place respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"I have not made any church in Belgium without sounds of cheerfulness—neither have I spoken of Hochonor or cries of joy, but of a triumphal Te Deum. Even so, these are only trifling variations on a dominant theme. The report is captious when you translate the words in 14 years on such a day by respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"Furthermore I hold as your excellency's disposition, if you wish to see it, the complete text of my sermon as I have written it, and I have precaution of writing and reading it) from the pulpit of St. Gudule.

"Your excellency's pleasure to attribute to me a demonstration incompatible with the conditions of occupation. I must be said about this demonstration, which is a reminder of certain thoughts of joy and gratitude, with which the Belgian authorities were received, but the hour is not yet come to express on this subject all I have in my mind.

"I regret the insinuation implied in this phrase, taken from your manifesto dated July 22: 'In the evening Cardinal Mercer motored through the city. I have your excellency to compare your accusation of: Dene Kerkendijk 1st von Burer Eminenz selbst ausgesprochen.—This denunciation originated with your eminence himself—with the repeated declarations of Lieutenant-General Hurri, governor of Brussels and of the city. My prohibition to celebrate the national festival has induced a small number of Belgians to refuse to invite the public to disobey my order. I put the inhabitants formally on notice of this refusal. (Notice dated July 20, 1918.) The reckless portion of the population has invited the public by a liberal distribution of handbills, not to obey my orders. (Notice under date July 23, 1918.)

"D. J. CARDINAL MERCER." (To Be Continued.)

Our Christian charity do not give utterance to words of hatred. To hate is to make another's misfortune our object and to gloat over it. What-aver be our sorrow, we do not entertain hatred toward those who inflicted them. National concord among us co-exists with universal brotherhood, but higher than the sentiment of universal brotherhood we place respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"I have not made any church in Belgium without sounds of cheerfulness—neither have I spoken of Hochonor or cries of joy, but of a triumphal Te Deum. Even so, these are only trifling variations on a dominant theme. The report is captious when you translate the words in 14 years on such a day by respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"Furthermore I hold as your excellency's disposition, if you wish to see it, the complete text of my sermon as I have written it, and I have precaution of writing and reading it) from the pulpit of St. Gudule.

"Your excellency's pleasure to attribute to me a demonstration incompatible with the conditions of occupation. I must be said about this demonstration, which is a reminder of certain thoughts of joy and gratitude, with which the Belgian authorities were received, but the hour is not yet come to express on this subject all I have in my mind.

"I regret the insinuation implied in this phrase, taken from your manifesto dated July 22: 'In the evening Cardinal Mercer motored through the city. I have your excellency to compare your accusation of: Dene Kerkendijk 1st von Burer Eminenz selbst ausgesprochen.—This denunciation originated with your eminence himself—with the repeated declarations of Lieutenant-General Hurri, governor of Brussels and of the city. My prohibition to celebrate the national festival has induced a small number of Belgians to refuse to invite the public to disobey my order. I put the inhabitants formally on notice of this refusal. (Notice dated July 20, 1918.) The reckless portion of the population has invited the public by a liberal distribution of handbills, not to obey my orders. (Notice under date July 23, 1918.)

"D. J. CARDINAL MERCER." (To Be Continued.)

Our Christian charity do not give utterance to words of hatred. To hate is to make another's misfortune our object and to gloat over it. What-aver be our sorrow, we do not entertain hatred toward those who inflicted them. National concord among us co-exists with universal brotherhood, but higher than the sentiment of universal brotherhood we place respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"I have not made any church in Belgium without sounds of cheerfulness—neither have I spoken of Hochonor or cries of joy, but of a triumphal Te Deum. Even so, these are only trifling variations on a dominant theme. The report is captious when you translate the words in 14 years on such a day by respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"Furthermore I hold as your excellency's disposition, if you wish to see it, the complete text of my sermon as I have written it, and I have precaution of writing and reading it) from the pulpit of St. Gudule.

"Your excellency's pleasure to attribute to me a demonstration incompatible with the conditions of occupation. I must be said about this demonstration, which is a reminder of certain thoughts of joy and gratitude, with which the Belgian authorities were received, but the hour is not yet come to express on this subject all I have in my mind.

"I regret the insinuation implied in this phrase, taken from your manifesto dated July 22: 'In the evening Cardinal Mercer motored through the city. I have your excellency to compare your accusation of: Dene Kerkendijk 1st von Burer Eminenz selbst ausgesprochen.—This denunciation originated with your eminence himself—with the repeated declarations of Lieutenant-General Hurri, governor of Brussels and of the city. My prohibition to celebrate the national festival has induced a small number of Belgians to refuse to invite the public to disobey my order. I put the inhabitants formally on notice of this refusal. (Notice dated July 20, 1918.) The reckless portion of the population has invited the public by a liberal distribution of handbills, not to obey my orders. (Notice under date July 23, 1918.)

"D. J. CARDINAL MERCER." (To Be Continued.)

Our Christian charity do not give utterance to words of hatred. To hate is to make another's misfortune our object and to gloat over it. What-aver be our sorrow, we do not entertain hatred toward those who inflicted them. National concord among us co-exists with universal brotherhood, but higher than the sentiment of universal brotherhood we place respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"I have not made any church in Belgium without sounds of cheerfulness—neither have I spoken of Hochonor or cries of joy, but of a triumphal Te Deum. Even so, these are only trifling variations on a dominant theme. The report is captious when you translate the words in 14 years on such a day by respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"Furthermore I hold as your excellency's disposition, if you wish to see it, the complete text of my sermon as I have written it, and I have precaution of writing and reading it) from the pulpit of St. Gudule.

"Your excellency's pleasure to attribute to me a demonstration incompatible with the conditions of occupation. I must be said about this demonstration, which is a reminder of certain thoughts of joy and gratitude, with which the Belgian authorities were received, but the hour is not yet come to express on this subject all I have in my mind.

"I regret the insinuation implied in this phrase, taken from your manifesto dated July 22: 'In the evening Cardinal Mercer motored through the city. I have your excellency to compare your accusation of: Dene Kerkendijk 1st von Burer Eminenz selbst ausgesprochen.—This denunciation originated with your eminence himself—with the repeated declarations of Lieutenant-General Hurri, governor of Brussels and of the city. My prohibition to celebrate the national festival has induced a small number of Belgians to refuse to invite the public to disobey my order. I put the inhabitants formally on notice of this refusal. (Notice dated July 20, 1918.) The reckless portion of the population has invited the public by a liberal distribution of handbills, not to obey my orders. (Notice under date July 23, 1918.)

"D. J. CARDINAL MERCER." (To Be Continued.)

Our Christian charity do not give utterance to words of hatred. To hate is to make another's misfortune our object and to gloat over it. What-aver be our sorrow, we do not entertain hatred toward those who inflicted them. National concord among us co-exists with universal brotherhood, but higher than the sentiment of universal brotherhood we place respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"I have not made any church in Belgium without sounds of cheerfulness—neither have I spoken of Hochonor or cries of joy, but of a triumphal Te Deum. Even so, these are only trifling variations on a dominant theme. The report is captious when you translate the words in 14 years on such a day by respect for absolute right, without which there can be no possible intercourse either among individuals or nations."

"Furthermore I hold as your excellency's disposition, if you wish to see it, the complete text of my sermon as I have written it, and I have precaution of writing and reading it) from the pulpit of St. Gudule.

"Your excellency's pleasure to attribute to me a demonstration incompatible with the conditions of occupation. I must be said about this demonstration, which is a reminder of certain thoughts of joy and gratitude, with which the Belgian authorities were received, but the hour is not yet come to express on this subject all I have in my mind.

"I regret the insinuation implied in this phrase, taken from your manifesto dated July 22: 'In the evening Cardinal Mercer motored through the city. I have your excellency to compare your accusation of: Dene Kerkendijk 1st von Burer Eminenz selbst ausgesprochen.—This denunciation originated with your eminence himself—with the repeated declarations of Lieutenant-General Hurri, governor of Brussels and of the city. My prohibition to celebrate the national festival has induced a small number of Belgians to refuse to invite the public to disobey my order. I put the inhabitants formally on notice of this refusal. (Notice dated July 20, 1918.) The reckless portion of the population has invited the public by a liberal distribution of handbills, not to obey my orders. (Notice under date July 23, 1918.)

"D. J. CARDINAL MERCER." (To Be Continued