

"NO HATRED SHALL SULLY OUR LIPS," MERCIER TELLS FLOCK

Cardinal, Addressing People in St. Gudule Church on National Day, Says "We Are Not of the Old Testament That Sanctioned the Law of Retaliation"

Explanatory Comment

The Belgian national holiday, which in 1916 inspired the Cardinal once more to stir his compatriots with passionate fervor and glowing hope, occurs on July 21. The event signals the entry into Brussels in 1831 of Leopold I, first king of independent Belgium. The revolution, then brought to a spectacular climax, had broken out nearly a year earlier.

Cardinal Mercier's Story
Including his correspondence with the German authorities in Belgium during the war, 1914 to 1918, edited by Professor Fernand Mayence of Louvain University and translated by the Benedictine Monks of St. Augustine's, Ramsgate, England.

CHAPTER XXV

Protest of the Bishops Against the Enrollment in the German Army of Young Belgians of German Parentage

The imperial government declared its intention of forcing into the ranks of the German army all young men of German parentage born in Belgium, but who had become legally naturalized Belgians through having publicly declared in favor of the country of their birth.

Frustrating an Unjust Draft

The Cardinal, together with the Bishops of Liege, Namur and Tournai, protested against this open violation of The Hague convention.

Archbishop's House, Malines, July 3, 1916.

To His Excellency Baron von Bissing, Governor General, Brussels.
Your Excellency—The whole Belgian nation is deeply moved at the news that young men of German extraction, who have declared for Belgian nationality, are threatened with enrollment in the German army.

For these reasons the bishops of Belgium in the interest of morality, with the guardianship of which they have been intrusted, have recourse to your Excellency. They venture to express their confidence that you will spare no effort to prevent the authorities of the empire from committing such a flagrant infringement both of the international law and the rights of conscience, and further that your Excellency will make an effort to spare our country, already so sorely tried, the infliction of so cruel a humiliation.

Kindly accept in anticipation the expression of our thanks for the intervention we solicit and feel sure you will not refuse, as also the assurance of our sincere esteem.

(Signed) D. J. CARDINAL MERCIER, Archbishop of Malines, TH. LOUIS HEYLEN, Bishop of Namur, M. H. RUTTEN, Bishop of Liege, AM. M. CROOY, Bishop of Tournai.

The Governor General replied neither to the bishops' letter nor to a petition on the same subject addressed to him, about the same time, by a number of notabilities of the legal and political world dwelling in occupied parts of Belgium.

CHAPTER XXVI

The Cardinal's Public Address in the Church of St. Gudule, July 21, 1916

The Governor of Brussels, Lieutenant General Hurt, forbade the celebration of the National Day, July 21. In a manifesto published as early as the 17th, he prohibited under a penalty of six months and a fine of 20,000 marks any "demonstration on the occasion; such as public meetings, processions, speeches, addresses, school treats, the floral decoration of certain statues, beflagging of buildings, public or private, early closing of shops, restaurants, etc."

On the eve of the celebration appeared a further warning of the Governor, in which the public was advised to have nothing to do with a certain section of irresponsible people who, it was rumored, were endeavoring to influence the population against the observance of the decree and that penalties for infraction of the order would be applied ruthlessly and without mercy.

Mercier and the National Holiday
After the gospel the Cardinal ascended the pulpit in vestments and miter and pronounced the following allocution:

"Before beginning I want you to do an act of self-restraint; should any of you feel overcome by strong emotion, kindly refrain from showing it. The hour for expressing adequately the intensity of your feelings has not yet struck."

"Jerusalem facta est habitatio exterorum; dies festi eius conversi sunt in luctum." (Jerusalem was made the habitation of strangers; her festival days were turned into mourning.)—Machabees, Book I, chapter I, verses 40-41.

"My dearest Brethren—We were to have gathered here together to celebrate the eighty-fifth anniversary of our national independence.
"Forty years hence on this very day our cathedrals restored and our churches rebuilt will open wide their doors. The people will crowd them, our King Albert, standing on his throne, will freely bow his unconquered head before His Majesty, the King of Kings. The Queen and the royal princes will form a group around him. We ourselves shall hear the joyous pealing of our bells and throughout the entire country, under the vaults of our temples, we Belgians, hand in hand, will renew our oaths to God, to our sovereign, to our liberties, while our bishops and priests, true interpreters of the soul of the nation, shall intone in the enthusiasm of their gratitude a triumphal Te Deum."

"Today the hymn of joy dies on our lips. The Jewish people in captivity in Babylon sat and wept on the banks of the Euphrates and watched the waters of the river as they flowed, while their harps hung silent amidst the skirting willows. Who would have the courage to sing the song of Jehovah in a strange land? 'O Jerusalem, our fatherland,' cried the psalmist, 'if I forget thee, let my right hand be forgotten! Let my tongue cleave to my jaws, if I do not remember thee, if I make not thee the beginning of my joy.'"

"The concluding words of the psalm, embodying a kind of curse, we pass over in stern silence. We are not of the Old Testament that sanctioned the law of retaliation, 'Eye for an eye, tooth for a tooth.' No words of hatred shall sully our lips, cleansed as they are by the fire of Christian love.
"To hate is to aim at doing ill and to take pleasure in it. Whatever may be our sorrows, we will not pursue with hatred those that inflict them on us.
"National union of hearts is linked among us to world-wide brotherhood."

"But above this sentiment of world-wide brotherhood we place respect for absolute right, without which intercourse either between individual or between nations is impossible.
"Since with the greatest authority in Christian theology, St. Thomas Aquinas, we declare the prosecution of crime by competent authority is a virtue. Crime, injustice, disturbances of the public peace, whether by individuals or by bodies of men, must be repressed. Conscience is disturbed, troubled and harassed so long as the guilty, according to the common expression, so true and at once so expressive, has not been put in his place. To put things and men in their proper place is to re-establish order, restore equilibrium, to reintroduce peace on a basis of justice. Public vengeance understood in this way may offend the susceptibility of the feeble minds. It is, nevertheless, according to St. Thomas Aquinas, the expression, the law, of charity and of its flame, which is zeal. The consequent suffering inflicted on people is a weapon for vindicating outraged right, not an aim in itself."

The Grandeur of Just War

"How otherwise love order without detesting disorder? How wish for peace intelligently without eliminating whatever undermines it? How, lastly, love one's own brother—that is, wish him well—without at the same time desiring to see his mind willing or by compulsion conform to the immutable dictates of justice and truth?
"Is it from such high standpoints that war must be viewed in order to understand its grandeur. Once more I repeat there may be certain effeminate souls, in whose eyes war is merely the exploding mines, the bursting of shells, the butchery of men, the shedding of blood and the piling up of corpses. Short-sighted politicians may still be found with low views, for whom the stakes of battle are but a passing interest, the seizure or reconquest of ground or of a province."

"No. If, in spite of its horrors, war—understand a just war—possesses such stern attractions, it is simply because it is the disinterested act of a people that yield up, or is disposed to yield up, its most precious possessions, its life, in defense and in vindication of something that cannot be weighed, or counted, or purchased—justice, honor, peace and liberty.
"Have you not felt during the last two years that the war, the keen sustained attention you bestow upon it (even from here), purifies you, delivers you from dross, calms you, makes you look up to something better than yourself? It is toward the ideal of justice and honor that you rise. Its charm lifts you up.
"And because this idea—if it is not a vain delusion, which takes flight like the unsubstantial figment of a dream—ought to have its seat in a living, subsisting subject, I am never tired of asserting this truth which keeps us under its yoke, viz., that God reveals Himself as the master overruling events and the wills of men, the sacred master of the universal conscience.
"O! if we were able to clasp in our arms our heroes, who at the front are fighting for us, or, in their underground shelters, impatiently await their turn to advance to the firing line; if we were allowed to catch and understand the beatings of their hearts, is it not this they would say to us: 'I am doing my duty, I am offering myself a victim of justice.' And you wives and mothers relate to me in your turn the beauty of these tragic years; wives whose every thought, sad but at the same time resigned, goes out to the absent one, telling him of your longings, your long waiting and your prayers; mothers whose hearts are rent by the anguish of every minute, you who have given up your sons and will not take them back, as we contemplate you, our admiration for you at every moment holds us breathless."

(CONTINUED TOMORROW)
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NITTI RICEVE DEI GIORNALISTI ESTERI

Egli Dichiarò che Nessun Periodico di Rivoluzione Sovvrasta l'Italia

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Roma, 1 gennaio.—Nel giorno di Natale l'On. Nitti ha ricevuto un comitato dell'Associazione della Stampa Estera in Roma, per alcune richieste e specialmente per una petizione con la quale si chiedeva l'abolizione della censura.

Durante l'interessante conversazione che avvenne con i giornalisti stranieri il detto comitato l'On. Nitti ebbe da dichiarare che egli non credeva che in Italia potesse scoppiare una rivoluzione; ma che si attendeva dei disordini solerti i quali non avrebbero mai potuto portare ad una rivoluzione. L'On. Nitti disse che la più importante questione per l'Italia era la serie difficoltà per la mancanza dei viveri, che sperava poter superare. In quanto all'affare di Fiume disse che all'Estero vi si dava troppa importanza. L'Italia ha da risolvere questioni più importanti, come ad esempio quella delle importazioni, della rata del cambio e la deficienza del materiale greggio. Disse di sperare in un accordo con i jugoslavi e che la questione Adriatica dipendeva dalle relazioni di amicizia con i popoli dell'altra parte dell'Adriatico. In quanto agli elementi socialisti entrati alla Camera dichiarò che non rappresentavano un pericolo imminente e che si attendeva la loro cooperazione.

La situazione politica in Italia, disse pure l'On. Nitti, non è peggiore di quella in altre nazioni dell'Europa occidentale e meridionale. Tutta l'Europa ora risente le conseguenze della guerra. Egli paragonò tale stato a quello di una città visitata dal terremoto e in parte distrutta, ove gli abitanti hanno perduto l'equilibrio e le angherie neppure a ricostruire lo stesso caso, divengono turbolenti e si abbandonano ad eccessi.

Parlando di quanto si è scritto all'Estero relativamente ai lenti metodi del Governo Italiano e della sua burocrazia, Nitti disse che quando si recò in America era molto ansioso di vedere il lavoro dei dipartimenti governativi a Washington, e vi si aspettava di vederli splendidamente organizzati, qualche cosa di più moderno e più sollecito. Ma con sorpresa trovò che i metodi americani erano come quelli dell'Europa, né meglio, né peggio, né più moderni.

Roma, 2 gennaio.—Gli impiegati delle carceri detti "carri elettrici" si sono posti in sciopero chiedendo un aumento di paga per far fronte all'alto costo della vita. Lo sciopero è limitato ad una sola giornata. Il Governo per mettere in grado le Compagnie di affrontare le richieste degli impiegati, le ha autorizzate ad aumentare di un soldo la tariffa per i passeggeri.

EBERT CALLS FOR UNITY

New Year Manifesto Says It Is Needed to Preserve German Nation

Berlin, Jan. 2.—(By A. P.)—President Ebert requested the chancellor to publish the following New Year manifesto:
"During the year just ended chaos was averted and the unity of the empire was maintained and consolidated. Under pressure of a reckless force we were compelled to conclude a peace threatening the honor and welfare of our nation and placing the fruits of our work of past and future years at the mercy of foreigners.
"The year which begins must decide whether Germany, despite all difficulties, will maintain herself as a nation and state and develop her economic life on a sound basis or whether through internal quarrels she will finally collapse and bury the hopes even of her future generation.
"With these prospects of our fate before my eyes I urge all those calling themselves Germans, in view of the common danger, to close their ranks in order that each one according to his capacity may help to the utmost in the restoration of the fatherland."

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Cable Briefs

In a remarkable interview Marshal Foch declares God willed the allied victory over the Germans, and that he was the divinely inspired instrument chosen for the purpose. He declares that from boyhood, when he saw the Germans at Metz, he lived for but one purpose—revenge.

Paris editors are unanimous in counting 1919 as "a year lost." With the war over and won, but peace not yet accomplished, they call it the "year of human folly." But for 1920 they are hopeful and see an opportunity of regaining all that has been lost.

Dispatches from Riga indicate that the food shortage is becoming desperate. Army supplies are very limited and the situation is fraught with danger to the vital anti-Bolshevist campaign in Latvia.

When the French Government bought the property of the A. E. F. there were included a number of safes, belonging to the paymaster's department. But when the A. E. F. sailed away it forgot to teach the Frenchmen the combinations to the safes. M. Vanet, who had charge of them, sent to Fresno for a couple of expert crackmen and put them to work on the American safes, who, for a reward, quickly swung open the big doors.

Inadequate railway service is blamed by the Berlin government in large part for the failure of the economic situation to improve. Food conditions, as a result of early winter weather, are reported growing worse.

In a book entitled "The Economic Consequences of Peace," John Maynard Keynes, who was chief representative of the British treasury at the Peace Conference, shows that President Wilson was outwitted by Premier Clemenceau and Lloyd George, owing to Mr. Wilson's inevitable lack of acquaintance with European conditions. He describes how the fourteen points were whittled down by many ingenious devices produced by "the subtlest sophists and the most hypocritical draughtsmen."

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