

Bishops, Martin of Tours and Germain of Auxerre. We, therefore, have a common ancestry in religion. Throughout the centuries our mutual goodwill has never ceased to be displayed, and especially in times of trouble. Is it not in such times that one recognises one's real friends? When Ireland had to suffer in order to uphold the purity of her Faith, France was her brother and succourer. In proof of this we have institutions still existing, such as the Irish Seminary, which we still maintain in Paris with affection and pride, where for centuries the sons of Ireland and the elite of the clerical youth have come to prepare themselves for the priesthood. And when France in her turn had her time of trial Ireland lent her a helping hand. You have recalled how, during the terrible war of 1870, Ireland, even in her poverty, was able to come to our rescue with her resources. The Deputy, M. Cochon, was then a young Frenchman who distinguished himself just as his sons have since done, one of whom recently fell on the field of honor. You have recalled how he went after the war to bear witness to you of the gratitude of France. He certainly did not forget the warm welcome extended to him on that occasion, and also to those who accompanied him. The memory of it still lives in his mind and in his heart, and now he is on the field of battle when Ireland and France are again united in defence of a common cause. It is not the first time a historian has written that in the course of centuries

700,000 Irishmen Have Shed Their Blood

for France on all the battlefields of the world, and one should not forget that the distinguished leader who commands the British troops which came to the rescue of ruined Belgium and invaded France is a son of Ireland. Ireland boasts, if I am not mistaken, of having given birth to Field-Marshal French. Thus united to the past and the present we are strong in our confidence. Continuing, Cardinal Amette said: You have described the present war justly. You have shown that originally it is the outcome of the blow which tore from the sides of France her two provinces, Alsace and Lorraine, which have remained French, heart and soul. Neither you nor I wanted this war, nor did we seek to provoke it. The diplomatic documents published by your Government and ours prove with evidence clearer than daylight that this war, unjust in its origin, is pursued by our adversaries with a cruelty and a barbarity, and, I even venture to say, an impiety and sacrilege that I am grateful to you for having stigmatised. Because our cause is just, and because our enemy fights us with weapons which natural morality as well as Christian morality reproves, we may have invincible confidence in our final success. I thank you for having paid a tribute to the marvellous union which we call France—a sacred union which the war created in one instant. You also said that in this, too, Ireland has emulated us. One has seen her sons, to whom England has just granted

The Fulfilment of Their Freedom,

hasten loyally to join the British armies. In the same way, forgetting the differences of the past—and in many cases grievances only too well justified—the French rose like one man and took their places around those who had the perilous honor of holding aloft our flag. The clergy set an example of loyalty and devotion without complaint, and, with the permission of the Church, they submitted to the law which, contrary to the pledge of secular immunity, compelled them to do military service. Priests and Levites, almoners, stretcher-bearers, and even combatants, all took their places in the ranks of the army. All have done their duty with a courage which has often risen. Over 600 have fallen in the field of honor, and in the opinion of their chiefs their influence has contributed not a little in maintaining the morale of the troops. That which religion has just done for the country has not been lost in the cause of religion. Our priests in the army reawakened faith and prayer and led back many souls to God. We may

say with truth that to-day the French Army is not only an admirably courageous army,

It is a Christian Army as a Whole, and that is not one of our least important motives for our confidence in victory. Without a doubt we have confidence in the strength and bravery of our troops and in those of our Allies. We have confidence in the ability, coolness, and firmness of our generals; but I venture to say that we have still more confidence in the help of Him Who sooner or later—you know it well, you Irishmen—assured the triumph of justice. Our enemy dares on all occasions vaunt the name of God. They declare that He is with them, but their acts contradict their words. God is not on the side of barbarity, injustice, cruelty, impiety, and sacrilege. God is with those who fight and suffer for right, justice, and liberty. And that is why the confidence which you expressed just now is also ours. We have the hope and certainty that we shall soon be able to sing together a *Te Deum* of victory.

There are at present fifteen missionary bishops working in the foreign field, who come from the single Province of Alsace. Besides these prelates, over 400 missionary priests, scattered all over the world, are natives of this province.

The style of architecture called Byzantine, and the word Byzantium itself, come from a man called Byzas, who invented a new style of building in Greece. It was not until several centuries after his death that the work to which Byzas gave his name was recognised as denoting a distinct school of architecture.

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