

Germany. It is a lesson for them in France and Italy, in Spain, Austria and Belgium. They have power if they will only get together and use its pressure to secure civil and religious freedom not to themselves only but to all citizens. If a German minority can accomplish so much in so short a time, what ought to be expected of a single minded Catholic majority in Italy or France?—*Catholic Review*.

The following, from the Paris correspondent of the *London Tablet*, shows that in high places in France there are those who have the courage of their conviction despite the browbeating and cajolery of Gambetta. Says the correspondent:—

The nomination of General Campenon to the War portfolio was a measure which caused surprise to many, and you may remember I predicted that M. Gambetta was likely to discover before long that he had made a mistake, and called in an auxiliary who might prove too strong for the *Grand Ministre*. General Campenon's first step on entering, on taking possession of the War office, was to appoint as his "Chef de Cabinet" General de Mirabel, an officer who stands high as a military man, and equally so as a man of honor and a gentleman, and who is well known as a staunch royalist and, last and worst, as an uncompromising Catholic. The surprise caused by this bold stroke in the *Grand Ministre* soon expressed itself in hot indignation, and there was an outcry from all the little Ministers to the great one, urging him to nip the scandal in the bud, and dismiss General de Mirabel. The result was—I have the story on good authority—that M. Gambetta summoned General Campenon to the Foreign Office, and assuming the Imperial tone which he takes on occasions to his subordinates, demanded what he meant by appointing such a man as Mirabel to the first post in the War Office. "Monsieur le Ministre," replied the General, "I have no explanations to give you, or any one, as to the persons I select for my Ministry. I name the best men I can find. I shall dismiss them if they don't do their work well."

"But Mirabel is a Monarchist, a rampant Clerical! It is really a scandal in the Government."

"Scandal, is it? I can't stop to consider that. I don't inquire what a functionary's political or private opinions are. I look to his capacity for doing the work I want done. General de Mirabel will do it better than any one else that I know of, and so I have called him to my assistance. I am sorry it does not please my colleagues, but I fail to see that they have any licence to interfere in the matter. I will never interfere in your office, M. le Ministre, but neither will I tolerate that you should interfere with mine. I must be master in my own department (*chez moi*) I remain there only on that condition."

M. Gambetta controlled his feelings so far as to expostulate with his stiff-necked colleague, and observed that it was always unadvisable to introduce an antagonistic element into the Government, and that he had held especially to his Government being homogeneous.

"My duty is not to think of the Government," retorted the General "my duty is to think of France. I know the state of her army, and I know the state of the Prussian army. If a war should break out—which is not improbable—I don't wish to be found unprepared."

The interview ended in a kind of armed truce; but the General had the best of it.

He went home to his own house, and before an hour had elapsed, the door was opened and M. Spuller was

announce. Before the right hand man of M. Gambetta had time to open speech, the General said: "Sir, I receive no one here but my friends. If you have business with the Minister of War, be good enough to call at the War Office."

M. Spuller tried to obtain a hearing, but was peremptorily ordered away. Whether he accepted the invitation, such as it was, to call at the War Office, I did not hear.

The independent, and to a certain point, hostile attitude of General Campenon is the more surprising because of his well-known and tried Republicanism. He was so open in his opposition to the Empire that the Emperor expelled him from France, and, though it was the ruin of his career, he never abated an inch of that opposition.

The "Hail Mary," as we now recite it, dates from the year 1515; originally it consisted only of the words of the Archangel and St. Elizabeth. Pope Gregory the Great (590-604) ordered this primitive "Hail Mary" to be said at the Offertory of the Mass of the Fourth Sunday in Advent, and there we find it as follows: *Ave Maria gratia plena, Dominus tecum, Benedicta tu in mulieribus, et benedictus fructus ventris tui*—"Hail Mary, full of grace, the Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb." In the thirteenth century, according to Durandus, it was recited after the "Our Father" in beginning the Divine Office. Pope Urban IV in 1263 added the holy name of Jesus after the Scriptural sentence, as the devotion of the faithful had introduced the name Mary after the first greeting. (*Grandeolus. L'ancien Sacramentaire de l'Eglise*, 1 vol., 1649, page 419). The addition "Holy Mary, pray for us sinners, Amen," was made in 1408, and the Franciscans were accustomed to say, "now and at the hour of our death." A few years later Pope Pius V showed his approbation of the prayer, as we now have it, by allowing its insertion in the Roman Breviary.

The Greek Church has employed the words of the Angel Gabriel and St. Elizabeth in her rituals from the earliest days of SS. James and Basil, and claims to have received the addition "Holy Mary, Mother of God, pray for us sinners," as early as the Council of Ephesus, in the beginning of the fifth century. It is an undeniable fact that the Greeks had the "Hail Mary" almost as complete as we have it now as early as 647. St. Severos, Patriarch of Alexandria, wrote in his formulary of the Sacrament of Baptism in the following manner: "Peace be to thee, Mary, full of grace; the Lord is with thee, blessed art thou amongst women, and blessed the fruit that is in thy womb, Jesus Christ, Holy Mary, Mother of God, pray for us, I say, sinners, Amen." (*Grandeolus*).

It was in about this time that Saint Idefonsus, Bishop of Toledo, knew the "Hail Mary," 900 years ago. Still the Western Church did not accept it as a general prayer until the eighth century. From the time of the Crusade, it became the custom to say the "Hail Mary" every morning and night, at the sound of the church bells. Pope Urban II, 1090, ordained that from the day the army of the Crusades started, the church bells should ring three times, morning, noon, and night, to remind the faithful to recite this prayer. There exists a document from Eudes de Sully, Bishop of Paris, 1195, by which he urges his priests to see that the people know and recite the "Hail Mary." From that time forward, the sweet "Hail Mary" be-