

THAT BULL OF ADRIAN

(L. J. Kenny, S. J., in America)

Up to fifty years ago, so completely did the enemies of the Holy See hold the field in English literature that it would be almost impossible to find a writer, even an Irish writer of Irish history, who could venture to deny the authenticity of the bull in which Pope Adrian IV., the English Pope, was supposed to have granted to King Henry II. of England the right to take possession of Ireland and, in the words of the bull, "to form that people in good morals."

Cardinal Moran found at the outset that all the really first-hand authorities for the bull in the English and in the French literature were in England and that they were just two men. The first of these was John of Salisbury. There could be no doubt that in a very ancient production of his pen it is written that he asked Pope Adrian to grant Ireland to Henry, and that the Pope graciously acquiesced. But there is no one who will deny that this assertion fits in very awkwardly with the rest of the work in which we find it. The book is a defense of the study of logic and metaphysics; the treatise concludes happily at the close of the forty-first chapter, then another chapter follows where we encounter the story of the author's remarkable demand on the Pope. The extraordinary nature of the petition, the peculiar style of the chapter, and the location of the story in this dissertation rather than in various other more appropriate writings of John, give good grounds for the suspicion of interpolation.

The other contemporary authority in England was Gerald de Barry (Giraldus Cambrensis). He gave us not merely the text of Adrian's bull, but is the father of the statement that Adrian's successor, Pope Alexander III., confirmed the gift of Ireland to Henry. In the writings of old historians, great weight used to be attached to this additional bull obtained by Henry from Alexander, without warrant, for even de Barry admits that "while some declare that it was obtained, others deny that it was ever granted." Here then is the complete and sole authority for Alexander's confirmation bull. The editor of de Barry's works in the Rolls Series sums up the universal verdict as to his standing as an historian: "Truth was not his main object. He (de Barry) says he compiled his works for the purpose of sounding the praises of Henry II." It was upon the testimony of Gerald de Barry and of a misplaced and incredible phrase hidden in an obscure work of John of Salisbury that the whole indictment of Pope Adrian and Alexander has rested unassailed for so many years.

It was believed by Cardinal Moran that the great Baronius had had original documents at hand when he included the story of the bull in his learned *Annales*. Moran was fortunate in finding that Baronius had depended on Matthew of Paris, whose information is readily traced to Gerald de Barry. The most scrutinizing delving into Roman archives was unable to bring to light one line of contemporary evidence referring to the grant to Henry of the overlordship of Ireland. This fact, particularly when taken in connection with the nullifying of the testimony of Baronius, was accountable more than anything else for the turn in the tide of opinion in regard to the genuineness of the bull. But the search in Rome was not altogether fruitless. A bull of Adrian was found which at first sight promised to be the longest document. Line after line the newly found document proved to be identical with Adrian's bull as given us by de Barry, but an essential divergence was soon disclosed.

This unquestioned bull of Adrian's showed that Louis VII. of France and Henry II. of England had sought Adrian's consent to their undertaking a Christianizing invasion of a land, which in the document is designated by the letter H. Adrian refuses consent unless the people and the clergy of the land desire the invasion. The finder of this bull, writing in the *Annaloea Juris Pontificis*, suggested that the H stood for Hibernia, and that here was Adrian's real bull in which he not only does not encourage an invasion, but refuses to consent to it unless the people and the clergy of the land in question desire it. The suggestion that H means Hibernia has not won acceptance on the part of careful historians, but the bull has been a very valuable contribution to the question at issue as showing the position of the mind of Adrian IV. when he acted upon a petition from two powerful sovereigns.

Here the case rests. The obstinate may yet hold what opinion he will. The facts do not drive home conviction. In the final stage one's

judgment is formed by the choice, whether he is willing to think evil of the Pope Adrian and Alexander, or whether he is justified in imputing a forgery to Henry II.

It is encouraging to note that today the latter alternative has been chosen. Forgery is in no way discordant with the tenor of the life of that Norman king. No one denies that when St. Thomas a Becket first opposed the tyrannies of Henry, his opposition was broken down by messengers who were made to appear to have come from Rome. That was very like forgery. And again, when Henry wanted the Archbishop of York, to the exclusion of a Becket of Canterbury, to crown his son, York received a fabricated letter purporting to be from Rome, and he crowned the Prince. This was forgery. In fact, this crime, the forgery, is a minor one in Henry's career. When that English Mercier, a Becket, continued his struggle for liberty of the Church and the people, his brains were splattered over the altar steps at Henry's instigation. When Henry's supposed wife and supposedly legitimate children—he had a numerous progeny of illegitimate children—rose in rebellion against him, his last public act in his world as he saw them victorious and his native town in flames, was one of blasphemy against God. The gentle St. Bernard, a contemporary, said of Henry's line that "They came from hell and to hell they would go."

This is the man that English history until fifty years ago told us was commissioned by the Pope "to form that (Irish) people in good morals," and that at a time when the whole Irish nation had risen up against an Irish king and driven him out, for one act of adultery, at a time when there lived in Ireland St. Malachy, St. Celsus and St. Laurence O'Toole. The last was Archbishop of Dublin. He opposed the invasion of his country in prayer and in speeches, and even, we are told, sword in hand. Through more than seven centuries, from that day to this, so fruitful in virgins and martyrs, has not produced one other confessor of the Faith on whom the Church has been guided by the Holy Spirit to impress the seal of her canonization. Enchained spirits cannot grow to the full heights of sanctity. Perhaps the Church and Ireland alike are awaiting another Saint like the last.

HOLY COMMUNION AND THE LATE WAR

There is a parable in St. Luke which should be studied, for it will bring consolation to many sorrowing relatives of soldiers who died on the battlefields of Europe. It is the parable of the lord who prepared a great feast and invited many, of whom a number made every sort of excuse to be exempt from attending; whereupon the master of the house sent out his servant to bring in the poor and the lame, the blind and the lame, from the streets and byways of the city, to fill the place of the defaulters. And after that, not yet content with the numbers of his guests, once again he sent the servant forth, bidding him to "compel them to come in that my house may be filled."

The history of the late War, with its toll of death and misery, seems to have been a commentary upon this wonderful parable. In the history of the Church the essential feature of the pontificate of Pius X. was his modification of the discipline concerning Holy Communion, in the two directions, of the throwing open of frequent, and even daily, Communion to all members of the Church, lay as well as religious, and in that of admitting to first Communion even the little children on their attaining the use of reason. In these two directions the late Holy Father went back to the very earliest discipline of the Church in the centuries of the Church. And, whilst all that is connected with the dogmatic belief concerning the Holy Eucharist has come down across the ages absolutely unchanged from the Apostolic times to our own, there is no doubt that the action of Pius X. produced a complete revolution in the discipline of the Eucharist in relation to the faithful; and this revolution is bound to exercise any, has already exercised—a tremendous influence on the spiritual life of the Church, which will go on in the centuries to come.

In the times of our parents and our grandparents, the reception of Holy Communion was a comparatively rare event, for a monthly Communion was looked upon as the mark of a really fervent Christian; and such a practice as a daily Communion was, of course, a very rare privilege, reserved to souls of advanced sanctity in the religious orders. Moreover, no priest, no parent, would have dreamed of allowing a child to approach Holy Communion before its twelfth or even its fourteenth year. At the present day, many an ordinary Catholic working man or business man may be, and is, a daily communicant; and our little children receive their Divine Lord into their innocent souls long before they have been contaminated by grievous sin and with sentiments of faith and fervent love which are a constant source of edification. Thus did the Lord, through His Vicar on earth, send out into the highways and byways to bring all conditions and ages of men in to His Banquet.

But there is more than this. When Pius X. issued his historic Decrees above referred to, a saintly

and experienced priest, who was held in great veneration, declared that, whilst he rejoiced in the Holy Father's action, filled him with forebodings of coming evil. He was reminded that the early days of the Church, when the practice of daily Communion and even of the Communion of infants, was the custom, were also the days of the Church's greatest sufferings and perils during the persecutions of the mighty Roman Empire. He feared some great catastrophe for which Divine Providence was preparing the Church and the world. His forebodings were surely justified in the horrors of the late World War. It would really seem as if Almighty God had been preparing His Church during the ten preceding years to meet those days of stress and suffering by means of the Bread of Life in which the faithful were to find their requisite spiritual strength. If there was one feature which conspicuously marked the War, it was what may be called the triumph of the Holy Eucharist—a triumph conspicuous on the very field of battle and amidst the thunder of the cannon.

We all read of the marvellous awakening of faith in the armies, how men and officers thronged eagerly to the Sacraments, especially to Holy Communion, of the twenty thousand priests serving in the ranks, exclusive of chaplains, offering up the Holy Sacrifice in every part of the theatres of War, even in the trenches. And we were aware of the extraordinary privileges granted by the present Pontiff Benedict XV. to army chaplains. One of them described in thrilling tones how, just before great engagements, the Catholic soldiers were wont to be called together to receive a general absolution, even then they were allowed to receive Holy Communion, no matter at what time of the day, and even when not fasting. Many of the thousands, who were ruthlessly swept out of life by shot or shell, or by the barbaric cruelty of asphyxiating gases, passed to the seat of judgment purified from sin and sanctified by the Body and Blood of their Saviour whom they had thus received!

Truly, the late War seems to have completed the meaning of our Lord's parable: it was indeed His servants, whom He sent out at the eleventh hour to compel all kinds of men—many of whom doubtless otherwise would not even have saved their souls—to come in and take their place with His angels and saints at the Banquet of His Love and Glory.—Sentinel of the Blessed Sacrament.

A LESSON FOR BOYS

The trial of the New York Socialist Assemblyman has brought to the surface many interesting facts, but none so appealing as the history of that one among them, who in eight short years struggled from comparative ignorance and abject poverty to the learning that accompanies a dignified and difficult profession and the success that is betokened by election to a responsible office. Waldman, his name: now twenty-eight years old, at eighteen he was an untutored immigrant lad, friendless and apparently helpless, but instead of disheartening the boy, they acted as a spur to the ambition that eventually carried him to his coveted goal.

Determined to succeed, he learned English, worked his way through a technical school, from which he obtained a degree in science, became a civil engineer, and in a competitive examination won an important position on the New York traction tunnel. All this in eight years! The lesson of this wonderful achievement is not far beneath the surface, and it is to be hoped that young Americans, especially those of Irish extraction, will read it aright and learn therefrom at least one beneficial chapter.

Our great cities are thronged with advantage for which less favored boys learn with unquenched desire. The immigrant lad is quick to see and use these opportunities, the native boy is dead to them and his future career. He tells through life, a messenger, a clerk or a petty politician, whereas he might have been eminent in a noble profession. He blames bigotry or race prejudice for his low estate, forgetting that neither of these things can withstand grit and ambition. The trouble is with himself. He lacks vision, sincerity and stability. Early in life he is caught by the bewitchery of folly and for years, until amendment is of little worth, he has no serious thoughts, no hopes, no desires, no ambition except to enjoy himself after the fashion of a few or some other equally irresponsible creature.

But then the fault is not entirely his own. His parents are greatly to blame for such conditions. Indeed, the attitude of the average American parents of Irish extraction towards their children is little short of scandalous. They seem to think that their sole duty consists in giving them life, supplying them with money and placing them in a school more or less good. At any rate, there, interest stops. There is no home training, no supervision of study, no inspection of the boy's or girl's scholastic career, no insistence on work, no explanation of ideals, just that *laissez-faire* attitude that educated, cultured people associate with ignorance or laziness or both. These are facts and in view of them is it any wonder that the immigrant

boy, turned Socialist, is making laws for the country, while the American boy of Irish extraction is running errands for him?—America.

GOOD CITIZENSHIP

That American colleges and Universities reject belief in God is not exclusively a Catholic contention. It is the conviction of all right thinking men. Mr. W. J. Bryan the former Secretary of State is the latest publicist to state that the lack of religion in teachers and students in some of our higher institutions of learning has led to a loss of belief in God and in the Bible.

In the course of a widely quoted address on "Back to God" delivered at the Academy of Music in Brooklyn, the former Secretary of State declared: "There is no one in our universities to defend the Bible, and if there is no one to defend the Bible we must all no one to attack it. In one State I was in, through inquiries made I learned that 75% of the boys and girls who went through the universities did not return to church connections they had before going to the universities."

The warning given by Catholic leaders that godless education is breeding a nation of atheists has not been given with the purpose of depressing the work of our nation, and but with the loftier aim of enlisting the perpetuity of religious life among the people. George Washington in his day said some strong things about the folly of education without religion. He was a shrewd observer of the facts of history and knew, as few men knew, how to interpret them correctly, and so when he saw that the mighty nations of ancient times went down to disaster when they banished religion from the hearts of their people, he trembled for the fate of his own nation, and insisted upon the necessity of preserving religion in the hearts of his countrymen.

Destroying faith in the word of God may be considered "advanced thought" by "higher critics" but to the right thinking and religious minded people of the country, it is abominable betrayal of trust, that will ultimately redound to the ruin of our country and its institutions.

Catholic schools and colleges have made religion an integral part of their instruction. They know that education must be based on religious principles, that religious teachings furnish the only effective moral sanction, and that unless God has His proper place in the soul of the child good citizenship is impossible.—The Pilot.

AN EASTER CANTICLE

In every trembling bud and bloom That cleaves the earth, a flowery sword, I see Thee come from out the tomb, Thou risen Lord.

In every April wind that sings Down lanes that make the heart rejoice, Yes, in the word the wood-thrush brings, I hear Thy voice.

Lo! every tulip is a cup To hold Thy morning's brimming wine; Drink, O my soul, the wonder up— Is it not this?

The great Lord God, invisible, Hath roared to rapture the green grass; Through our dim mist and dew-drenched dall I see His pass.

His old immortal glory wakes The rushing streams and emerald hills; His ancient trumpet softly shakes The daffodils.

Thou art not dead! Thou art the whole Of life that quickens in the sod; Green April is Thy very soul, Thou great Lord God.

—CHARLES HANSON TOWNE

LENIENT CHEERFULNESS

Doctors say that when a man laughs he brings into action as many as twelve muscles but his "grieving muscles" number only six. Does this prove that men, anatomically considered, is more a laughing than a weeping animal, or the contrary? Is the more complicated mechanism, so to speak, that is required to produce a smile, compared with the simpler process by which a frown is caused to flow a physiological demonstration that man was made to laugh? Because the creation of a hearty laugh calls for more involved muscular action than does that of a doleful sob, is it harder to express facially than grief? Let the learned decide the question. In practice, however, every sojourner in this thorn strewn, work-a-day world knows full well that it is not easy to keep wearing a wayward, joyful, smiling face, though we each have at our command a dozen pliant muscles, which were made expressly for that purpose.

For the risible faculty is controlled, of course, by the will, so a well-disciplined will is all that is needed to make the laughing muscles behave as they should. Therefore a permanent source of strength for this controlling faculty should be found. But to seek it we have not far to go, for the age-old principles of Catholic asceticism are especially designed to make and keep the will firm and strong. The grace that comes from fervent prayer and from frequenting

the Sacraments, the vigor of soul that results from the practice of self-denial and the aborning of sin's occasions all render the will such effective help in fully controlling the risible and its eleven allied muscles that the faithful observer of Lent should not find it hard to wear a cheerful face all the while. "Thou when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast," the Church wisely cautions her children on Ash Wednesday lest some of them should get the mistaken Puritan notion that a Lenten face must necessarily mean an unsmiling somber one. But the most Catholic faces are those that are most cheerful looking. So much is happening in the world nowadays to cause the thoughtful and the good sorrow and anxiety, perhaps many Catholics could do no finer Lenten penance than to wear always a cheerful face.—America.

THEORY OF ECONOMIC INDEPENDENCE

The movement for "economic independence" is a pet theory of Bolshevism which holds that women should enjoy absolute equality with men industrially. Such a doctrine militates against the traditional idea of woman's place in the world. By removing woman from her proper sphere as the helpmate of man, and placing her in the arena of life as a mere wage earner, this doctrine would destroy the integrity of the family.

Society depends for its very existence upon the integrity of family life. Strike at the family and society receives a mortal wound. Therefore the Bolshevistic conspiracy to destroy human society as constituted at present begins with a blow at the home. This movement to seek for woman "economic independence" is part of the great Bolshevistic movement against Christian civilization. With wives and mothers toiling side by side with husbands and fathers in industry, the children would then become the wards of the State, and the first and most important step towards the establishment of the Socialistic Commonwealth would be taken.

Unfortunately this pernicious doctrine is not peculiar to Russia. The condition of women, especially married women, in industrial and business life in this country gives reason for grave concern. Warning voices have been raised again and again against the evils that will follow if the womanhood of the nation is plunged into the ranks of breadwinners.

The pure sweet doctrine of the Catholic home is being enunciated in the Gospel during these few Sundays after Epiphany. Here we see in all its pristine beauty the ideal of womanhood exemplified in the Holy Family at Nazareth. Mary was subject to Joseph, the husband and breadwinner. The Child Jesus was subject to them both.

What a contrast between the doctrines of Catholicity and Bolshevism as portrayed in their ideal of family life! The Church has raised woman from a position of real slavery to the high pinnacle upon which she stands today. Pontiff after pontiff has pointed out that the road that the Catholic woman must travel is not the road of economic independence, but the higher, nobler pathway of family responsibility and motherly love.

Pope Leo XIII., Pius X., and Benedict XV., in his latest pronouncement have all warned Catholic women to beware of the false prophets of modern economic independence. They have exhorted them to cling fast to the ancient traditions of Christianity.

The Bishops' program of Reconstruction called for the removal as soon as possible of the large number of women from occupations for which they are physically unfitted, which are dangerous to health and morals, and which militate against the proper upbringing of their families. The immortal encyclical of Pope Leo XIII. on the Condition of Labor summed up the Catholic doctrine on this point in these words: "Women are not suited for certain occupations; a woman is not a man; she is suited for home work, and it is that which is best suited to preserve her modesty, and to promote the good upbringing of children, and the wellbeing of the family."

Between this ideal and the Bolshevistic ideal which is gaining ground in America, there is absolute, unqualified and irreconcilable contradiction.—The Pilot.

A LITTLE GIRL'S THANKSGIVING

Since the publication of the decree regarding early First Communion aroused fear in some quarters and deep thankfulness in others there have been innumerable proofs—although proof was not needed—that Pius X. knew both the hearts of little children and the all-loving Heart of His Divine Master. Every one who prepares very little tots for their First Communion has a store of anecdotes which testify to the strength of their faith and the tenderness of their love for "Little Jesus." One story, told by a nun, is amusing as well as very sweet. She was speaking to very little children, who had made their First Communion a short time before, about their preparation and thanksgiving, and one of the little girls said contentedly: "After I go to Holy Communion I say many prayers, and then I tell Our Lord ghost stories."—St. Anthony Messenger.

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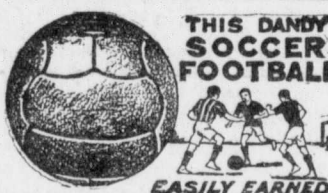
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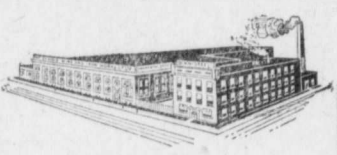
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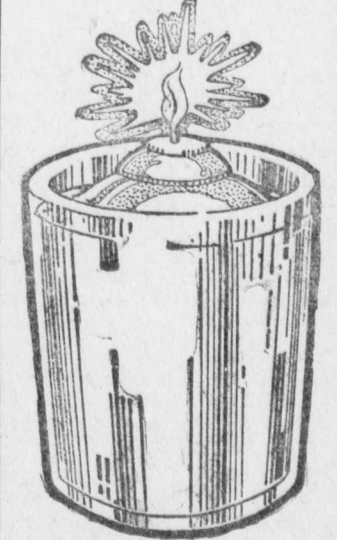
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