

have been lost by the impiety of some, and convince all alike—both priests and people—that the religion of their fathers is sacred in their eyes, and that their motto is, while extending political toleration to all creeds and classes, reverence, devotion and respect to the faith of their fathers, combined with undying fidelity and devotion to the sacred cause of Ireland's independence.

IRELAND AND ROME.

BULL OF ADRIAN THE FOURTH.

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II.

I now come to the second and main argument of those who seek to defend the authenticity of Pope Adrian's Bull. We have Giraldus Cambrensis, they say a contemporary witness, whose testimony is unquestionable. He inserts in full this letter of Adrian IV., and he nowhere betrays the slightest doubt in regard to its genuineness.

Some years ago we might perhaps have accepted this flattering character of Giraldus Cambrensis; but at the present day, and since the publication of an accurate edition of his historical works, it is impossible for us to do so.

It was not till many years after the death of Pope Adrian that Gerald de Barry, better known by the name of Giraldus Cambrensis, entered on the stage of Irish history. Twice he visited Ireland after the year 1183, and on both occasions he discharged those duties which, at the present day, would merit for him the title of special court correspondent with the invading army. The *Expugnatio Hibernica*, in which he inserts Adrian's Bull, may justly be said to have been written to order. Hence, as a matter of course, Giraldus adopted in it as genuine every document set forth as such by his royal master, and any statements that strengthened the claim or promoted the interests of his brother Welsh adventurers were sure not to be too nicely weighed in the scales of criticism by such an historian. The editor of the

works of Giraldus, just now published under the direction of the Master of the Rolls, have fully recognized this special feature of the historical writings of Giraldus. The official catalogue describing the *Expugnatio Hibernica*, of which we treat, expressly says: "It may be regarded rather as a great epic, than a sober relation of facts occurring in his own days. No one can peruse it without coming to the conclusion that it is rather a poetical fiction than a prosaic truthful history.

In the preface to the fifth volume of the Historical Treatises of Giraldus, the learned editor, Rev. James F. Dimock, enters at considerable length into the inquiry, whether the *Expugnatio Hibernica* was to be accepted as genuine and authentic history. I need do no more than state the conclusions which he enunciates:

"I think I have said enough to justify me in refusing to accept Giraldus' history of the Irish and of their English invaders as sober, truthful history." And again he writes: "My good friend and pre-laborer in editing these volumes of Giraldus' works (Mr. Brewer) says of the *Expugnatio*, that Giraldus would seem to have regarded his subject rather as a great epic, which undoubtedly it was, than a sober relation of facts occurring in his own days. This is a most true and characteristic description of Giraldus' treatment of his subject; the treatise certainly is, in great measure, rather a poetical fiction than a prosaic truthful history.

I must further remark as another result from Rev. Mr. Dimock's researches that the old text of Giraldus in reference to Pope Adrian's Bull, from which Mr. O'Callaghan's citations are made, is now proved to be singularly defective. I will give the pithy words of that learned editor, which are stronger than any I would wish to use: "*No more absurd nonsensical a muddle was ever blundered into by the most stupid of abbreviators.*" It is of course from the ancient MSS. of the work that this corruption of the old text is mainly proved; but it should indeed be apparent from an attentive study of the very printed text itself, for, as Mr. Dimock remarks, being accurately translated, its words "marvellously contrive to make Henry, in