

tribunals. Basil rebuked her with true episcopal energy, and forbade her "to throw herself at the feet of justice and lose her soul." This reprimand for a time had its effect; but after the death of Basil our pious matron wrote to St. Gregory, requiring him to annul the ordination. Gregory answered her in softer tones than Basil had used, but with no less firmness. If you claim as your slave our colleague in the episcopate, I do not know how I shall be able to restrain my indignation * * * Do you think that you will honor God with those alms which you distribute, whilst you would rob the Church of God of a priest? * * * If your demand is inspired as they tell me by your care for your pecuniary interests, you shall receive all compensation which is your due, for we do not wish that the mildness and generosity of masters shall do them an injury. * * * If you take my advice you will not be guilty of an action which would be neither just nor honest; you will not despise the laws of the Church by calling the laws of strangers to your aid; you will pardon us for having acted in all simplicity in the liberty of grace, and you will prefer an honorable defeat to an unjust victory, which you can gain only by resisting the Holy Ghost.—(Ep. 79.)

This is a remarkable letter and in many ways noteworthy. In the first place St. Gregory offers indemnity. This offer evidently spontaneous on Gregory's part, became later on a point of discipline. The Council of Orleans in 511, fixed the indemnity in such cases at twice the value of the slave. But this was not all. Though the slave raised to the priesthood remained thereby free, the bishop who ordained him contrary to the wish of his master, besides having to pay twice the value to the master, himself incurred suspension from saying Mass for a year. The third Council of Orleans in 549 reduced this suspension to six months, but permitted the master to exercise his rights over his slave as long as he did not require services incompatible with his new dignity.

We see here the tenderness of the Church toward the slave owners, whilst the principles she enounced were daily making that tenderness more impossible.

Whilst destroying slavery she was doing it in the most merciful manner possible for all parties. How great a difference there is between the action of the Church on Pagan slavery and that of the New England States on Negro slavery will be seen at a glance.

H. B.

IRELAND AND ROME.

BULL OF ADRIAN THE FOURTH.

BY RIGHT REV. P. F. MORAN, D. D. BISHOP
OF OSSORY, IRELAND.

I.

THERE was a time when it would be little less than treason to question the genuineness of the Bull by which Pope Adrian IV. is supposed to have made a grant of Ireland to Henry the Second; and, indeed, from the first half of the thirteenth to the close of the fifteenth century, it was principally through this supposed grant of the Holy See that the English Government sought to justify their claim to hold dominion in our island. However, opinions and times have changed, and at the present day this Bull of Adrian has as little bearing on the connection between England and this country as it could possibly have on the union of the Isle of Man with Great Britain.

On the other hand, many strange things have been said during the past months in the so-called nationalist journals while asserting the genuineness of this famous Bull. I need scarcely remark that it does not seem to have been the love either of our poor country or of historic truth that inspired their declamation. It proceeded mainly from their hatred to the Sovereign Pontiff, and from the vain hope that such exaggerated statements might in some way weaken the devoted affection of our people for Rome.

Laying aside such prejudiced opinions the controversy as to the genuineness of Adrian's Bull should be viewed in a purely historical light, and its decision must depend on the value and weight of the historical arguments which may be advanced to sustain it.