

ruler" of mankind. All we have now to regret is that the Norman should, with such assumptions and opportunities, have proved himself such a sorry and incompetent ruler as Ireland's whole history since then appears to prove. Had Ireland been allowed to work out her own problem, her case could not have been worse—it might have been a vast deal better.

Mr. Froude assumes that the grant by Pope Adrian of Ireland to Henry "was but the seal of approbation by the spiritual ruler of Christendom." That is to say, the whole world was of opinion that Ireland needed a foreign ruler, and the Pope's bull appointing Henry was just the *imprimatur* of that opinion. The Pope's action has not always been in accord with public sentiment. But passing over that circumstance, we note that Father Burke totally and absolutely denies that ever such a bull was issued,—that the alleged bull was a forgery. The reasoning of the eloquent Monk to establish this position is strong, but is inadmissible in the face of still stronger evidence that the bull was a genuine instrument. He says that the letter which Henry produced was dated 1155, but was not brought to light by him till 1175—twenty years after; that it was introduced into a work called "Metalogicus," published after its author was dead; that it was dated from Rome, whereas Adrian was not at Rome during all that time, and that John of Salisbury, who is said to have procured the letter, affirms that he found the Pope at Benevento where he stayed with him for three months; and further, that the same John of Salisbury never mentions the celebrated brief in his work, entitled "Polycraticus," in which he professedly deals with his visit to Adrian. When Mr. Froude states that Pope Alexander III. acknowledges and confirms Adrian's grant Mr. Burke replies that this letter is another forgery, that three genuine letters of Alexander, of the same year, were dated from Tusculum, and that this fourth letter was dated *from Rome*. The inference is, that it cannot be genuine. But we reply to all this reasoning, the bull or letter of Adrian has been recognized again and again by the Popes themselves. Pope John XXII. in 1319, sent a copy of it to the King of England to remind him of the terms on which he held Ireland, and the bull is published by Baronius, from a copy in the Vatican library. Catholic writers of eminence and authority, now admit its authenticity,* and therefore all the reasoning founded on supposed

* See note in Edinburgh Review for January, 1873, p. 68.