

such disaster, and nothing less than their complete expulsion would satisfy him.

Despair has often achieved wonders, and so it did in this case. The beleaguered forces, hemmed in, hopeless and starving, were prompted to an enterprise unsurpassed in daring, and which proved most successful. In the dead of night, when the Irish troops were reposing after the fatigue of the day's battle, and, too confident of the enemy's weakness, had not taken the precautions to guard against any sudden emergency, the invading army made a sudden and stealthy foray against them thus unawares, succeeded in putting them to flight and gaining a complete victory over them. The foreigners were again masters of the city, and were left to improve their victory by appropriating every thing possessed by the conquered natives.

Vanquished at home, St. Laurence determined to advance the interests of his country by representing her condition to other countries. At the Council of Lateran, held in 1179, his warm advocacy procured for him the appointment of legate to Ireland. The result of this was, that all the churches of Dublin, and those of his suffragans, were taken under the direct protection of the Holy See, and were in this way shielded from all aggression, ecclesiastical or otherwise. The instrument which conferred such important privileges on the Irish Church had an important national bearing also; for it struck directly at the authority of King Henry, who was so incensed at St. Laurence's interference that he forbade his return to Ireland. The saint, worn out by the toils of a laborious life, and depressed in spirit by exile from his native land, which he loved so dearly, retired to Eu in Normandy, where he breathed his pure spirit into the bosom of his Maker. He was canonised on the 3rd of the Ides of December 1225, by Honorius III.

The adventurers who had invaded the island on the invitation of McMurrough succeeded so well that Henry began to think it prudent to come and take advantage of the fruits of their conquest. He landed in Waterford in October 1171, and proceeded to Dublin, where he spent the Christmas, and received,

not alone the homage of the soldiers who had won the country by the sword, but also of the native princes, who no doubt considered it a wise policy to cultivate the friendship of a king whose dominion they were not able to displace. In the beginning of the next year he summoned a synod of Irish Bishops, for the purpose of carrying out the conditions, on the strength of which he received a bull for the invasion of Ireland from Pope Adrian some years before. The authenticity of this bull has been frequently called into question, for the purpose of defending Adrian from what has been considered by some as an act of monstrous injustice. There is as much evidence of its being authentic as there is of any other record in history; and as to the injustice of it, we must, in considering this, recollect that, according to the constitutional law of the time, there was an implied contract that sovereignty was given to princes subject to the direction of the Pope, who was the head of the Christian world; and we must also bear in mind that there was an appalling picture of the demoralised state of the country laid before the Holy See. There can be no doubt, however repulsive the notion may be to the liberal spirit of the present time, that there was much to justify this interference.

At all events, as far as the practical results are concerned, the bull of Pope Adrian was of very little weight; for no such authority was necessary, and there would have been an invasion if it never had been granted. There are some very curious instances of the exercise of this power of dispensing nations, which was then vested in the Holy See. At one time the Pope made over England to Philip Augustus; the Merovingian dynasty was changed by the decision of Pope Zachary; a Pope gave to the Duke of Anjou, brother of King Louis, the kingdom of Sicily, deposed the King of Arragon, preached up a crusade against Venice for her rebellion, and deposed the Emperor Frederick. Such exercise of authority, acquiesced in by all the states of the Christian world, and regarded as proper and legitimate, shows that for the time there was nothing strange or exceptional in the bull of Adrian.