

rative to the philosophical essay. Locke's "Idea of Substance" is an able reputation of the errors of Locke's teaching. "Adrian IV and Ireland" is a discussion of the much-disputed question of the famous bull "Landabiliter." The writer well declares that the question can never be settled whilst vituperation takes the place of argument.

The three points dealt with are, the Pope's right to grant Ireland to Henry, the justice and the authenticity of the Bull. The first point we may take for granted. On the question of justice we fancy the writer has made some mistakes. He states that, in 1155, Henry II could only be supposed to be swayed by generous impulses to restore peace to the church in Ireland. The Pope could not question his sincerity, at that time. What, then, is the meaning of that letter of Adrian IV, written in 1156,—and certainly not written without due consideration, for Rome always acts slowly,—the letter to Theobald, archbishop of Canterbury? In it the Pope upbraids Theobald for giving way before Henry's encroachments on the rights of the Church. It can only mean that Henry had already begun the policy which was to end finally in the martyrdom of Thomas a Becket. Had the Pope, then, no cause to suspect Henry? We fear he had, and this part of the argument does not count for much.

As for the authenticity of the "Bull," we do not think that the writer's statement that "it is contrary to the opinion of nearly all authorities on the subject," that *some* historians deny the authenticity of the "Bull" is quite in accord with facts. We imagine that some of the very greatest, and many of the great, authorities are numbered among those opposed to the idea of its authenticity. We think, too, these men have *some substantial* evidence that the "Bull" is an exercise of a medieval student. It lacks the technical terms which are invariably found in Papal documents, and over these same technicalities, the greatest caution has always been exercised in the *Cancellaria*. Its structure is clumsy and unfinished, and it bears unmistakable evidences of being an attempt to model a Bull granting Ireland to Henry after the copy of the letter sent to Henry by Adrian concerning Spain and the Mohammedans. It has on the face of it every feature but the feature of a papal document.

The "Brief" of Alexander III, quoted by the writer as confirmatory evidence of the genuineness of the "Bull," has, unhappily, poor authority. Giraldus, its sole authority, could not write about Ireland without heaping abuse on her. And even this man admits that this very letter of Alexander is anything but of certain authenticity. So much, then, for the "Bull" and the "Brief." We might