

**THE POPE AND IRELAND, CONTAINING
NEWLY-DISCOVERED HISTORICAL
FACTS CONCERNING THE FORGED
BULLS ATTRIBUTED TO POPES ADRIAN
IV AND ALEXANDER III**

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The Pope and Ireland, containing newly-discovered historical facts concerning the forged bulls attributed to Popes Adrian IV and Alexander III by Stephen J. McCormick

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STEPHEN J. MCCORMICK

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THE POPE AND IRELAND:

— CONTAINING —

NEWLY-DISCOVERED HISTORICAL FACTS CONCERNING THE FORGED BULLS

— ATTRIBUTED TO —

POPES ADRIAN IV. & ALEXANDER III.

— TOGETHER WITH A SKETCH OF —

THE UNION EXISTING BETWEEN THE CATHOLIC CHURCH & IRELAND

— FROM —

THE TWELFTH TO THE NINETEENTH CENTURY.

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BY STEPHEN J. MCCORMICK,

EDITOR OF THE SAN FRANCISCO "MONITOR"

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1889.

To
POPE LEO XIII.,
The Faithful and Affectionate
FRIEND OF THE IRISH PEOPLE
in
Every Legitimate Struggle to Obtain
their National Freedom,
THIS BOOK
is most Respectfully & Affectionately
Dedicated
As a Tribute of Homage
and a
Token of Filial Devotion.

P R E F A C E .

When a few of the articles which form a great portion of the chapters in this volume first appeared in the columns of the San Francisco Monitor, it was suggested that such historical matter was well worthy of being placed in book form so as to give it a permanency which it otherwise could not acquire. The suggestion, coming as it did from many revered friends, has been acted on, and in this way the public is placed in the possession of the only volume in the English language which is devoted exclusively to defending the Popes and the Irish people against the aspersions of both ancient and modern enemies.

Viewing the present work in this aspect, the author hopes that he has added at least something to the general stock of literature and thrown a great deal of light upon a subject which has hitherto been dealt with only in a fugitive, transitory and superficial manner.

A writer in the *Irish Ecclesiastical Record*, alluding to the Bulls attributed to Popes Adrian and Alexander, says: "This question is now and again brought forth under the foolish hope of weakening in the minds of Catholics their attachment to the Holy See."

Doubtless it was for this purpose the work of which this volume is a review and a refutation, was issued. But we are proud to say that truth has been vindicated and error crushed in the following pages. We have procured evidence from sources which have not hitherto been known to the general reader, and we have treated the subjects under discussion in as extensive a manner as their importance justified. Some persons may deem it strange that two such Papal Bulls as those attributed to Popes Adrian and Alexander should have existed in the world for seven hundred years without having been proved fictitious and their falsity thoroughly and permanently established. But in this respect, to use a familiar phrase, "history repeats itself." Like the Adrian and Alexander forgeries, it was not until seven centuries of controversy had been indulged in that the False Decretals of Isadore Mercator were finally and successfully proved fictitious. These documents first came into prominence in the middle of the ninth century and they were received with credence until the middle of the sixteenth century, when public faith was withdrawn and they were relegated to the museum of fictitious literature.

It is well known that the forgery of both Papal and other documents was quite common in the twelfth century. Professor Jungmann, in the appendix to the fifth volume of his *Dissertationes Historice Ecclesiastice*, says, in support of the opinion of those who hold that the Bulls attributed to Popes Adrian and Alexander are forgeries, "it is well known from history that everywhere towards the close of the twelfth century there were forged or corrupted Papal Letters or Diplomas. That such was the case frequently in England is inferred from the Letters of John Sarisbiensis and of others."

Richard, the Prelate who succeeded St. Thomas in the See of Canterbury,

commanded all the Bishops under his ecclesiastical jurisdiction to promulgate in all their churches the punishment of excommunication against *the public pest of forgery*. So says Peter Blessensis.

In the time of Pope Innocent III., various statutes were passed against this abominable crime, which was a source of great annoyance, as well as of insecurity, in relation to all important official documents of an ecclesiastical nature.

In the present age of the world, of course, it is easy to understand that the forgery of Papal documents has been rendered an impossibility in consequence of the vigilance exercised at the Vatican as well as from the fact that the printing press and the telegraph would soon solve any doubts concerning such documents if they were suspected. But in the twelfth century no such resources were available,—hence apocryphal documents were generally accepted as genuine when first circulated, and in this way a great deal of annoyance was encountered by ecclesiastics.

Within the past few years efforts have been made in nearly every English-speaking section of the world where Irish people congregated, to wean them from their fidelity to the Church and the Pope by means of false and malicious inventions regarding the attitude assumed by Pope Leo XIII., towards Ireland's struggles for political supremacy and National Home Government.

This movement was made with the view to "strike the Shepherd," so that the sheep of the flock of Christ might be dispersed. But in order that truth might prevail over error and malice be confuted by impartial evidence, the author deemed it a worthy task to place in the possession of the reading public all the principal points which poisonous literature had presented in antagonism to the Vicars of Christ, and then to bring forth the antidote in the shape of such facts as impartial historians furnished, in order that a correct knowledge of the historical questions under discussion might be clearly acquired.

A great deal of prejudice has been engendered in the public mind against both the Church and the Pontiffs by reason of false history and false biographies of the Popes being circulated throughout the world, and left to occupy the literary field without any contradiction on the part of Catholic authors. In this way the Church and the Vicars of Christ are prejudged and false verdicts are found against both even by Catholics themselves, who, finding all history filled with calumnies against the Church and her Chief Bishops, give up all contest in despair, and finally acquiesce in the rancorous falsehoods which teach untruth in the pages of so much nineteenth-century literature.

This volume, therefore, the author humbly hopes, will serve to stem the tide of calumny so far as concerns the Pope and the Irish people, proving, as it does, the constant fidelity of the Irish race to the See of Rome, as well as demonstrating the ready reciprocity with which that fidelity was recognized by the Roman Pontiffs.

The foot-notes and references introduced into the volume will furnish a key to those who desire to certify the proofs the author adduces or the charges he makes—as there is nothing so far from his intention as to strive to gain a point by any unfair line of argument. For this reason, therefore, he has taken great pains not to introduce his own ideas to such an extent as to shut out the evidence which he found in authors of reputation and stand-

ing, knowing full well that such evidence has far more importance and weight in the estimation of all reflecting men than any opinions which the author might advance, if such opinions were unsupported by documentary evidence.

In the treatment of the questions which have arisen between the enemies of both the Pope and Ireland during the past decade of years, the author has been at great pains to procure irrefutable evidence, so as to establish the truth of history on such a solid basis that no future calumnies against the character of the Holy Father Leo XIII., at present gloriously reigning, can be brought forward without being liable to immediate refutation by reference to these pages.

All the efforts of the author have been directed towards clearing away the clouds of calumny which ancient foes and modern enemies have heaped up against both Ireland and the Pope—both of whom are looked upon by the world as something to be hated, and thus both share in the glory of having earned the world's animosity in consequence of their steadfast fidelity to God and His Church.

Ireland will never falter in her Faith nor lose her renown as the mother of true children of the Church of Rome. As Pope Leo XIII., well says: "Irishmen take a just pride in being called Catholics—an appellation which, according to St. Augustine, means the guardians of all honor and uprightness, the followers of all equity and justice. Let them fulfill by their acts all that this word Catholic implies; and let them, while vindicating their own just rights, endeavor to be indeed all that their name suggests."

By such a course of conduct will the cause of Ireland prosper. Erin will succeed in securing temporal prosperity without the sacrifice of Catholic principle, and then indeed

Fixed as fate will her altars stand;
Unchanged—like God—her Faith;
Her Church will like her mountains stand
Untouched by Time or hand of Death!



THE POPE AND IRELAND.

CHAPTER I.

Preliminary Considerations Regarding Judge Maguire's "Ireland and the Pope."

A Brief History of Papal Intrigues against Irish Liberty from Adrian IV. to Leo XIII. By James G. Maguire, Judge of the Superior Court of San Francisco, California. San Francisco: James H. Barry, 1888.

After a careful perusal of this volume, we have come to the conclusion that it is a bad book, published through bad motives, and, in its results, it is far more likely to recoil disastrously upon the head of its author than it is to have the damaging and demoralizing affect its author's animosity against the Vicar of Christ intended.

It is an open secret that the author of this vicious volume is a great admirer of Dr. McGlynn and Henry George, both of whom he has already lauded publicly, whilst, at the same time, he has poured the vials of his wrath upon the devoted head of Pope Leo XIII as their enemy.

Any book upon "Ireland and the Pope," emanating from an author whose mind is a seething cauldron of passion and prejudice combined, must naturally be looked upon as the result of rancor, and hence it can possess but little or no value in the esteem of men who want to read the truth of history, and not the vaporings of individuals whose minds are so strongly tainted with vengeance against the Pope that they cannot permit themselves even to speak courteously of the Pontiffs whom they present to their readers as the persecutors of the Irish people, and as the barriers which have ever been stumbling blocks in the way of Ireland's independence.

Had this bad book been written by an open and avowed Orangeman, an anti-Catholic Calvinist, or an ex-priest who had turned Presbyterian, its Pope-slandering contents and its many misleading and

malicious statements, would not have astonished us in the least. But being, as it is, the work of an author who was born, baptized, and brought up in the Catholic Church, and whose position on the Bench implies a decent respect for *all authority*, both civil and ecclesiastical, then indeed our wonder is excited that James G. Maguire could sully his Catholic soul and soil the ermine of his high judicial position, by placing his name and official designation upon the title-page of a book that is beneath criticism as a literary production, and which can confer no honor upon either the literary or the judicial reputation of the gentleman who generated it.

We intend to review this work *thoroughly*, for the reason that it involves questions upon which "the truth, the whole truth, and nothing but the truth," should be known. The patriotic impulses of many Catholic Irishmen very often leave them liable to have their minds filled with venom against the Vicar of Christ, because of some fancied wrong (or "outrage" as Judge Maguire would call it), which the Popes are said to have perpetrated in the past or present against the Irish people; and, in order to avoid such a calamity, it is one of the most important duties of the MONITOR to place before its readers a full, fair and candid contradiction of just such insidious falsehoods as the work under review contains.

History has been defined as "a conspiracy against truth," and in no instance is this definition more veracious than when it embraces within its scope those so-called "histories" wherein occur any reference to the Popes, whose characters have been

depicted in the darkest colors by hireling aetrical writers, and by the enemies of the Church, for no other cause than the horrid hallucination that by traducing the Head of the Church, the body and the members would also suffer.

Such has been the conduct of the calumniators of the Pontiffs in the past, and it seems that, in this regard at least, the world has not improved, for the work before us, when contrasted with the high judicial position of its author, is truly "a conspiracy against truth," and is so malignant in its misrepresentations, and so disrespectful in its allusions to the Pope, that it will astonish and disgust all decent people who lose their time in turning over its turgid pages.

The MONITOR feels sorry for the position in which Judge Maguire has placed himself before the Catholic body at large. We have not even the scintillation of any feeling of animosity towards the gentleman for his furious but foolish attack upon the Vicar of Christ, but it would be criminal in us as a Catholic journalist to permit a poison-laden publication like the present work to be circulated all over this country, without exposing the falsehoods which figure most conspicuously upon its pages. The character of the Vicar of Christ is dear to every Catholic, and the author who imagines that he can publish any calumny he pleases against the Popes, will discover, to his sorrow and confusion, that the questions he has so dogmatically decided against the Pontiffs, have another side to them wherein Truth will prevail over error, and plain facts dominate over fanatical fictions.

The first ebullition of malice which the author of "Ireland and the Pope" manifests, appears in the "Dedication" where he alludes to the Pope as a "foreign potentate." Now, as one who was educated under Catholic influences, Judge Maguire ought to have known that the Catholic people all over the world repudiate the idea that any Pope—from St. Peter to Leo XIII.—should be contemplated under the contemptuous title of "a foreign potentate."

From the days of St. Patrick, the Irish people have always loved, honored and obeyed the Pope as their spiritual Father—after God their best and most reliable guide.

It is now about fourteen hundred years since St. Patrick converted the Irish people to Christianity, and one of those beautiful proverbs known as *Dicta Sancti Patritii*, preserved in the Book of Armagh, which was transcribed in the year 807, is to the following effect: "Thanks be to God," said St. Patrick, speaking of the conversion of the Irish people to the Catholic faith, "You have passed from the kingdom of Satan to the city of God; the church of the Irish is a church of Romans; as you are children of Christ, so be you children of Rome." This was the legacy which St. Patrick left to those whom he had redeemed from pagan darkness and placed under the light of the Cross. The Pope represents the Church and he represents Rome, and when any writer thinks to air his wrath by styling the Pope "a foreign potentate," he insults all Catholics who—in the language of St. Patrick—are not only "children of Christ but also children of Rome."

So far from being "a foreign potentate," the Pope of Rome, the successor of St. Peter, is, in the estimation of every dutiful Catholic, the chief Pastor who holds the title-deeds of the love and loyalty of every Catholic "from Greenland's icy mountains to Africa's burning sands." The whole world is the Pope's spiritual domain. He is enshrined in the hearts of the Catholic people of every land as the Apostolic Lord and Father of Fathers, the Shepherd of the Fold of Christ, who hath charge of the lambs and the sheep, so that they may not wander into the poisonous pastures which the world has prepared for their temporal and spiritual ruin. No metes or geographical bounds, therefore, circumscribe the paternal influence of the Pope. To the faithful he is ever their dearly-beloved Father, and in calling the Vicar of Christ "a foreign potentate," the author of this volume only vents his spleen whilst he tarnishes the fair fame of his Christian education.