

at all events his usurpations would not startle the world as unheard-of acts of audacity. Hildebrand had had to deal with William the Conqueror; Conti met with a less formidable opponent in John the Poltroon. Hildebrand had found himself face to face with Henry the Great of Germany; Conti proved Otho IV. much more easy to deal with, and Frederick II. he had trained from infancy to be his tool. And above all, Conti was not harassed by the constant fear of Robert Guiscard and his godless free-booters. Under the circumstances it is not surprising that Innocent accomplished more than Gregory had, though it may well be doubted whether their positions being changed, he could have done as much.

The field over which Innocent spread his exertions and extended his encroachments was unusually wide. Not satisfied with humiliating princes he subjected prelates; not content with directing crusades and making war, he devoted himself to theology, and instituted dogmas. To the councils directed by him the world owes transubstantiation, that most marvellous of all doctrines, which transfers to a piece of unleavened bread the adoration due the Saviour; and as a pendent and consequence, the establishment of confession as an essential part of the practice of religion, obligatory at least once a year. These boons doubtless were great, and sufficient to prevent his name from ever falling into oblivion; but when to that is added, that first of all the distinguished band who preceded him, he saw the advantage of, and instituted the Inquisition, one is lost in wonder that he should not long since have been made a saint.

When Innocent III. mounted the Papal throne, Richard *Cœur de Lion* was king of England, Philip Augustus was king of France, and in the eighteenth year of his reign; the throne of Germany was vacant, and the contest between Philip of Suabia and Otho of

Brunswick just about to commence; the celebrated Henry Dandolo was Doge of Venice, and Alexius III. on the Byzantine throne,—Spain was cut up into four different kingdoms, in one of which the Moors held sway.

Hardly had the young Pontiff dried the tears which bedewed his cheeks—for when apprised that he was unanimously elected, an event which the great influence of his father's and mother's families, the Conti and Scotti combined, had made almost an absolute certainty, he wept plentifully and begged to be excused on account of his unworthiness and his youth (his supplications, unfortunately for Europe, were not heeded and he became pope)—when he sent commissioners into the Languedoc to report upon the practices and beliefs of the Albigenses, and then for the first time instituted the Inquisition. This sect, which took its name from Albiga, one of the chief cities in the Languedoc, had sprung up some half century before and spread itself gradually throughout the province. The Albigenses were accused of sharing the errors of the Manicheans, communicated to them through the Paulicians; but there does not seem to be any very strong ground for such a belief. The distinctive characteristic of the Manichean heresy was the belief in two deities, one of evil the other of good, and the refusal to believe in the presence of the real body either in the sacrament or on the cross. The Manichean sect, however, had long before died out, Manes, the founder, having been burnt alive at the latter end of the third century (A.D. 274). The Albigenses doubtless agreed with the Paulicians in this much that they refused to worship the Virgin, they rejected the real presence at the Lord's supper and the adoration of the cross, and last, not least, questioned the authority of the pope of Rome and his councils. In so far, the sects resembled each other. Manichæism, however, had for centuries been