

**A NEW  
Ecclesiastical History,  
Containing an ACCOUNT  
of the  
CONTROVERSIES  
IN  
RELIGION;  
THE  
LIVES and WRITINGS  
OF  
Ecclesiastical Authors**



**1699**

**Part Two and Three**

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Ecclesiastical Authors ;  
AN  
Abridgement of their Works,  
And a JUDGMENT on their  
STYLE and DOCTRINE:  
ALSO  
A Compendious HISTORY of the COUNCILS  
AND  
All Affairs Transacted in the Church.  
Written in FRENCH  
By Lewis Ellies Du PIN Doctor of the SORBON.  
VOLUME the ELEVENTH.  
Containing the Printed for  
Timothy Childe at the White Hart at the West  
End of St. Paul's Church Yard.**

**MDCXCIX**

**1699**

**The HISTORY of the THIRTEENTH CENTURY.**

**LONDON**

L. E. DAVIS'S  
Ecclesiastical History  
OF THE  
THIRTEENTH, FOURTEENTH,  
and  
FIFTEENTH CENTURIES:  
Which make the  
ELEVENTH, TWELFTH,  
and  
THIRTEENTH  
VOLUMES.



# **HISTORY OF THE Controversies in Religion, And other Affairs transacted in the CHURCH DURING THE Thirteenth Century**

## **CHAPTER 2**

### **The Life, Letters, and Other Writings of Pope Innocent The Third**



**I**NNOCENT the Third before he was raised to the Pontifical Dignity, went by the name of Lotharius. He was born at Anagni, being the Son of Thrasimond of the Family the Earls of Signi, and of Claricia a Roman Lady. He studied at Rome, Paris, and Bologn; and being upon his return to Rome, was ordained Sub-deacon by Gregory the 8th, and when he was but 29 years old, was made Chief Deacon by the Title of S. Sergius and S. Bacchius, by Clement the 3<sup>rd</sup> .

His Learning and Merit made him be unanimously chosen by the Cardinals on the very day of Celestin's the 3<sup>rd</sup>'s Death, which happened on the 8<sup>th</sup> of January 1198; although he was then but very young, and no more than Deacon. He was consecrated Priest the 21<sup>st</sup> of February the same year, and raised to the Pontifical Throne on the Sunday next after the Feast of the Chair of St. Peter at Antioch.

After having satisfied the People by the ordinary Largesses, and received an Oath of Allegiance from them, he made an Order, forbidding all Officers in the Court of Rome to take any Fee or Gratuity for what should be done at Rome, except the Rights that were due to those who drew up and writ the Bulls, on which he laid a very moderate Impost. Having remedied this Abuse, he applied himself wholly to decide in cases that should be brought before him. Thrice a week he had a public Consistory, where he in person gave Judgment in all principal Causes, leaving the meaner ones to his Commissaries.

This quick dispatch brought him a multitude of Causes from all parts of the world, so that an Author that lived in his time remarks, that he in his Popedom decided more and more weighty Affairs than had ever been decided in thrice the time in the Church of Rome. This was the occasion of his writing such a vast number of Letters, of which there is a Collection divided into nineteen Books according to the years of his Pontificate.

The two first were published in the last Century, by Cardinal Sirlett, printed at Rome in 1543, and reprinted at Cologne in 1575, and at Venice in 1578. Monsieur Bosquet found four others, viz.. the thirteenth, and the three following Books at Toulouse in the Library of the College of Foix, and printed them in 1635.

Monsieur Baluz has since published the tenth, eleventh, and twelfth, with part of the fifth, and a Collection of the Letters that concern the Empire, and caused them to be printed at Paris in 1682, with some other Books that had been out before. The third, and the following Books to the tenth, were found in Manuscript in the Vatican Library. The three last are wholly lost. Because these Letters contain many Historical Facts and Points of Discipline, which may show us what the Ecclesiastical Polity of the Church of Rome was in the time of Innocent, by which the Popes have ever since taken their measures, I thought it might be worth while to make an extract (at least of part) of them, by particularizing the Subject of each Letter.

### **The Letters Innocent III**

The first then is a Circular Letter about his Election, certifying all the Faithful how that the Letters of after the death of Celestine his Predecessor, his Funeral being over, he was chosen Pope by the Cardinals; and recommending himself to all their Prayers, that God would give him Grace and strength to bear that heavy Burden of the Papal Chair. This Letter is full of expressions of Humility. The 2<sup>nd</sup> and 3<sup>rd</sup> are nothing but this same Letter directed, with some few Alterations, to the King of France and to the Abbots, Priors, and other Religious of that Kingdom.

There is an expression in the second which is no small honour to the King of France—In Consideration, says he, that the Kingdom of France has always remained in unity with the Church, We address the first fruits of Our Letters to You, that are the first and eldest Son of the Church of Rome.

He writ also a particular Letter to the Patriarch of Jerusalem upon the same Subject, in which he tells him what a fervent desire he has to recover the Holy Land, and deliver the City of Jerusalem. This is the eleventh Letter of the first Book.

In the fourth Letter of the fame Book he writes to the Bishop of Paris, to put him in mind of exhorting King Philip to take the Queen his Consort again, and to use her kindly.

In the fifth he forbids the Archbishop of Strigonia to perform that Vow he had made of going to Jerusalem, unless the Kingdom of Hungary should be in peace. In the next Letter he entrusts him with the Reform of a Monastery.

In the seventh he reprimands the Abbot of St. Martin of Hungary, for being in a Conspiracy with a Lord of that Country against the King, contrary to the Injunction of Pope Celestin.

In the eighth he entrusts the Bishop of Ferrara with the care of the temporal and spiritual Affairs of the Abby of Nonantule, with Authority to punish the Abbot.

The ninth is a permission to the King of Hungary to remove a Monastery from one place to another.

In the tenth he advises one of the Sons of the King of Hungary to make a Voyage to the Holy Land to acquit himself of a Vow which his Father had made, and which he had obliged himself to perform.

The thirteenth is a moral Exhortation to the Princes of Germany, inviting them to take up arms against the Infidels.

In the fourteenth he appoints the Dean Elect, and Nicholus ac Levennes Canon of Cambray, Commissioners to give judgment in a difference about a Church that was between the Abbey of Prom, and that of Premontre: but because about the end of the Commission he had added these words, *quantum de jure poteritis*, after these, *probations prasentis partis recipere*; and consequently the Commissioners seemed to have power to prepare things for a hearing without

observing this Clause, the Pope explains himself in the 62<sup>nd</sup> Letter, and declares that this Clause respects as well the Preparation for, as the Judgment of the Cause.

The fifteenth, which is written to two Cardinal Legates, is against an Agreement entered into without his knowledge by; a Prior, and the Prelates and Consuls of the Cities of Treaty, which he pretends is a Demesne of the Holy See.

In the sixteenth, written to the Chapter of St. Anastasia, having first established this for a Maxim, that all important Causes are to be carried to Rome; he declared the Election of a Bishop, which this Chapter was forced to by the Secular Power, to be null, and ordered the Canons to proceed to the choosing another, who more desired to do good, than to enjoy the Dignity, *qui non minus prodessee desideret, & noyerit, quam praesse*. he writ two Letters at the same time to the same purpose, the one to the Archbishops of Capita, Reggio, and Palermo, the other to the Empress, to procure a free Election. These make the 17<sup>th</sup> and 18<sup>th</sup>.

In the nineteenth, addressed to the Bishop of Paris, he declares, That a Priest who by the advice of his Physicians has been gelt for prevention of the Leprosy is not thereby rendered incapable of discharging his Ministerial Office.

By the twentieth he commissions the Bishop of Troyes, and the Abbot of St. Loup to absolve a Priest that had been accused of murder, if he could clear himself canonically, and his Accuser did not appear.

In the twenty first he orders the Archbishop and Archdeacon of Trani to inform against the Bishop of Vesti, for not having observed an agreement which he made with his Church, for the restitution of many things that he had taken from it.

In the two and twentieth he gives leave to the Archbishop of Milan to ordain those Deacons and Priests who had received the Clericature of the Pope, because of the necessity he found himself in of having Priests.

The twenty third is an Oath of Fidelity taken by Peter the Prefect of Rome, and by two other Officers to Pope Innocent the Third.

In the twenty fourth he orders the Bishops of Spire, Strasburg, and Wormes, to command a German Lord to set the Archbishop of Salerno, whom he kept Prisoner, at liberty; and if he would not, to suspend the Diocese wherein he was detained.

In the five and twentieth he orders the Bishop of Sutri, and the Abbot of St. Anastasuss to absolve Philip Duke of Suabia, provided he set the Archbishop of Salerno at liberty.

In the twenty sixth, which is superscribed to the same Persons, he orders them to charge the German Princes to set all the Sicilians at liberty that they had prisoners, and upon their refusal to excommunicate them, and interdict their Estates.

In the seven and twentieth he recommends the assistance of his Legates which he had sent into the Exarchate, to the Archbishop of Ravenna, and his Suffragans.

In the twenty eighth he desires the Archbishop of Sens, and the Bishop of Meaux to comfort the Countess of Champagne about the death of her Son, and to make use of Ecclesiastical Censures for the prevention of anyone doing her any injury.

The twenty ninth is to the Bishop of Ferentino, and contains a decision of the following Case. A Man had promised another by Oath to marry his Daughter; and there was no thing to hinder the performance of it but the Daughter's unwillingness to comply: Two or three years after another

man espoused her, *per verba de futuro*. The Pope's Judgment is, That the second Contract ought to stand, if it were certainly made *per verba de prasenti*; but if it was entered into like the other, *per verba de futuro*, then the former should take place.

The thirtieth he writes to the Chapter of Strasburg, to certify them, that for the preservation of the peace of their Chapter, the Provost of St. Thomas (in consequence of the Grant that he had made him of it by his Legate the Cardinal of St. Cecilia) had given up into his hands the right that he claimed to one of their Prebends, and had thereby put an end to the Suit that was between them and that Provost.

In the one and thirtieth, written to the Archbishop of Tarragon, and the Sacrist of Wie he entrusts them with the Judgment of a Difference about the Election of an Abbot of St. Bennet of Sage.

The thirty second is an Act by which he. confirms the Settlement that the Archbishop of Colocza had made of some Churches upon the Provost of that Church.

The thirty third is addressed to two Canons of Pisa, ordering them to take care that a certain Man's Goods which he had mortgaged for a sum of Money should be restored him, he paying the Principal of that Sum for which his Estate was mortgaged.

In the thirty fourth he warns the Sovereign Magistrate, and the Counsellors of Viterbo, not to go on in that Treaty which they and those of Pisa had began to make with the Governors of Tuscany, without the Consent of the Holy See. He gives order in the following Letter to his Legates to interdict the Pisans, if they did not obey this Command.

### **Pope Innocent's Letters**

In the six and thirtieth he gives judgment that a Priest, who at the point of death has received a Monarchal Habit from the hands of a simple Monk, and has thereupon been carried into a Monastery, but afterwards upon his recovery has quitted the Habit, and left the Monastery with the leave of the Abbot, is not afterwards thereby obliged to lead a Monastical Life.

The seven and thirtieth is the decision of a Suit that was between the Archbishop of Milan, and the Monastery of St. Donatus of Scozula.

In the thirty eighth he confirms the Excommunication of Marcovald by his Legates, for having seized upon the goods of the Church, and forbids all his Subjects to obey him, freeing them all from any Oath of Allegiance that they might have taken to him.

The thirty ninth is a Decree, ordering the Bishop of Lodi to settle a Clerk, named James, in the Prebend of the Church of Novara, which had been given him by his Predecessor, except it could be proved that the two Persons who were in possession of the vacant Prebends were chosen before his Predecessor forbad the choosing any other but James. The next Letter is but the same over again, in respect of the other that had been chosen by the Holy See for the other Prebend.

By the forty first and forty second, he puts a Monastery, that depended before immediately upon the Holy See, under the jurisdiction of the Bishop of Luni.

In the forty third he gives order to the Archbishop of Gnesn and his Suffragans to make use of their Ecclesiastical Censures upon the Princes of Poland that troubled the Duke of that Country.

In the forty fourth he gives the Bishop of Worms notice, to take care of the celebration of the Feast of St. Paul's Conversion in his Diocese.

The forty fifth is the confirmation of a Privilege granted by the Bishop of Chartres to the Curates of the Deanery of Espernon, and to the other Archdeaconries and Deaneries in his Diocese.

In the six and fortieth, addressed to the Archpriest and Canons of Ferusa, he confirms the Rules they had made for the government of their Church: which were, that there should be eight regular Canons and professed Monks in their Chapter, two other Clerks, Sub-deacons or Acolites: that among the Canons there should be three Offices, an Archpriest, an Ordinary, and a Chamberlain: that the Archpriest should be the chief, and should have the care of the Society: that the Ordinary should be entrusted with the care of the Cloister of the Divine Office, and of the Reading, and should be President in the absence of the Archpriest: and that it should be the Chamberlain's business to take care of the temporal Affairs: for the Election of an Archpriest three persons should be chosen out of their Canons, who should take the Votes of all the others: that the Ordinary and the Chamberlain should be appointed by the Archpriest, but with the consent of the Society; and many other Rules doth this Letter contain for the Settlement of this House.

The forty seventh is a Letter written to the Pope, by the Consuls and Inhabitants of the Castle of Monte-Bello, whereby they give themselves up to the Church of Rome.

In the forty eighth to the Bishop of Marsi he decides the following Case. A Man married a Woman with whom he had before been carnally acquainted, and after that married another of whom he had had Children: the first Woman demands either that he may live with her, or else she may have leave to marry another. The Pope's Answer is, that if this Man married the former *per verba de prasenti*, he then ought to return her; but if *per verba de future*, they must then both have a Penance enjoined them, and the Woman be at liberty to marry whom she would.

In the forty ninth, to the Abbot and Religions of the Monastery of St. Prosper of Riom, he declares null the Alienation of the Possessions of this Monastery by Guy, a former Abbot thereof.

By the fiftieth he suspended the Patriarch of Antioch from the Power he had of ordaining Bishops, because he had, without permission from the Holy See, translated him that had been chosen Bishop of Apamea to Tripoli, and made him Bishop of that City. In the next he suspends this Bishop too.

The fifty second, fifty third, and fifty fourth are writ about a Church newly built at Compeign, which they would have under the Bishop of Soissons. He writes to him to dedicate it. and that he is willing it should belong to him, so the Bishop of Arras would but consent. And to him too he writes to bring him to agree to it.

The fifty fifth is a confirmation of the Judgment of his Predecessor against the Canons of Limoges, for abusing and driving out a Priest that the Bishop of Perigeux would have made a Canon of that Church: whereby he ordered the Archbishop of Bourges to excommunicate the Canons, and interdict their Church till they gave the Bishop satisfaction. The Archbishop executed the Orders of Pope Celestin the Third. Innocent in this Letter confirms what his Predecessor had done, and orders the Archbishop of Bourdeaux to carry on the procedure against the Canons.

In the fifty sixth he settled the right of Metropolitan of all the Bishoprics in the Isle of Corsica, upon the Archbishop of Pisa, and grants him the Primacy of the Provinces of Sardinia.

The fifty seventh is to forbid giving any Fiefs or Benefices to those that were concerned in the Murder of the Bishop of Vicenza.

By the fifty eighth he took off the Sentence of Excommunication that the Legate of his Predecessor had pronounced against the Bishop of Zamora in Spain.



The fifty ninth is written to the Deans of the Churches of St. Mary, and St. Peter of Loon, and to the Chancellor of the Church of that City, about the Presentation to a Benefice disputed between the Archdeacon, who had presented a young man not twenty, and another who had provided a Priest. Innocent decides in favour of the last, if the thing was so as it was represented.

In the sixtieth he commits to the Bishop of Luques and two other Persons the decision of a Difference between the Bishop of Orense in Spain, and the Abbot of Cella-Nova, about the pretended Exemption of this Abbot.

In the sixty first to die Archbishop of Sens he revokes the Privilege granted by his Predecessor to the Bishop of Chartres, which deprived that Archbishop of the Power of absolving those whom this Bishop had excommunicated till their cause should be examined by the Abbots of St. Columbus, and of St. Germain des Prez.

In the sixty second he determined, that Women may come into the Church in a short time after their lying in, but yet, if they think fit to stay away out of respect, their Devotion is not to be condemned.

In the sixty fourth he makes null all the Presentations to Benefices by the Secular Power in the Archbishopric of Avers.. And in the next Letter he does the same for the Archbishopric of Salerno, in all those Presentations that had been so made while that Archbishop was kept Prisoner.

In the sixty sixth he gives leave to the Monks of Gnaldo, to change their confinement for liberty.

By the sixty seventh he commits the Reform of the Abbey of St. Maixant to the Bishop of Poitiers, and orders him to do Justice to the Prior of Azay.

In the sixty eighth he ordered the Bishop of Lodi not to have any regard to those forged Letters by which he had hindered the Election of a Bishop by the Chapter of Novara.

In the sixty ninth he discharged the Bishop of Traces from a Vow which he had made of going to the Holy Land, upon condition that he should send some religious Person thither, who for the relief of the Country should carry with him the Sum which he would have spent in his Voyage.

In this Letter he mentions a Letter of Pope Alexander his Predecessor, which says, that the Vow of going to the Holy Land may be exchanged.

In the seventieth he commission the Bishop of Liege, the Abbot of St. Tron, and the Provost of Utrecht to inform against the Archbishop of Treves, with Power to suspend him, if they should find him guilty of the Crimes whereof he stood accused by the Dean of his Church.

By the seventy first he entrusted the Bishop of Zamora in joint Commission with an Abbot and a Prior, to put in execution the Decree of his Predecessor Pope Lucius the 3<sup>rd</sup>, which constituted the Archdeacon of Troiscbateaux Bishop of Leon, notwithstanding a contrary Decree of his Legate published some time after.

The seventy second is written to the Bishop of Allsa, to excommunicate those that pretended to make him answer before Secular Judges.

The seventy third is an order to the Grand Master, and the Brothers Hospitallers of St. John of Jerusalem, to restore to the Church of Tripoli the Church of Nephin, and all its Dependencies, according as it had been ordered by the Holy See.

By the seventy fourth he permitted the Bishop of Anagni, with the consent of his Chapter, to mortgage the Church Lands, for to purchase a Castle which was for his convenience,.

The seventy fifth is a solemn Decree for confirming the Election oi Ademar to the Bishopric of Poitiers, which there had been a Suit about at the Pope's Tribunal. After the death of William Bishop of Poitiers the Chapter agreed to refer the Election of a Bishop to six of the Canons: these having let six Months slip without any Election, the agreement was renewed in the presence of the Archbishop of Bordeaux, and Ademar was chosen. The Election was confirmed by that Archbishop, but on the other side the Dean, the Sub-dean, and some Canons opposed it, pleading that the time of agreement was expired; that 'twas true it had been renewed, but upon condition that the Election should be the same day, that the Electors had put it off to another day, and had done it privately, without making the Chapter acquainted, contrary to the Appeal which the Dean had made to the Holy See.

Upon these grounds they proceeded to another Election, and named the Bishop of Nants. Some of those that had made the former Election, seeing that the Earl of Poitiers did not much like it, came over to them. The rest stood to their Election, answering that Ademar was chosen the very day of the renewal of the agreement, and that the Archbishop of Bordeaux notified it to the Chapter, which agreed to it; that they dared not make it public, because of the Earl of Poitiers, which was the occasion of the Electors securing themselves in some safe place before they ventured to publish what they had done in the City: and as for the rest, that the consent of that Prince was not at all necessary for the validity of the Election. The Pope having heard the Attorneys of both Parties in a public Consistory, gave Judgment in favour of Ademar, though the King of England was against him.

In the seventy sixth he declared that the his Predecessors had considered the Ordination of the Clergy that had no Titles, as nothing, yet he being willing to act with more Lenity towards them, meant that those, or the successors of those who had ordained them, should provide for their Subsistence till they had Benefices: and this he enjoins the Bishop of Zamara in particular in the case of a poor Clerk whom his Predecessor had ordained Sub-deacon, without any Title either to a Benefice or Estate.

By the seventy seventh he advised the Dean of Astorga to content himself with the Privileges and Rights that his Predecessors had enjoyed, without overloading the Chapter. In the seventy eighth he ordered the Archbishop of Magdeburg to expel him that had been thrust into the Bishopric of Prague by the Secular Power, and to give the Chapter the liberty of choosing one according to form.

In the seventy ninth he commanded the Archbishop of Auch to hinder all Ecclesiastics obtaining Benefices by means of the Laicks. He ordered him also in the eightieth, eighty first, and eighty second, to make all the rambling Monks to return to their Monasteries; to take care for the Punishment of Heretics, and to oppose Pluralities either of Livings or Abbeys.

In the eighty fourth he condemned the dealings of two Parsons who would have changed Livings; the one of which put a trick upon the other by making him resign his Living to a Kinsman of his, and then refusing to give him his own. The Pope ordered his Living to be restored him.

In the eighty fifth he wrote to the Archbishop of Milan to excommunicate his Advocate called Passeguerre, for having spoken disdainfully of a Decree he had made, if he did not give surety to make satisfaction within a fortnight.

The eighty sixth is an order to the Archbishop of Sens, to put the Curates of the Bishopric of Chartres in possession of that Privilege of Exemption that their Bishop had granted them, and which had been confirmed to them by the 45<sup>th</sup> Letter.

In the next he ordered him to take care to provide for those who had been presented to Benefices in that Diocese, and whom the Bishop had put by without any reason.

In the eighty eighth he vindicated himself from a reproach that the Magistrates of Tuscany, cast upon him for intending to deliver up the City of Assisi to the Duke of Spoleto. He says, that he was to far from that, that he had excommunicated the Duke, and had not given him Absolution but upon condition that he should deliver up the Country which he was in possession of, which he had in part performed by restoring the Cities of Foligni and Terni, and he had done the same by the Castle of Assisi had not the Citizens of that City and those of Perugia opposed it: as for the rest, the Reason he did not like that Treaty which they had made with his Legates, was only because there seemed to be some things in it which were not for the honour of the Church.

The eighty ninth is an Act of a Grant made to one Peter, of a Prebend of St. Hillary of Pottiers which had belonged to his Uncle.

In the ninetieth he adjudged a Prebend of the Church of Antwerp to him that the Chapter had provided, against one that his Predecessor had given a Canon's place to for his subsistence; because this last had concealed his having any more Benefices sufficient for his maintenance.

In the ninety first he gave leave to the Bishop of Alisa to hire an Estate to help forward the payment of some Debts that he had contracted by the repairing of his Church.

The ninety second is against the incestuous Marriage of the King of Castile's Daughter With the King of Leon. He charges Cardinal Rainier to excommunicate them if they did not part. He orders him also to excommunicate the King of Navarr if he had broken that Treaty which he had made with the King of Castile, and to keep all the Kings and Princes of Spain in peace. The following Letter is to the lame purpose.

In the ninety fourth he recommends it to the Archbishop of Aix to assist the Commissaries of the Holy See in their Proceedings against the Heretics of Provence, and the Vaudois, Cathars, Patarins, and others. This same Letter is likewise directed to the Archbishops of Narbonne, Auch, Vienne, Arles, Embrun, Tarragon, and Lyons, and their Suffragans, and to all the Princes, Barons, Earls, and in general to all the People of those Provinces.

In the ninety fifth he exhorted all the Ecclesiastics to favour the Brothers of the Hospital of the Holy Spirit founded at Montpellier: and in the ninety seventh he confirms the Privileges of that Hospital.

In the ninety sixth he ordered the Archbishop of Trani, and the Bishop of Bitonto to take care of the restitution of those things that had been taken from the Monastery of Pont de Brinde, by excommunicating those, that were in possession of them, till they should restore them.

In the ninety eighth he gave Judgment that the Canons newly created in the Chapter of Terrara ought to have part of the additions to the Revenues of that Chapter.

In the ninety ninth he puts the King of Portugal in mind of paying that acknowledgment which his Father Alphonsus had engaged himself to pay to the Holy See every year after having received the Title of King, and informs him that he has given order to his Legate to force him, if he would not do it willingly.

In the hundredth he ordered the Chaplains of St. John of Perficeto to pay their Archpriest the right of Procurasion, which he should give the Bishop of Bologna for his Visit.

In the hundred and first he ordered the Archbishop of Vienne to put him that had been named by the Abbot of Chais-Dicu, in possession of the Abbey of Faverni, if he found that Abbot's right was well grounded.

In the hundred and second he answered the Chapter of Spoleto, that the Marriage of a Man with a Concubine which he kept while his Wife was alive, is valid, except it could be proved that one of them had a hand in her death.

The hundred and third is in favour of a Man who had a Canonry of the Church of Laon resigned him, but had been opposed in it by another that the Holy See had provided, and cast after a great deal of charges, in a Suit at Rome under Pope Celestin. The Pope willing to deal favourably with him, ordered that he should be acknowledged and considered as a Canon by the Chapter of Laon, and should enter upon the first Canon's place vacant in that Church, notwithstanding a Decree of the Holy See to the contrary. This is the Subject of this Letter written to the Archbishop of Sens, and the Bishop and Chapter of Laon

In the hundred and fourth he determines that a Man who has entered into any Order when he was very young, and afterwards has changed it, because of his weakness, for one less rigid and severe, and has in this last received all Orders, may without scruple perform the Functions incumbent on those Orders, remaining a Monk in the latter Monastery.

In the hundred and fifth, and the hundred and sixth, he declared to the Archbishop of Monreal in Sicily, that he is obliged to redeem all the Estates of his Church which he had alienated to no good purpose, and forbids him to alienate them any more.

In the hundred and seventh he determined that Beneficiaries are obliged to reside in the Church where their Benefices lie.

In the hundred and eighth he confirmed a Treaty made between Walter Archbishop of Rouen, and Richard King of England, by the consent of the Chapter and Bishops of the Province of Normandy; by which the Archbishop of Rouen was to give Andely to the King, except the Churches, Prebends, Fiefs, and the Land of Fresne: and the King in lieu was to give him all the Mills which he had at Rouen, the Towns of Dieppe, and Boteille, with the Land of Louviers, and the Forest of Æermont.

In the hundred and ninth, to the Bishops of Arras, Tournay, Terouane and Cambray he laid open the whole Suit that had been about the Election of a Provost into the Church of Seelin in Flanders. The Countess of Flanders who claimed the Patronage of that Church had named a Provost for it: the Canons being unwilling to receive him, he appealed to the Holy-See; notwithstanding which Appeal the Canons had chosen John of Bethune for their Provost, who had obtained a Rescript from the Predecessor of Innocent, ordering the Bishop and Provost of Soissons to maintain the Election, and excommunicate the Countess if she should oppose it.

In pursuance of this the Commissaries had excommunicated the Countess, and their Judgment had been likewise seconded by other Commissaries: but at last the Case being brought before Innocent, he declared, That the Rescript in favour of John of Bethune had been obtained by a Trick, that the Countess had been unjustly excommunicated; and therefore he revoked all that had been acted by the Commissaries. This is the Substance of this Letter and the next to the Archbishop of Rheims,

In the hundred and eleventh he forbad the Archbistiop of Canterbury to build a Chapel that might any way be a prejudice to his Cathedral.

In the hundred and twelfth he declared it meritorious to reform Women from their lewdnesses, and to marry them.

By the three following he ordered that the Monastery of Bawne should be subject to that of Cluni.

In the hundred and sixteenth, written to the Canons and Provost of St. Juvenca of Pavia, he ordered them to entertain the Canon to whom his Predecessor had given a Mandate to be admitted into their Chapter.

In the hundred and seventeenth to the Archbishop of Bourges, he declared, That the Pope alone has Authority to permit Bishops to change one See for another.

By the hundred and eighteenth he entrusted the Bishop, the Chanter, and a Canon of the Church of Paris with the execution of a Mandate which his Predecessor had given to Bernard of Lisle, for a Canonship of Tournay, in which he had been invested by the Dean of Paris.

In the hundred and nineteenth he gave Commission to the Bishop of Lamego, to a Monk that had before been Bishop of that City, and to a Prior, to be Judges in a difference between the Archbishop of Brague. and the Canons of St Martins of Castre about Immunity.

In the hundred and twentieth he ordered the Archbishop of Milan to confer the Dignity of Chancellor of his Church on Henry Sub-deacon of the Church of Rome.

The three next were written to procure the restitution of those things to the Cardinal of Santia Maria, which had been taken from him by Hubert the Son of Palavicin. He ordered that unless within a fortnight they gave satisfaction for the damage done to that Cardinal, the Churches of Placentia and Parma should be deprived of their Bishoprics, and subjected to the Archbishop of Ravenna.

In the hundred twenty fourth, he gives leave to the Bishop of Oviede to make a Monastery of a house of Regular Canons.

In the hundred twenty fifth, he gave permission to take off the Censure that had been published against the Kingdom of Leon, and to absolve the King but not before he had restored the Bishop of Leon, and made him reparation for the Injury he had done him.

In the hundred twenty and sixth to the Archbishop of Tarragon, he said, That having heard that his Church was too full by reason of the Benefices that had been given to a great many Persons both within and without his Dioceses, he would have him for the next seven years let alone filling of Vacancies, that by this means it might be eased.

The hundred and twenty seventh is a Confirmation of a Mandate granted by his Predecessor Letters for a Canonry of the Church of Cambray.

The two next have nothing in them worth taking notice of.

The hundred and thirtieth is the Confirmation of a Treaty between the King of France and Earl of Flinders.

In the hundred and thirty first, to the Abbots of Citeaux, and of Clairvaux, he forbade the Archbishop of Rouen to act in any thing against Philip King of France, to the prejudice of that Appeal which he had put in to the Holy See; and he trusts these two Abbots to see the Order executed.

In the hundred thirty second he granted the Bishop of Tortona the power of forcing the Monks of his Dioceses to observe the Interdict which he had published.

In the hundred and thirty third he gave order that the Parishioners of St. Achindanus at Constantinople, dependent upon the Archbishop of Grado, should pay their Tithes to this Archbishop, though they had been used to pay them heretofore to the Bishops' his Suffragans.

In the hundred and thirty fourth he answered the Abbot and the Religious of Belleville, that they might build Oratories wheresoever they had Religious sufficient to celebrate Divine Office, provided still that they first have leave of the Bishop of the place. By the next Letter he freed them from that excessive Duty of Procuration which they owed the Religious of St. Irenius.

The hundred and thirty sixth is an Approbation of the Statutes of the Abbey of St. Wadst of Arras.

In the hundred and thirty seventh he confirms the Customs and Privileges of the Abbey of Veuetai, and grants it some new ones, particularly that of singing Gloria in excelsis on the day of the Translation of St. Mary Magdalen in Lent.

In the hundred thirty and eighth he revoked a Privilege granted to a certain Chapter, that their Church should never be interdicted upon the account of any injury done by the Lords of the place to the neighbour Churches, because they had abused this Grant.

In the hundred and fortieth he confirmed the Decree of the General Council of Lateran for settling the number of Domesticals that Prelates might take with them when they went a visiting.

In the hundred and forty first he gave his Approbation of the Agreement which the Abbot and Religious of Vezelai had made with the Earl of Nevers. He writes in the next to the Archbishop of Sens, to the Bishops of Autun, Limoges, Anxerre and Nevers, to take care that this Agreement be observed by the Count of Nevers and his Successors.

In the hundred forty and third he determined that a Clerk who had bragged of his having abused a Woman, ought to be turned out of his Living, and that the Husband of the Woman should take her again.

In the hundred forty fourth he enjoins one who had been elected Bishop, to whom his Predecessor had given leave to be for some time absent from his Dioceses for the studying of the Holy Scriptures, and who had abused this allowance, so as to apply himself to the study of the Civil Law; he enjoins him, I say, to return to his Dioceses, and to take with him one well versed in the Holy Scripture to instruct him.

In the hundred forty fifth he gave order to execute a Mandate which his Predecessor had given his Secretary for a Canonry of Poitiers.

The hundred forty and sixth is about the Reform of the Monastery of Caduin in Poictou.

In the following he ordered that the Abbot of this Monastery should be upheld against the Abbots that had been forcibly put in by the Monks.

The three following concern the Privileges of the Abbey of Vezslai.

In the hundred fifty and first he allows him that had been chosen Bishop of Cambrai to give up his right, and would have the Chapter to proceed to a new Election; and if they could not agree upon a Man, then that the Archbishop of Rheims, to whom this Letter is written, should provide one.

In the hundred fifty and second he gives leave to that Archbishop to erect the Abbey of Moulzan into a Bishopric, or to build a Cathedral in the place according to a Grant made him by his Predecessor, provided all the while that the Monks be not driven out of their Monastery.

By the next Letter he gives him leave as long as he lives to appoint the Bishops of this new Bishopric.

In the hundred fifty fourth he confirmed the Judgment which Cardinal William Archbishop of Rheims had given in favour of the Chancellor of the Church of Tournay.

The next five Letters are written in favour of the Chapter of the Church of Tournay, to hinder the Alienation of their Estate, and about the Division to be made thereof between them.

The four following are in favour of the Church of St. Waast of Arras.

In the hundred and sixty fourth he commotions the Archbishop of Grado to give Judgment in a Difference between the Archdeacon of Trevisi and the Clergy of that Church.

The hundred and sixty fifth is addressed to all the Prelates and Christian Lords, to exhort them to assist his Legates Rainier and Guy, and to employ their spiritual and temporal Authority against the Heretics which they should find.

In the hundred and sixty sixth he gave leave to the Abbot of St. Waast of Arras to send back the Regular Canons to a Church they had been of before, although they had been settled there before the Monks.

In the hundred and sixty seventh he ordered that all those that had a hand in the murder of a certain Bishop should come to Rome for Absolution, except they were in danger of their lives, or could not come thither in person.

In the hundred and sixty eighth and ninth he cited the Archbishop of Tours to Rome before the Feast of St. Michael, for the decision of a Difference between him and the Bishop of Dol.

In the hundred and seventieth he entrusted the Archbishop of Tarentaise, the Bishop of Aojta and the Abbot of Bonnemont to prepare things for a hearing between the Bishop of Lausarms and his Chapter, who accused him of having robbed and wasted the Goods of the Church.

The three hundred and thirty fourth is upon the same subject: The hundred and seventy first is a Letter of advice to Philip Augustus King of France, earnestly exhorting him to take his Wife again, and to put away her that he had married.

In the hundred and seventy second he appointed the Archbishop of Rhcims to take care of the preservation of the Rights of the Abbey of St. Germain des Prez: which he confirms in the next Letter, as he doth those of the Abbey of St. Dennis in the hundred and seventy fourth, and fifth.

In the hundred and seventy sixth he recommends himself to the Prayers of the Religious of Citeaux and other Societies.

By the hundred and seventy seventh he ordered the Archbishop of Armagh, to allow the Bishop of Robogh, who had resigned his Bishopric to another, to retire, and the other to whom he had resigned it to remain in it, provided if the Canons of that Church would choose him.

In the hundred and seventy eighth he approved of the Judgment that the Cardinal of St. Mary had given in a Suit between to private Men, about a Canonship in the Church of Pavia.

The hundred and seventy ninth in a Confirmation of the Election of an Abbot of St. Dennis.

In the hundred and eightieth he gave leave to the Bishop of Agrigento to remove the Monasteries in his Dioceses, which stood too much exposed, into places more secure, and to recover the Possessions of his Church which had been alienated.

In the hundred and eighty first he gave leave to the Abbot and Religious of St. Germain of Auxerre, in case the Bishop of Auxerre who was at fallings out with them should deny, or purposely to their prejudice defer giving them holy Chrism for the Dedication of their Altars and Churches, or consecrating their Abbots, and ordaining their Monks gratis, to apply them selves to any other Bishop whom they pleased: and likewise forbids this Bishop to require any thing for the absolution of those belonging to this Abby that he had excommunicated.

By the hundred and eighty fourth he determined, that if this Bishop excommunicated them unjustly, his Excommunication shall be null: and by the hundred and eighty fifth he allows them to apply to the Archbishop of Sens for protection from the Injustice and Violence of their Bishop.

In die hundred and eighty second he appointed the time for the Trial of the Suit between the Bishop of Langres and his Chapter, to be at Michaelmas.

In the hundred and eighty third he nominated the Bishops of Arras and Senlis so take care of the Privileges of the .Abbey of St. Dennis.

By the hundred and eighty sixth he appointed the Bishop and Dean of Mascon, Judges in the Difference between the Bishop of Arun and the Monastery of Baune.

By the hundred and eighty seventh he ordered the Chapter of Milan to let the Bishop of Torenta still enjoy the Canonry which he had in their Church before he was Bishop.

In the hundred eighty and eighth he wrote to the Archbishop of Sens to oblige the Bishop of Autun to observe the Sentence which the Cardinal, Bishop of Ostia, had given in the case between this Bishop of Autun, and the Abbot of Flavigny.

In the hundred and eighty ninth he confirmed the Election of Hugues to the Abby of Vezelai and advises him to discharge his Duty.

In the hundred and ninetieth he wrote to the Archbishop and Archdeacon of Sens, not to turn out of his Living a Clergyman that had by chance killed a Child as he was shooting an Arrow at a Tree, and had had Absolution for his Fault from the former Archbishop, who had absolved him, and permitted him still to keep his Benefice.

In the hundred and ninety first he empowered the Bishop of Troies to oblige the Clergy of his Diocese that had Pluralities to leave them, and to force those whom he should have occasion for in higher Orders, to receive Ordination.

In the hundred and ninety second, to the Archbishop of Sens, and the Bishop of Troies, he disannuls a new Order made by the Canons of Troies, which was, That the Canons who had been already made, should receive their Incomes whether present or absent, whereas those that should be made for the time to come should not receive them but only when they were present.

In the hundred and ninety third he confirmed an Agreement made between the Bishop of Troies and the Order of Premonstre,

By the hundred ninety fourth, and fifth, he ordered the Bishop of Xaintes to depose the Prior of a Society of Regular Canons, for having wasted the Estate of the Monastery, and overthrown their Government.

By the hundred and ninety fourth, written to the Abbot and Religious of Pre-mantra, he confirmed a Grant made them by his Predecessors, of taking in, and turning out whom they pleased of their Order, without so much as submitting to the Letters of the Pope, for the taking in those again whom they had cast out.



The next is a Confirmation of a Statute of the Chapter General of the Order of Pre-matures forbidding all the Abbots of their Order to wear a Mitre and Gloves like a Bishop.

In the hundred and ninety eighth too he confirms another of the Statutes of their Chapter, by which they had ordered that they should not be obliged to receive any Nuns into their Order.

In the two hundreth he gives them protection from any trouble that might be given them under the pretence of the Right of Procuracy. By the two hundred and second, and the two hundred and third he ordered that the Canons of this Order should be subject to their respective Abbots and Superiors, and those to the Abbot and Chapter General of Pre-mantra, before which they should appear at the times appointed by their Orders. Lastly, he recommends in the two hundred and fourth, the Privileges and Rights of this Order to the care of all the Prelates in Christendom.

In the hundred and ninety ninth he ordered the Archdeacon of Leon to restore to Hugues the Abbot of Peirrepur the Horse which he had exacted of him on the day of his Promotion to that Dignity.

In the two hundred and first he wrote to the Bishop and Dean, and Archdeacon of Soissons about, an Oath which the Religious of the Abby of Sueloy of Noyon had made before they chose an Abbot, that he who should be chosen should have it in his Power to dispose of only three Obediences, and that he should not appeal to the Holy See, or to the Pope's Legate. Innocent determined, That they ought to have a Penance laid upon them for this Oath, and that there should be no obligation upon any one to observe it.

In the two hundred and fifth he reprimands the Bishop of Senlis for giving half a Prebend to a man that had a Mandate of the Popes, contrary to an Order of the Council of Tours, which, forbids the dividing of Prebends. He ordered him to give this Man the first Canon's place than should be vacant in his Church, on pain of being deprived of the conferring of them, till he had provided him one, and forbids the Canons to receive any other.

The two hundred and sixth Letter to the King of England, is a mystical Moral upon the Stones of four Rings which he had sent him.

In the two hundred and seventh he gave leave to the Bishop of Liesiux, to reduce all the, Pensions upon the Churches in his Diocese which were contrary to the Decree of the Council of Lateran.

In the two hundred and eighth to the same Bishop, after having taken notice that he ought not to admit of those Appeals which were made only to evade Judgment, he granted him power of fixing a competent time to those of his Diocese, who had appealed to the Holy See, to prosecute their Appeal; which if they failed to do in that time, Judgment should be executed on them.

The two hundred and ninth is against a Dean of Rouen, and a Chaplain who had abused a Priest, and done other Violence. He ordered the Archdeacons of Bayeux and Countenances to suspend them as officio & beneficio, and to excommunicate them till such time as they should make satisfaction.

In the two hundred and tenth he ordered the Bishop of Evreux, and the Archdeacon of Lizieux to inform about a design of a certain Lord that had many Benefices in his Gift, of founding in his own Land a Collegiate Church of Regular Canons, which should enjoy the Incomes or the Churches of which they were Patrons.

In the two hundred and eleventh he wrote to the- King of Navarr to restore certain Castles to the King of England. If he should refuse, he threatened to proceed against him with Ecclesiastical Censures.

In the two hundred and twelfth, to the Prior and Religious of Bourgueil, he declared it not to be in the power of their Abbot to alienate or mortgage the Estate of their Monastery, unless with the consent of the greatest and wisest part of their Society.

In the two hundred and thirteenth he ordered that the Knights should pay the Tithes of the Lands that had been given them, to the Church to which they belonged.

In the two hundred and fourteenth, he entrusted the Archbishop of Bourges, the Abbot of St. Cibar of Angouleme, and the Dean of Perigueux with the Regulation of a Difference between the Bishop of Angouleme and his Chapter, about the number of Canons in that Church.

In the two hundred and fifteenth he gave judgment in a Contest about a Prebend of a Church, in favour of him to whom this Letter is written.

In the two hundred and sixteenth he gives leave to the Abbot of Beza to send some of his Religious into the Obediences of Cluni and to take some of the Religious of Cluni into his Monastery. for the reestablishment of it after its being very much damaged by fire.

In 'the two hundred and seventeenth he determined that the Merchants ought to pay to the Bishop of Bergttes the usual Tithes.

In the two hundred and eighteenth he ordered the payment of the yearly penny for every Family, which the Earl of Combnes had obliged himself to make all his Subjects, pay as an Alms to the Holy See; and because the new Bishop of that Country had been the occasion of stopping the payment of that Duty, he empowered the Bishops of Kirchval and Roise to force him to it by Ecclesiastical Punishments.

By the two hundred and nineteenth he declared null the Grant which his Predecessor had made of a Church to a Canon of Mascon, not knowing that he had been excommunicated by his Chapter.

The two hundred and twentieth is written against a certain Chaplain that used to require Money for the burial of the Dead, and the benediction of Marriages, and would pretend some hindrance or other if they would not pay him.

By the two hundred twenty first he committed to the Bishop of Lisbon and two Priors the Judgment of a Case between the Bishop of Coimbra and the Templars.

In the two hundred and twenty second he sent back to the Abbot, and two Monks of the Abbey of Alcobacita in Portugal, the Examination of the Difference which was between the Bishop of Coimbra, and the Monastery of the Religious of the Holy Cross of Argmul, about an Exemption they pretended to under covert of a Privilege which they had by a trick gained of Pope Clement by feigning that the Mother-Church was not the Cathedral Church, but the Church of Rome. His Determination is, That if this were all they went upon, they must even be subject to the Jurisdiction of , that Bishop.

The five following are likewise written to maintain the Privileges of the Bilhop of Coimbra.

The two hundred and twenty eighth is written to the Archbishop of Rouen, forbidding him to absolve those Persons which his Suffragans had excommunicated; and ordering him to send them back to their Bishop, and then if he should refuse to absolve them, giving him leave to do it, first taking security of the Accused upon Oath, and upon condition of full satisfaction being made to the Bishop, if he do not find that the man was unjustly excommunicated.

In the two hundred and twenty ninth he granted the Bishop of Liueux the Privilege of not appearing before the Bishop of Rouen as Judge Delegate in case he suspected him, unless his Letters of Commission should have this particularly in them.

The two hundred and thirtieth is to the King of England, wherein he gave him an account of what he had done as to the Restitution of that Money which the Germans had exacted of him for his Ransom: and of what he had done against the King of Navarr to make him restore those Castles which belonged to him. Lastly, he makes a relation of the complaints and differences between the Kings of France and England, and protests that it was not his design to declare for either side, but to do all he could to make peace between them.

In the two hundred and thirty first he order d the Archbishop of Bourges to inform against the Bishop of Angoileme, accused by his Chapter of wasting the Estate of his Church, and a great many other Irregularities.

In the two hundred and thirty second, to the Abbot and Religious of Cherlieu, he decided. That one of their Monks who was gone over into the Order of the Black Monks, and had there taken the Order of Priesthood, could perform the Offices of his Order.

In the two hundred and thirty third he determined moreover, that the Canons may be Witnesses in the Civil Causes of their Church, and that credit ought to be given to their Testimony.

In the two hundred and thirty fourth he commissions the Bishop of Autun, and the Abbots of O'igny, and of St. Margaret, to reform the Monastery of St. John of Autun.

The two hundred and thirty fifth is written to the Archbishop of Rheims, and to the other Archbishops and Bishops of the Kingdom of France, against the forging of the Popes Bulls; and to prevent it for the time to come, he ordered that the Bulls should be received either from the hands of the Pope, or of them who are commissioned by him to deliver them. And for the remedying what was past, he would have a Provincial Council called, and all that pretended to have any Letters from the Pope ordered to produce them, that they might be compared with the true ones: and if they were found to be forged ones, those who forged them should be punished; the Laicks with Excommunication, and the Clergy by being suspended as officio & beneficio. Lastly, he ordered that it should be published, That all those who to their knowledge had any of these forged Letters, should be bound to produce them within a fortnight, under pain of Excommunication not to be taken off by the Pope himself, except at the point of death.

In the two hundred and thirty sixth he wrote to the Archbishop of Magdeburg, to force the Duke of Suabia to restore that Money to the King of England which the Emperor Henry had exacted from him for his Ransom.

The two hundred and fifty second is to the Duke of Austria upon the fame subject.

In the two hundred thirty seventh he empowered the Bishop of Tarentaise to absolve those Incendiaries that could not come to Rome within three years, by reason of their sickness or hindrance by their Enemies.

In the two hundred and thirty eighth he settled upon the Bishop of Neytrach or Bezzenza all the Possessions that he might have, and exempts all the Lands of his Church which he kept in his own hands' from all forts of Tithes.

In the two hundred and thirty ninth, he determined that the Bishop of Ovicdowas not obliged to restore the fruits of a piece of Land which belonged to the Bishop of Zamora, until he had paid what was owed him, that he might be in a condition to pay his debts.

By the two hundred and fortieth, and forty first, he revoked that Privilege which he had granted the Bishop of Liueux, of not answering, if he did not please, before the Archbishop of Rouen but he ordered that this Archbishop should never proceed against him till after having admonished him, and that whensoever he appealed *afuturo gravamine*, the Archbishop have no power to attempt anything farther either against him or his Church.

In the two hundred and forty third he gave leave to the Prior of Locheier to keep the Estate of his Church in his own hands, paying the Chapter the Rents which the Farmers used to pay them.

In the two hundred and forty fourth, to the Bishop and Chapter of Angodeme, he determined, that the non-resident Canons should have no power to oppose any Orders made by the Chapter in their absence.

In the two hundred and forty fifth, to the Archbishop of Canterbury, to the Bishops of Lincoln and Worcester and to the Abbot of Tewksbury, he ordered, That the Monks be reestablished in the Church of Coventry, who had been turned out by the Bishop of Chester, under pretence of a Brief gained by a Trick from his Predecessor.

By the two hundred and forty sixth he commissioned the Archbishop of Bourdeaux, and the Abbots of St. Cibar of Angouleme, and of Nanteuil, to be Judges in a Difference between the Bishop of Angouleme, and the Archdeacon of Mairinac.

In the two hundred and forty seventh he committed to the Bishop of Nevers the examination of a Difference between the Bishop of Autun and the Abbot of Bussiere, about the goods of an Archpriest who had desired to be made a Monk in this Abbey, and had let them enjoy his Goods while he lived, of which the Bishop of Autun stripped them when he was dead, pretending that when this Archpriest offered himself to the Monster, he was not well in his senses, but, as he answered the Monks who asked him, Will you be a Monk? Yes, I will, so he answered another, who asked him, Will you be an Ass? Yes, I will. The Pope ordered that if the Bishop could prove that the Archpriest was beside himself at the time he made this Donation, then the Monastery should be condemned to restore his Estate and the Use of it; but if he could not prove that, they belonged to the Monastery.

In the two hundred and forty eighth he entrusted the Abbot of St. Eucher, the Dean, and a Canon of Treves, with the Judgment of a Suit about a Prebend of St. Mary Magdalen of Verdun.

In the two hundred and forty ninth he ordered Cardinal Rainier to oblige the Kings of Portugal and Castile to observe the Conditions of peace which they had agreed upon.

The six next Letters have nothing worth notice in them.

In the two hundred and fifty sixth he determined, That the Acts of Judges are not authentic unless they are authorised by the Witnesses.

In the two, hundred and fifty seventh he confirmed some Rules made by the Magistrates of Benevento, about the dues of Officers of Justice.

By the two hundred and fifty eighth he ordered the execution of a Mandate granted by Pope Celestin for a Canonship of Benevento.

In the two hundred and fifty ninth he ordered the Archbishop and Chapter of Rouen to proceed according to the Resolution of the greatest and wisest part of the Chapter, that every Canon should contribute out of his Revenue towards the repairing of the Church.

In die two hundred and sixtieth, written to the same Archbishop, he exhorts him not to yield to the agreement which the Kings of France and England had made together, by which they resolved to appoint four Ecclesiastics to examine whether the Judgments he had given, or should give, ought to be executed by them against their Subjects; and in case they should not give Judgment, what they ought to force them by seizing on their Estates to revoke their Judgment.

In the two hundred and sixty first he wrote to die Bishop of Winchester to punish the Simoniacks in his Diocese, notwithstanding their appeal to the Holy See.

In the two hundred and sixty second, to the Bishop and Chapter of Vesca. he ordered them to turn a certain Clergyman out of his Living for having forged Letters, by which he got his Living again after having left it.

In the two hundred and sixty third he gave leave to the Bishop of Amiens to put what Canons he pleased into a House which he had given the Abbot of St. Martin of the Twins to place his Canons in, if the Abbot should neglect to do it after being put in mind by the Bishop.

In the two hundred and sixty fourth, to the Archbishop of Rouen, he determined. That a person who hath the Patronage of a Living cannot present himself to it, however fit he be for the Place.

In the two following to the same Person, he declared, That all the Diocesans as well Ecclesiastics as Laicks are obliged to submit to the Sentences of Interdiction published by the Bishop.

In the two hundred and-sixty seventh, written to the Bishop, Archdeacon, and Sacrist of Miguelone, about a Difference between this Bishop and the Provost of his Church concerning a Person nominated to the Archdeaconship of this Diocese, after having related the reasons urged on one side and the other, he declared, That following the Footsteps of his Predecessors, who were of opinion, that the Judgments of the See of Rome might be altered when it was found there had, by a trick, he revoked the Donation of this Archdeaconship made by the Bishop, although approved of by his Predecessor Pope Alexander; and ordered the Chapter to proceed to a new Election.

By the five hundred forty and first he settled the Archdeaconship upon him who had had it conferred upon him by the Archbishop of Aries.

In the two hundred and sixty eighth he recommended the protection of the Monastery of St. Victor of Marseilles to the Archbishops of Arles, Aix and Embrun, and to the Bishops their Suffragans.

In the two hundred and sixty ninth he ordered the Bishop of Varadin to come to Rome to receive the Absolution of the Excommunication which he had incurred.

In the two hundred and seventieth he gave leave to the King of Hungary to keep back an Earl, and some other Holy Soldiers to the number of twenty, whom he had need of to keep himself firm in his Kingdom.

In the two hundred and seventy first he exhorted an Hungarian Lord to be loyal to his King.

In the two hundred and seventy second he confirmed a Judgment given by his Legate Cardinal Gregory in favour of the Bishop of Transilvania.

By the two hundred and seventy third he entrusted the Archbishop of Aries with the Reform of the Monastery of Lerins, with leave to put in some of the Monks of Citeaux, if he did not find any of that Order there.

In the two hundred and seventy fourth he gave leave to this Archbishop to put some of the Monks of Citeaux into an Island in the stead of the Canons which were there, but had not subsistence.

In the two hundred and seventy fifth he ordered the Archbishop and Archdeacon of Narbonne to nullify all that the Abbot of St. Saviour of Lodeve had done against the Monks of his Monastery, and other Persons, to the prejudice of their Appeal put into the Holy See.

In the two hundred and seventy sixth he gave leave to the Canons of St. John of Befancon to settle another House with the consent of their Bishop.

By the two hundred and seventy seventh he discharged the Archbishop of Befancon from the accusation which his Canons had laid against him, they not caring to prosecute it; and he forbids them for the future to propose any thing against their Archbishop: but in the mean while he sets the Bishop of Challon and the Abbot de la Forte to inform him of the Conduct of this Archbishop.

By the two hundred and seventy eighth he commissioned the Abbots of Citeaux and de Toul to proceed against the Treasurer of Befanson, to oblige him to residence, because, says he, it is agreeable to reason and equity, that he who has the honour and the profit should bear the charge of it, and that the Ecclesiastical Dignities were established for this end that those who enjoyed them should do Service to the Lord.

In the two hundred and seventy ninth he complained to the Archbishop of Milan of his saying that he had been deceived in the meaning of Letters from the Holy See for want of attention to what they contained, and ordered him for the nature to take care of the execution of those that should be directed to him or his Diocesans, except they had been gotten by suppressing and hiding the Truth, or by telling a Falsehood.

The two hundred and eightieth is a Confirmation granted to the Chapter of Colocim to receive the Tithes of certain Villages.

In the two hundred and eighty first he committed the Reform of the Monastery of St. Stephen to the Archbishop of Colocim.

In the two hundred and eighty second, to the Patriarch of Grado, he ordered the execution of a Treaty made between the Church of St. Saviour, and that of St. Bartholomew of Venice.

In the two hundred and eighty third he determined, That the Church of St. Troculus should be totally subject to the Monastery of St. Zeno of Verona, and that the Archpriest and Clergy of that Church should be subject to the Abbot of St. Zeno, and should receive the Holy Chrism from his hands. He leaves them to take care of all that belonged to the Church of St. Procullu, the Chapels and Offices which depended on it, and the Privilege of choosing the Archpriest.

The two hundred and eighty fourth is a Confirmation of the Institution of the Order of Regular Canons of the Abby of S. Osytus of Chuc, and of its Privileges.

In the two hundred and eighty fifth he ordered that the Bishop of Segovia should have the Privilege of putting Canons into his Church with the consent of the greatest and wisest part of the Chapter, notwithstanding the opposition of some of the Canons.

The two hundred and eighty sixth is a Confirmation of the Privileges of the Abbey of St. Germain of Auxerre.

In the two hundred and eighty seventh, to the Bishop of Pampeluna, he empowered this Bishop

to celebrate, or cause to be celebrated during the General Interdict, the Divine Office in a low Voice, the doors of the Church being shut, without ringing the Bells, upon condition that he should not assist any of those that were interdicted or excommunicated.

By the two hundred eighty and eighth he gave commission to the Bishop of Riez. to give idle Dean of St. Quintin who was in Lombardy, notice to appear before the Archbishop of Rheims, and the Bishop of Arras, whom he had appointed Judges in the Difference between the Dean and his Chapter, jointly with any other whom the Dean should please to name. The following Letter is the Commission to the Archbishop of Rheims and the Bishop of Arras.

In the two hundred and ninetieth he confirmed the Election of Sifroy to the Provostship of Angsbiergh.

By the two hundred and ninety first he commissioned the Archbishop of Bourges to inform against the Abbot of Esterpe.

In the two hundred and ninety second he gave leave to the Bishop of Aquino to retake the Possessions which had been alienated from his Church.

In the two hundred and ninety fourth he gave the Bishop of Malta the same permission.

In the two hundred and ninety third he confirmed the Order which the Bishop of Vatz. In Hungary had made to oblige the Curates of his Diocese to come to his Synod.

By the two hundred ninety fifth he commissioned the Archbishop of Trani, and the Archdeacon of Brindesi to be Judges in a Difference between two private Men about the Chantership of Otranto.

In the two hundred and ninety sixth he confirmed the Power of the Canons of St. Peter of Rome over divers other Churches.

In the two hundred ninety seventh he determined, That a Man who had been distracted, and was thereupon turned out of his Canonship, and made a Monk of and being now come again to his Senses had protested against this dealing, should be put off a while, and reestablished in his Living.

In the two hundred and ninety eighth, to the Archdeacon of Milan, he declared that Heretics cannot be chosen into Livings, nor have any right to choose.

In the two hundred and ninety ninth he entrusted the Bishop of Nevers, and the Abbots of Venlesai, and Maiztrics, with the Judgment of a Difference between two Competitors to the Abbey of Flavigny.

By the three hundredth, to the Archbishop of Magdeburg and his Suffragans, he ordered them to make use of Ecclesiastical Censures to make the Estates of the Holy Soldiers, which had been taken from them while they were in the Holy Land, be restored them.

In the three hundred and first he commits to the Bishop of Lizaeux, and the Abbot of Valricher, the Cause of the Abbot of Conches.

In the three hundred and second he exhorted the Bishop of Syracuse, and the Bishops of Apuleia, Caissbria. and Tuscany, to preach the Crusade, and earnestly exhort all their Diocesans to go to the Holy Land.

In the three hundred and third he advised the Religious of St. Saviour of Telesa to proceed to the Election of a new Abbot, their Abbey being Vacant by the voluntary Resignation of the former.

The three hundred and fourth is a Mandate directed to the Bishop of Limoges, and the Canons, for a Prebend of their Chapter.

In the three hundred and fifth he declared that the judgment of the greatest and wisest part of the Chapter ought to carry it.

In the three hundred and seventh he decided this Case, That a Man who wanted his left hand, and had been chosen Abbot without its being known that he was so maimed, ought to be turned out, as not being capable upon that account to receive Holy Orders.

In the three hundred and eighth he wrote to the Archbishop of Lyons about the absolution of his Archdeacon.

The three hundred and ninth is Written to the Bishop of Padua against those Canons that lived more like Laicks than Ecclesiastics, who wore the Habit of Laicks, and made no scruple of living publicly with Concubines; he ordered the Bishop to take care of them, to oblige them to live honestly, to wear a Clergyman's Habit, and to part with their Concubines, to eat in common, and never to lie out of their Cloister.

In the three hundred and tenth he wrote to the Archbishop of Montreal in Sicily, that the Holy See always kept the absolution of those that abused the Clergy in its own hands, to the end that if tire honour and respect which was due to Ecclesiastics could not keep men within their duty, at least the pains and trouble of a Voyage to Rome might restrain them: that the Church of Rome did sometimes abate of this Rigour by an especial Dispensation, where 'twas reasonable: that in this it did not seek its own private advantage, but aimed at the preservation of the Privileges of the Clergy, and the Salvation of those that raised in that point. Upon these grounds he gave power to this Archbishop for three years to absolve such of his Diocese who were guilty of this Crime, as either for age or infirmity were not in a condition to come to Rome.

In the three hundred and eleventh he confirmed the Orders which had been made by the Bishop of Rennes, commissioned by the Legate of the Holy See, in regard to the Duty of the Abbot of Boniguil and his manner of living; namely, that he should be obliged to eat in the Hall, and sleep in the Dorter, except he had some allowable excuse to assist in the Office, to take the advice of his Chapter in Affairs relating to the House, &c. He appointed in the next Letter the Bishop and Dean of Rennes to see these Orders executed.

In the three hundred and thirteenth he determined, That a Laick who had the Tithes in his hands might give them to a Monastery with die consent of the Bishop of the Diocese, without having need of taking that of his Clergy too. ,

In the three hundred and fourteenth he confirmed a Judgment given between two Priests of Trevisi, by a Cardinal whom he had commissioned for that purpose, in a Suit which they had about a Benefice.

In the three hundred and fifteenth he ordered the Archbishop of Milan to give a Canon's place in his Church to Bonacausus a Clergyman of that City, who had been sent on the part of this Archbishop to the Pope, and had gained a Mandate about a Benefice in that Church.

In the three hundred and sixteenth he confirmed the Privileges of the Archbishop of Monncal.



The three hundred and seventeenth is an account of a long Case between the Abbot of Pegmv, and the Bistiop of Mersburg. This Abbot being accused of many Crimes, was called on by the Bishop to answer, who passed sentence upon him for Non-appearance, which was confirmed by the legate of the Holy See. To avoid the Consequences of this Sentence, and without telling a word of what had passed, he obtained a Grant from Pope Cilestin, which exempted him from Letters, the Jurisdiction of this Bishop. Returning into Germany, and there showing his Grant, he was cited to the Court of the Emperor who had an account of it. From thence he appealed to the Holy See, and got Commissaries named. In the mean time the Archbishop of Mazdcburg having interdicted, and having a mind to turn him out of his Abby too, he was forced to put him self into the hands of this Archbishop, who gave an arbitrary Sentence. The Abbot not being pleased with this, made his complaints to Rome, and had Commissaries appointed not very favourable to the Bishop of Mersburg: they made their Information: it is carried to Rome, the Affair is sent back again from thence to other Commissaries, and at last made up by an agreement between the Parties. Notwithstanding this, the Abbot still applied himself to Rome, and got two of the prime Judges appointed Commissaries ; the one of them gave his Information, and the Bishop appealed from it. The Pope gave them Commissaries, and upon their report of the Case, doth, by this Letter confirm the decisive Sentence of the Archbishop of Magdeburg, except what regarded the validity of the Privilege. He revokes whatsoever is contrary to that, and ordered that the Monastery should remain free, and exempt from the Jurisdiction of the Bishop, till such time as the matter could be fully tried. By the following Letter he appoints Commissaries upon the place to inform of the matter.

In the three hundred and nineteenth he appointed the Archbishop, the Dean, and the Chanter of Lions to judge in a Case between two Archdeacons of Challon. He there determined, That a Man who hath been excommunicated for two causes, and hath been absolved upon the score only of one, remains still excommunicated.

In the three hundred and twentieth he warned the Clergy of Island, to take some order about the Disorders which reigned in their Country. The three hundred and twenty first is written upon the same Subject, and in the same Terms, to the People of that Island.

In the three hundred and twenty second, to the Archbishop of Otranto, he determined, That the Son of a Woman who passed for the Concubine, and was afterwards declared the lawful Wife of a Man, is Legitimate.

In the three hundred and twenty third, he declared. That a Deacon who had been deprived of his Benefice by an Abbot, who was afterwards out of revenge, without his knowledge, killed by his Kindred, and who out of sorrow for this accident turned Monk, and forbore executing the Functions of his Order for two years, might not only execute them, but be also raised to the Priesthood, if there was no other bar, but his suspected Innocence.

In the three hundred and twenty fourth he wrote to the bishop of Arras and the Dean of Cambray, to put the King of trance in mind of paying the Duke of Lorraine his Wife's Portion.

By the three hundred and twenty fifth he determined, That a Girl who was not eight years old, could neither contract Marriage, nor make any Promise that could oblige.

In the three hundred twenty sixth, he gave leave to the Bishop of Faience to remove to the Bishopric of Pavia, to which he had been elected. There are very pretty things in this Letter about the spiritual Marriage of a Bishop with the Church his Spouse. What is said in Scripture about the indissolubility of the carnal Marriage, he presumes may be as well applied to the spiritual. He adds, that it should seem then as it it were not in the power of the Pope to break the spiritual Marriage of a Bishop with his Church: and yet Culiom, which is the Interpreter of the Laws, and the Holy Canons always gave full Power to the Holy See, to which alone belong the placing, the deposing and translating of Bishops: wherein he sayeth the Popes do not exercise human

Authority, but that of Jesus Christ, whose Vicars they are. He takes notice that the Church' of Pavia ought not to have elected, but have asked for him. Lastly, he declared, That he consents to this Translation only for the good which will thence accrue to the Church of Pavia.

In the three hundred and twenty seventh he confirmed the Decree made by the Bishop and Chapter of Orenj'e in Spain to admit of but six and twenty Canons.

In the three hundred and twenty eighth he recommended the Bishop of St; George to the Monks of Monte-Cassino that they might entertain him, and supply him with whatsoever was necessary during his abode in their Monastery.

In the three hundred and twenty ninth he commissioned the Archbishop of Cagliari, and two other Bishops of Sardinia, to sit Judges in a Difference which was between the Bishop of Oristagni and his Chapter.

In the three hundred and thirtieth he gave in charge to the Bishop of Limoges to reprehend and correct the Clergy of his Diocese.

The three hundred and thirty first is an Approbation of the Order of Premontre, and a Confirmation of its Customs and Privileges.

In the three hundred and thirty second he entrusted the Dean of Lisbon and two Priors to examine the Privilege granted by the Bishop of Coimbra to his Chapter.

In the three hundred and thirty third he determined, That a deaf and dumb Person may marry.

In the three hundred thirty fifth he suspended the Bishop of Hildersceim, for removing to the Bishopric of Wirtzburg without the leave of the Holy See, and deprived the Canons of Wirtzburg of the power of Election for this time, for having chosen him.

The three hundred and thirty sixth is a circular Letter, exhorting all Princes and People to take up Arms for the defence of the Holy Land against the Saracens.

The three hundred and thirty seventh is a Mandate granted to a Clerk for a Canon's place in the Church of Trevisi.

In the three hundred and thirty eighth, written to the Archbishop of Sens, he declared. That in cafe die Dean and Chapter of Sens had with an Oath fixed the number of Canons before the Pope granted his Mandate to the Clerk, then the Mandate should be null: and that all the Clerk had to do, was to make them come to Rome to maintain their pretended right: because, says he, if as we expect: to be punctually obeyed when we command anything, so we would not command any thing which is unjust.

The three hundred and thiiity ninth is a Mandate granted to a Clergyman for an Archdeaconship vacant in the Church of Iurea.

In three hundred and fortieth he exempts the Chapter of St. Domnin's-Burg from the Jurisdiction of the Bishop of Parma.

In the three hundred and forty first, to the Bishop of Otranto, he advised him to put the Religious of Citeaux into a Chapel, and into a Monastery, in compliance with the desire of the Earl the Founder of the Chapel, and Patron of the Monastery.

The three hundred and forty second is a Confirmation of a Privilege of Exemption granted to the Church of St. Nicholas du Mont near Narni.

In the three hundred and forty third he exhorted the Bishop of Lydda to continue his care and preaching in Sicily, to promote the raising of an Army for the Recovery of the Holy Land.

By the next he gave him power to absolve those Excommunicated, whose Cases belonged only to the holy See to remit, on condition that they would go in person to the Holy Land.

In the three hundred and forty fifth, addressed to the Prelates of France, he recommended to them the Legate whom he had lent into that Kingdom to make peace between the King of France and the King of England, and to gain them to fight against the Saracens.

In the three hundred and forty sixth he gave power to his Legate to summon such English Prelates as he thought necessary to procure the Peace. By the following he ordered him to proceed by way of Interdict against the Kingdom of France, if King Philip did not take his Wife again within a month. He exhorted this Prince to make and conclude the Peace with the King of England, in the three hundred and forty eighth Letter.

In the three hundred and forty ninth, written to the Archpriest and Canons of Milan, he discovered a Forgery which had been practised in a Bull, by taking the Seal from another Letter, and fastening it to this forged one. He ordered the punishment of him who was suspected of it, and at the same time takes notice of the different ways that the Letters of the Pope might be forged. The first is to fasten a false Bull to them. The second is to tear the Bull from another Letter, and fasten it to a false one, by putting another Thread through it. The third is to cut one of the sides of the Thread of the Bull, and to fasten it to another Letter, by joining the Thread together again with Flax of the same Colour. The fourth is to slit the Lead in two, and take out of it one side of the Thread, and afterwards to join it together again. The fifth is to raze out the writing of the Letters, and change them as we please. The sixth is to carry false Letters, and to mingle them among the others, and so get the Bull fastened to them. This last sort is the hardest to be found out, and cannot be discovered but by the Stile, or by the Hand, or by the Parchment; whereas the others might be found out only by inspection.

In the three hundred and fiftieth he declared, That all Believers might appeal to the Holy See, and that no one ought to act against them in prejudice to that Appeal, or to proceed against those who would appeal. And in the following he says. That no one can proceed against a Person who is gone to Rome, for this is as it were an appeal *in fatto*, and ought to be more considered than a verbal one.

By the three hundred and fifty second he ordered the Bishop of Ariano to inform about the Election of an Abbot of Benevento, that he might know whether it was fit to confirm it or no.

In the three hundred and fifty third he exhorted the Emperor of Constantinople to aid the Holy Land against the Saracens, and to labour for the union of the Greek and Latin Churches.

In the next Letter he gave the same exhortation to the Patriarch of Constantinople, In the three hundred and fifty fifth he exhorted the Kings of France and England to peace, and to furnish out Troops for the assistance of the Holy Land.

In the three hundred and fifty sixth he ordered the Magistrates, the People, and the Great Lords of the Duchy of Spoleto to obey his Legate, as being Subjects of the Holy See, to which the Duke of Spoleto had given up his Estates. This same Letter is also written to many other Cities of Italy.

In the three hundred and fifty seventh he wrote to the King of England, about a Chapel which the Archbishop of Canterbury had newly built, and had a mind to put Canons into, and make his ordinary residence at: The Pope is earnestly against this Establishment, and exhorted the King of England not to promote it.

In the three hundred and fifty eighth he recommended himself to the Prayers of the Abbots met together in the Chapter General of Citeaux, and desires them to excuse one of their Brothers whom he employed to preach in Sicily.

In the three hundred and fifty ninth he gave order to the Bishop of Ostia to consecrate some Altars which they laid were not yet consecrated, in obedience to a Vision which a Priest said he had seen, in which St. Peter appeared to him many: times, and ordered him to give the Pope notice that there were a great many Altars which wanted consecration, and that he was careful to have them consecrated. Innocent says at the end the Letter, That though, according to the caution of the Apostle, we must not believe every spirit, yet because in a matter of this nature it is not likely that an Angel of Satan would transform himself into an Angel of Light, it is better to believe piously than to doubt rashly, and because the thing is otherwise good in it self, though it had not been revealed, he was resolved to have it put in execution.

In the three hundred and sixtieth he justifieth his conduct to those of Milan in having excommunicated their *Advocate Passeguerre*, for failing in that respect which was owing to the Judgment of the Holy See.

In the three hundred and sixty first he granted the Inhabitants of Montesiascone an abatement of half the Tribute they were to pay to the Pope, upon condition they should maintain some Troops of Horse and Foot for his Service.

In the three hundred and sixty second he decided the case of a Man that was accused of Adultery by his Wife, thus, That Judgment could not be given upon an Information that was made *lite non contestata*, and all that could be done was to excommunicate the Man for refusing to make his appearance.

In the three hundred and sixty third he ordered the Goods of a Church, which had been alienated from it, to be restored.

The three hundred and sixty fourth is about a Difference between two Irishmen for the Bishopric of Rosse: He sends back his Judgment of it to the Archbishops of Armagh and Cassil, and to the Bishop of Laom.

The three hundred and sixty sixth is a Confirmation of the Election of the Bishop of Laghlin in the same Country. And by the three hundred and sixty seventh he ordered a Lord of this Country not to oppose this Bishop in taking possession of his Bishopric, but to take care about the restitution of those Goods which had been taken from his Church.

The three hundred and sixty fifth is a Confirmation of the antient Customs of the Society of St. Agatha.

In the three hundred and sixty eighth he decided a considerable Affair about the Chancellorship of the Church of Milan. The Pope had given it to a Sub-deacon, a Canon of that Church, and had directed the Mandate for it to the Archbishop of Milan: he received it, and lent word back again that he had not given it him, because he had need of the Revenues of it. The next day he changed his note, and declared that he had given it above ten months before to Henry of Lampune, straight the Archbishop was cited to Rome before the Pope, and having sent his Attorney with Witnesses to Rome, he proved that the Chancellor being dead in the month of January, he had by the application of his friends secretly in his Chamber given his place to this Henry, they having promised to let him enjoy the Revenues; that he had invested him in it by giving him the Bishopric, and had received his Oath of Fidelity, but had not indeed given him the Patent till after having received the Pope's Mandate. This Donation was numbered with many Difficulties,

1. The bargain made with his Kindred was unwarrantable,

2. It was made privately.
3. The Investiture was performed with an extraordinary Ceremony.
4. 'Twas maintained that the Chancellorship being a spiritual Benefice could not be conferred after such a manner.
5. That he on whom it was conferred, not being an ordinary Canon, was not capable of it.

The Pope appointed Commissioners upon the place to inform about these matters, and interdict the Chancellor the right of enjoying it. Upon this he applied himself to the Pope, desiring to have all things restored him; alleging, that the Patent had been given him before the receipt of the Mandate. As to the form of the concession, he defended that by maintaining that there was no Simony in keeping of the Income, as well because the Office of Chancellor is not spiritual, nor has any spiritual Functions annexed to it, as because there was no buying or selling in the case, and that the Fruits which he had given up had been separated from the Office, and kept back by the Archbishop before this Donation, that as for the rest, he was capable of the Office, being a Canon, of the Church of Milan, and having a voice in the Chapter, and a place in the Choir.

That lastly he had had no hand in the bargain which they said his Friends had made, but had been purely and simply put into the Chancellorship. Upon these Allegations the Pope judges that the Archbishop was in the fault.

1. In giving different Answers.
2. In not providing a person more capable.
3. Because he ought not to bestow a Benefice upon any one, and keep the Income of it to himself, nor to make a Bargain to keep them before he will confer the Benefice.

For his Punishment, he deprived him of the Privilege of conferring the first Prebend vacant in his Church. And as for the Chancellorship, how great a mind soever he had, if he could do it with justice, to give it to the Sub-deacon whom he had provided, yet he declared he had not found him in fault sufficient to deserve being turned out, because he had made no bargain: and besides, it was not proved that the Chancellor had any spiritual Functions incumbent on him, the proposing the Ordainers and the examining of them, and the putting the Abbots and Abbotesses in possession, which was customary for the Chancellors to do, belonging properly to the Archdeacons, and being done by the Chancellors only by the Commission of the Bishops. He took off also the Interdict which his Commissaries had pronounced against him, and judged that the trouble of taking two Journeys to Rome was punishment sufficient.

The three hundred and sixty ninth is an Order directed to the Magistrates and Inhabitants of Castellane, to take the Oath of Fidelity to those whom he had sent on his part to receive it.

By the three hundred and seventieth he ordered the Archbishop of Canterbury to retake those Goods which had been alienated from his Church, and confirmed the Reunion which he had already of some that had been alienated.

In the three hundred and seventy first he confirmed the Declaration of Richard King of England, importing, that the subvention and help which had been granted him by the Clergy of England should be no hurt or prejudice to the Ecclesiastical Immunity.

By the three hundred and seventy second he approved of the Donation which the Archbishop of Louden had made to the Church of Roschild, on condition that he should enjoy it during his life.

In the three hundred and seventy third he confirmed the foundation of six Prebends which the Bishop of Arhusen had made in his Church.

The three hundred and seventy fourth is written to the Archbishop of Vpsal about the Pallium which he sent him.

In the three hundred and seventy fifth he takes those of Perusx into his protection, and confirms their Privileges.

In the three hundred and seventy sixth he forbids the Clergymen whom he had made his Commissionaires to do justice in Lombardy to exact any Money of the Parties, or to make any bargain with them for their Salaries.

By the three hundred and seventy seventh he commissioned the Bishop of Narni to prepare things for a hearing between the Abbot of Ferentillo and some Noblemen.

In the three hundred and seventy eighth he took into the possession of the Holy See two Italian Marquises.

The three hundred and seventy ninth is a permission to one who had made a Vow to be a Hospitaller to enter into the Order of St. Bennet.

In the three hundred and eightieth he declared a Marriage null between a Man and a Woman, because the Woman had before they were married been Godmother to a natural Son which the Man had by another Woman.

In the three hundred and eighty first he answered divers Questions which had been proposed to him by the Archbishop of Drontbeim: as, Whether an Altar upon which one that was excommunicated had celebrated the Office, ought to be consecrated anew? If one might communicate with an excommunicated Person, who had given surety to obey the Church in that which it commanded him, though he had not yet received absolution? Who those were that might communicate with excommunicated Persons? What Punishment those deserve who do it? What is to be thought of those Priests that stir up others to the Comates, and are Commanders of Navies, though they do not fight themselves? The Pope resolves these Questions in the following manner: That the Altar need not be consecrated anew on which an excommunicated Person hath celebrated: That we must not communicate with an excommunicated Person before he hath received absolution: That they who are excepted from not communicating with them are comprised in the Chapter *quoniam mulios*: That other Persons who communicate with such of them as are accused, ought to be excommunicated themselves; and those who communicate with a Person who hath been excommunicated with his Accomplices, incur the punishment of Excommunication: That those Priests mentioned in the Question ought to be deposed. He adds some Answers to other Questions which were not demanded, namely, That such as resign their Benefices to Laicks, and take them again out of their hands, ought to be turned out of them: That the Table of an Altar which is consecrated, loses its holiness if it be removed out of the place, or have a considerable crack in it: That one may mix Oil that is not consecrated with consecrated: That such of the Clergy as are excommunicated or were ordained by such, ought to be deposed.

The three hundred and eighty second is written to the Archbishop of Drontbeim, and to the Prelates of Norway, against a Prince of that Country who tyrannized over the Church. By the following he desired the Kings of Denmark and Sweden to take the part of the Churches of Norway against this Tyrant; and in the three hundred and eighty fourth enjoined the Archbishop

of Drontbeim to suspend the Bishop of Bergbes for favouring him.

In the three hundred and eighty fifth he determined, That a Clergyman who was guilty of homicide, ought not to be put in again though he was not punished with death.

In the three hundred and eighty sixth he warned the Abbot of Montebassino, who was Cardinal, to labour for the Reformation of his own manners, and those of his Monastery.

In the three hundred and eighty seventh he ordered the Magistrates of Venice to revoke an Order which they had given to a Lawyer never to appear more at the Court of Venice.

The three hundred and eighty eighth is written for the preservation of the Liberty and possessions of the Churches of Hungary: and because some of them who had taken an Oath to defend the Church thought to dispense with their keeping of it by appealing to the Holy See, the Pope by the following Letter declared, That this Appeal doth not hinder but that they may be proceeded against as perjured Persons.

The three hundred and ninetieth is a Letter of the Archbishop of Regio's, wherein he puts this question to the Pope, Whether, when he was commissioned with the Archbishops of Capua and Palermo, to judge in the Suit between the Archbishops of Montreal and Rossano about the Tithes, and finding himself sick could not come, the other two could proceed in the Judgment of the Suit.

In the four hundred and twentieth he ordered the Prelates of Jutland to reestablish the Canocal Doctrine in their Country, and to put down that Custom which had been introduced of paying but one piece of Money for satisfaction for all sorts of Crimes.

The four hundred and twenty first is a Mandate directed to the Archbishop of Lundea.

In the four hundred and twenty second he confirmed that Custom of giving Estates to the Church which was used in Denmark, by laying a little piece of the Land upon the Altar in the presence of Witnesses.

In the four hundred and twenty third he confirmed the Collation of the Provostship of Strand in Denmark, and in the following ordered the Goods which had been taken from that Church to be restored it.

By the four hundred and twenty fifth he confirmed the Privileges and Donations of the Abbey of Sora.

The four hundred and twenty sixth is an Act by which he takes the city of Todi into the Protection of the Holy See, and confirmed its Privileges.

In the four hundred and twenty seventh he gave Judgment in a difference between the Abbey of Colma, and that of Montsacre, and declared that the Abbey and Religious of the former of these should lay down all Pretensions to any right they might have on that of Montsacre, on condition that, that should give them up a Church, and pay them every year an acknowledgement of Olives.

The three next are written about the Election of a Bishop of Cambray. It was said that he whom the Chapter had chose, was crooked, and had married a Widow, by whom he had had a Son that succeeded him immediately in the Provostship of St. Peter of Douay. The Pope wrote upon this to the Chapter, and commission the Bishop of Paris and Arras to examine if matters were really so, and in case they were, he declares this Election null.

By the four hundred and thirty first he nominated the Archbishop of Senlis to defend the Privileges of the Abbey of Compiègne.

In the five following Letters he condemns the undertaking of the Archbishop of Canterbury, who would build a Church notwithstanding all the Pope's Commands to the contrary; and ordered that he should restore to the Monastery of Canterbury all that he had taken from it to endow this new Church with.

By the four hundred and thirty seventh he takes Æmeric King of Jerusalem into the Protection of the Holy See.

By the four hundred and thirty eighth he exhorted many Princes of the East to assist the King of Cyprus against the Saracens.

In the four hundred and thirty ninth he ordered that those who had been dispensed with, for performing their Vow of going to Jerusalem in person, should pay a sum of Money towards the defraying of the Charges of the Holy War.

In the four hundred and fortieth he forbids the augmenting the number of Canons in the Church of Acre in the East.

By the four hundred forty first he puts the King and Kingdom of Portugal under the Protection of the Holy See.

In the two next he forbade the Chapter of Auramhes, and the Archbishop of Rouen, to proceed against the Theologian of the Church of Auranches, to the prejudice of the Appeal which he had put in to the Holy See.

In the four hundred and forty fourth he ordered the Archbishop of Vpsal to hinder Bastards being admitted into Orders, or any Ecclesiastical Preferment.

By the four hundred and forty fifth he empowered the Bishop of Perigeux to make what Orders he should think fit for his Diocese and Abbey, and to see them put in execution, notwithstanding any Appeal. He ordered him by the next to make the vagabond Monks return to their Monasteries.

In the four hundred and forty seventh he wrote to the Archbishop of Tours, that only the Pope could give leave to Bishops to remove to another Bishopric.

In the four hundred and forty eighth he puts the King of Portugal in mind of paying the Tribute which he owed the Holy See; and by the next he ordered Rainier to oblige him so.

In the four hundred and fiftieth he ordered the Archbishop of Lunden to see that Men of no scandalous and ill lives were employed in the Church for receiving the Alms towards the War

In the four hundred and fifty first he confirmed the judgment given by the Bishop of Lodi in favour of the Canons of Novara, against a private Person who pretended to a Prebend of that Church, belonging to him by a Mandate.

By the four hundred and fifty second he accepted of the Resignation of the Bishop of Vrgel; and by then he ordered the Chapter of that Church to proceed to the Election of a new Bishop, whom in the four hundred and fifty fourth he recommended to the Archbishop of. He determined in the four hundred and fifty fifth, That a Religious Vow made before the year of probation is valid: but that the Abbots ought not to accept of it, and that that of a married Person ought not to be accepted, except that likewise to whom he is married makes a vow of perpetual continence.



The four hundred and fifty sixth is written in favour of a Priest who had had some forged Letters of the Pope's given him, and had made use of them, thinking them true. The Pope excused him upon account of his ignorance, and ordered the Archbishop of Siponto to put him to no trouble upon this matter.

In the four hundred and fifty seventh he gave leave to the Abbot and Religious of St. Edmond to get their Church dedicated, and likewise to let such Crosses and Images as were not easily taken out remain in their places.

In the four hundred and fifty eighth he confirmed the Sentence given in favour of the Church of St. Paul, about the Privilege of having a Font, and baptising, which was disputed by the Church of St. Mary of Cervaro, near Monte-Cassino.

In the four hundred and fifty ninth he forbids the Prior and Religious of Durham to do anything but with the consent of the Bishop of that City, which was to them instead of an Abbey.

In the next he upholds the Bishop of Durham in the right of conferring such Benefices as the Patrons had left vacant.

By the four hundred and sixty first he ordered the Bishop of Cesena to take off the Censure pronounced against those of that City, on condition they would take an Oath to submit to the Pope in those things for which they were interdicted.

In the four hundred and sixty second he declared that Laicks could not under any pretence whatsoever claim the Tithes of Churches.

In the four hundred and sixty third he confirmed the Orders for the Chapter of Aries and in the four hundred and sixty seventh he forbids the receiving of any Canon into this Church who doth not make profession of the Order of St. Augustine.

By the four hundred and sixty fourth he gave leave to the Archbishop of Aries to proceed against the Abbot of St. Gervais of Fos, who would not obey him, and made no scruple to admit those to divine Service whom he had interdicted, and to give them Ecclesiastical Burial.

By the four hundred and sixty fifth he confirmed the Privileges of the Abbey of Compeigne.

In the four hundred sixty and sixth he ordered the Suffragans of the Archbishop of Aries to be obedient to him.

In the four hundred and sixty eighth he gave leave to the Bishop of Chonad in Hungary to give absolution in Cases reserved for the Holy See, to the sick and old of his Diocese, upon condition, that as soon as they were well they should come to Rome.

In the four hundred and sixty ninth he ordered this fame Bishop to make such Deacons and Sub-deacons as were married, to quit their Wives.

In the four hundred and seventieth he confirmed the Institution of the Prebends created in the Church of Durham.

In the four hundred seventy first he forbids plurality of Livings.

In the four hundred and seventy second, and third, he forbids the Provost of the Church of Aries to borrow any thing without the consent of his Chapter, and would have him give them an account of what he received, and what he laid out.

In the four hundred and seventy fourth he ordered that the Archbishop of Aries should have the disposal of the Personates of his Church; and in the four hundred and seventy sixth he advises him to make a Reform in the Monastery of St. Gervais.

In the four hundred and seventy seventh he ordered the execution of his Mandates for the Canonships in the Church of Xainte.

In the three next he ordered Peter of Corbell, famous for his Learning and Knowledge, to be put in possession of a Prebendary, and the Archdeaconry of York, which had been given him by that Archbishop.

The four hundred and eighty first contains a Rule of the Order of Trinitarians, which he confirms.

By the four hundred and eighty second he gave to the Provost of Alba the Privilege of presenting to the Custody of his Church.

In the four hundred and eighty third he exhorted the Billion of Poitiers to reform the Churches of his Diocese, and gave him power for that purpose.

By the four hundred and eighty fourth he confirmed the Privileges of the Abbey of St. Peter of Corbie, and by the four hundred and eighty eighth and ninth Letters, defended them against the Bishop of Toitnuty,

The four hundred and eighty fifth is written to the King of England in favour of the Monks of Canterbury, who had not been well dealt with by their Archbishop. He sends it in the next to the Archbishop of Rouen and the Bishop of Ely, that they might give it the King.

The four hundred and eighty seventh is a Letter of exhortation to Almeric King of Jerusalem.

The four hundred and ninetieth, ninety first, second and third, are written about the Translation of Maurice Bishop of Nantes to the Bishopric of Poitiers, which the Pope permits and approves of.

In the four hundred and ninety fourth he accepted of the Resignation of the Bishop of Carcsonne.

By the four hundred and ninety fifth, and sixth, he named Commissaries to defend the Privileges of the Church of St. Martin of Tours.

In the four hundred and ninety seventh he ordered the Bishop of Coventry in England to dispose of the Benefices of those Clergymen that were convicted of Simonv, and to oblige those who were suspected of it to clear themselves canonically.

The four hundred and ninety eighth is an Act by which Guy Earl of Anvergne gave a Castle to the Pope, and desired his Protection against the Bishop of Clermont his Brother, who ravaged his Lands with a Troop of Biscayans.

In the four hundred and ninety ninth he commended the design which the Archbishop of Colocza had of reforming a Monastery, and gives him leave to put Regular Canons into it.

In the five hundredth he wrote to the King of Hungary to oblige the Sclavonians to pay their Tithes to the Archbishop of Colocza.

In the five hundred and first he determined, That no one ought to make a Promise of a Benefice before it is vacant.

In the five hundred and second he gave permission to the Bishop of Tripoli to stay in that Diocese, although he was chosen to the Bishopric of Apamea, and had been translated to that of Tripoli without the consent of the Holy See.

In the next he takes off the suspension which had been pronounced against the Patriarch of Antioch for having made this removal without the Authority of the Holy See.

By the five hundred and fourth he suspended the Bishop of Langres, accused by his Chapter of having wasted the Estate of his Church, for not making his appearance at Rome, and commits the examination of this Affair to the Bishop of Paris.

In the five hundred and fifth he cited the Patriarch of Jerusalem to Rome, about some differences between him and the Patriarch of Antioch.

By the five hundred and sixth, and five hundred and seventh, he confirmed the sale of some Possessions, and a Translation made by the Templers of Montpellier.

The five hundred and eighth is written to the Bishop of Syracuse, and an Abbot of that Country, about the Crusade to oblige the Prelates and Ecclesiastics of Sicily to furnish out sums towards the War in the Holy Land, in proportion to their Revenues, and to employ those of the vacant Churches.

In the five hundred and ninth he exhorted this Bishop to labour for the conversion of Apostates, and to use Censures against them.

In the five hundred and tenth he ordered the Archbishop of Coloezm., and two other Commissioners, to declare null the Elections of the Archbishops of Otranto and Spalatro if they found that they had correspondence with the Brother of the King of Hungary, who was excommunicated by the Pope.

In the five hundred and eleventh he advised the Prelates of Hungary not to excommunicate the Counsellors and Friends of the King, except it were upon some public and necessary account.

In the five hundred and twelfth he forbids making any Imposition upon the Ecclesiastics of the Patriarchate of Antioch.

In the five hundred and thirteenth he declared that such Witnesses as were to depose concerning the exceptions of a Process, could not be understood, nor obliged to give witness about the Principal, unless one of the Parties desired it.

In the five hundred and fourteenth he determined, That the Marriage of Infidels with such as were of kin to them could not be dissolved when they turned Christians.

In the five hundred and fifteenth he declared, That Patriarchs and Prelates had no right of taking the first Trials of Clergymen who desired to be tried by their Bishop.

In the five hundred and sixteenth he judges, That Persons who have quitted the Cities where they were settled to go and live in others, ought not to pay their Tithes to the Bishops of the Cities which they left, but to him of the place which they removed to.

In the five hundred and seventeenth he declared, That a Man who hath taken the Habit of a Regular Canon, and has made the ordinary Vows, although he has for a long time failed of performing them, ought to take his Habit again, and remain in the Monastery he belonged to.

The five hundred and eighteenth is Advice mixed with Reprimand to the Patriarch of Jerusalem, about his carriage to the King and Queen of Jerusalem.

In the five hundred and nineteenth he granted the Abbot of Corbie the Privilege of wearing a ring.

In the five hundred and twentieth he ordered the Bishop of Coventry to recover the Goods which had been alienated by his Predecessors.

In the five hundred and twenty first he declared, That when the Patrons of a Church are in dispute about the right of Presentation, if their Suit be not ended within four months after the Vacancy, the Bishop is to put in a Vicar.

In the five hundred and twenty second he gave order to the Archbishop of Aries to inform himself of the State of the Church of Reiz and its Bishop, that he might know whether it was fitting to grant him the Petition which he made to quit his Bishopric.

In the five hundred and twenty third he declared null the Election of a Man to the Abbey of Luxen, because he never had been Monk.

In the five hundred and twenty fourth he determined, That such as when they were sick made a vow to their Priests of becoming Monks, although they receive not the Habit, yet are under the obligation of the Vow.

By the four following he appoints and recommends his Legates for the Kingdom of Dalmatia.

The five hundred and twenty ninth is a Mandate for a Prebend of Tripoli.

The five hundred and thirtieth is the Act of the Canonization of St. Homobonta, addressed to the Clergy and People of Cremona.

In the five hundred and thirty first he declared that an Abbot who had some forged Letters of the Pope's, without knowing of it, is not in fault.

In the five hundred and second, having proved that a Man who is chosen to a Bishopric cannot be removed to another without permission from the Holy See, because the Election is as it were a Chain which fastens a Man to a Church, yet, through the abundance of his Power, he gives have to a Man who had been consecrated Bishop or Angers, after having been chosen Bishop of Auranches, to possess the Bishopric of Angers, and takes off the suspension of the Archbishops of Tours and Rouen who had consecrated him.

In the five hundred and thirty third he decided a difference between two Competitors to the Priory of St. Savinus in the Diocese of Spolitto, in favour of him who had been chosen by the Chapter, against him whom the Bishop had nominated.

The five hundred and thirty fourth is a Confirmation of the Possessions and Privileges of the Church of Combra.

In the five hundred and thirty fifth he determined, That the Pallium ought not to be given but to Archbishops whose Predecessors have enjoyed it.

By the five hundred and thirty sixth, to the Archpriest and Canons of the Church of St. Peter, he gives them the Revenues of the Seals of Letters granted to such as came to Rome for devotion.

By the five hundred and thirty seventh, and thirty eighth, he cites the Eilscof of Lesma upon the Coasts of Dalmatia, who was called to the Archbishopric of Zatra, and some Canons us that Church to give an account of this Translation.

In the five hundred and thirty ninth he forbids the Venetians to assist or furnish the Saracens with Arms.

In the five hundred and fortieth he named Commissioners to judge the Persons who had cut off and taken away a Letter from the Register of his Predecessor Alexander, and afterwards had maimed it.

The five hundred and forty ninth is upon the same subject.

By the five hundred forty second he exhorts the Prior and Religious of Grandmont to receive the submission of a Prior and Religious of a Monastery of their Order which was in the Diocese of Avignon.

In the five hundred and forty third he declared, That a Person who had taken twenty days for the execution of a Sentence, or his Appeal from it, could not be admitted to appeal when this Term was past.

The five hundred and forty fourth is a Commission about a difference between the Abbot of Felduar, and the Bishop of five Churches concerning a Privilege.

In the five hundred and forty fifth he confirmed the Judgment given by the Cardinal of St. Lawrence, by which Alberic Prior of St. Lawrence of Spello was turned out.

The five hundred and forty sixth is a Commission to the Archbishop of Strigonia, and to two other Bishops, to examine into the difference between the Bishop and Chapter of Varadin.

The five hundred forty and seventh, and five hundred forty and eighth, and five hundred fifty and seventh, are Confirmations of the Privileges of Monasteries.

By the five hundred and fiftieth he appointed Commissioners for the difference between the Bishop of Coventry and his Monks, about some Exemptions which had been granted them by the Predecessor of this Bishop.

By the five hundred and fifty second he granted the Protection of the Holy See to the Monastery of Cerfroy, of the Order of the Trinity.

In the five hundred fifty third he commissions the Bishop of Paris, and Peter of Corbeil, to judge the Bishop of Langres who was accused by his Canons.

In the five hundred and fifty fourth he explained the difference between a General Interdict, and a Particular Interdict; because when the Interdict is general, the Churches which have Privileges of the Holy See cannot celebrate Divine Office, except with the door shut, in a low Voice, and without ringing the Bells: whereas in a particular Interdict they pretended to a Privilege of doing it publicly. To avoid any abuses that might arise from this Dispute, the Pope decides that an Interdict is to be accounted general, not only when a whole Kingdom or Province likewise when a City or Castle are interdicted.

In the five hundred and fifty fifth he recommended it to the Archbishop and Chapter of Pisa to persuade the Pisans to enter into the General Peace of Tuscany.

In the, five hundred and fifty sixth he frees the King of Navarr from an Oath, which the Kings

of Castile and Arragon entering with an Army into his Kingdom had forced him to take, of giving his Sister in Marriage to the latter of them, who was her Kinsman in the third degree.

In the five hundred and fifty seventh he ordered the Bishops of the Kingdom of Sicily to stir themselves against Marcovaldus.

In the five hundred and fifty eighth he exhorted those of Capua to a vigorous defence against the Troops of Manovaldus.

The three next are upon the fame subject.

In the five hundred and sixty second, third, fourth and fifth, he declared the Cardinal of St. Mary his Legate and Vicar in Sicily, Guardian to Frederick the young King, and exhorts this Prince and his Subjects to follow his Counsels.

By the five hundred and sixty sixth he entrusted the Archbishop of Palermo with the Reform of a Monastery in his Country.

In the five hundred and sixty seventh he exhorted the Knights of St. John of Jerusalem to make use of the methods of Justice, and not of Force, to right themselves in their differences with the Templers.

In the five hundred and sixty eighth, and sixty ninth, he declared, That all Churches are bound to pay the right of Procuration to the Legate of the Holy See, and none were exempt from it.

By the five hundred and seventieth he gave his Approbation of the Rules of the Teutonic Order.

In the five hundred and seventy first he ordered that the Bishop of Passaw should judge the Causes of those that were under his Jurisdiction.

In the five hundred and seventy second he gave him Power to absolve the Incendiaries.

The five hundred and seventy third is the Judgment in a Suit about a Living.

In the five hundred and seventy fourth he ordered the Bishop of Hildesticim to remain in the Church where he was, and forbids him to remove to that of Wirtzburg, of which he had taken the Title without the permission of the Holy See.

In the five hundred and seventy fifth he ordered an Earl to keep a strict Guard upon the Prisoners which he had taken of the Party of Marcovaldus.

The import of the five hundred and seventy sixth, to the Bishop of Colmbrei, is, That those Clergymen who call themselves Canons of the Holy Cross, or other privileged Orders, and live in their own Dioceses in a secular Habit, and receive the Sacraments of the Church, are obliged to pay all Episcopal Duties. This Letter, which is the last of the first Book, bears date the 17<sup>th</sup> of February in the year one thousand one hundred and ninety nine.

Monsieur Baltax has added some Letters or Pieces made in the first year of the Pontificate of this Pope.

The two first are Oaths taken to Pope Innocent, the one by the Prefect of Rome, the other by Count Hilebrandin.

The third is the Decree for the Confirmation of a Treaty made between the Church of Penna in Abrujo, and the Monastery of St. Vitis of Fourche.

The fourth, fifth, and sixth, are written in favour of the Monks of Canterbury, concerning the difference which they had with their Archbishop about a Chapel he was building. And the last, which is the five hundred and eighty third in all, is a Letter of these Monks to the Pope upon the same subject.

In the first Letter of the second Book, to the Magistrates and People of Viturbo, the Pope in general forbids all sorts of Persons, in any manner whatsoever, to receive, protect or favour the Heretics, and declares all that shall so do infamous, unworthy of any Voice active or passive in Elections, to have forfeited their right of Succession, and to be incapable of all sorts of Offices. He adds, that those who converse with Heretics, whom they know to be so, incur the danger of an Anathema, and ordered that the Estates of Heretics should be confiscated.

In the second he determined, That the Marriage of a Girl which had been nullified, because it was contracted before she was marriageable, might be renewed with the consent of the Woman after she was to come to that age.

The third is a Confirmation of the Privileges of the Abbey of Lundors in Scotland.

In the fourth he exhorted the Magistrates and People of the City of Jesi, to do all that was possible to bring the rest of the Marquilate of Ancona under the obedience of the Pope.

In the fifth, to the Bishop of St. Andrews in Scotland, he ordered him to provide for vacant Churches if the Patrons did not provide within the time set by the Council of Lateran.

In the twentieth Letter he gave the Archbishop of Magdeburg the same orders.

In the next, written to the same Bishop, he gave him leave to build a new Church in his Diocese, because those which were already there were not proportioned to the number of his Dioceians which increased every day.

By the seventh he declared null the alienation of the Fiefs and Estates of a Church which was made in the form required by the Ecclesiastical Constitutions.

In the eighth he ordered the Patriarch of Aquilela to reestablish the Church of Ceneda.

By the ninth he recommended to the King of Marock the Religious of the Order of the Trinity, who employed one part of their Revenues to buy Pagan Slaves and exchange them for Christians.

In the tenth he approved of the Order made by the Chapter of Xantie, by which the number of their Canons was fixed at forty.

In the eleventh he declares that a Regular Canon could not leave his Monastery to remove into another, without the leave of his Abbot.

In the twelfth he ordered that no one trouble the Camaldolites for Estates which they have had the possession of for forty years.

In the thirteenth, to the Bishop of Modena, he ordered that the Appeal of such as are notorious Criminals, should not stop the Judgment of the Ordinary: because the remedy of an Appeal was never intended to serve the Criminal, but to be a relief to such as were unjustly dealt with.

In the fourteenth he declared that excommunicated Incendiaries ought not to be allowed Christian burial; that this is a Case reserved to the Holy See, and that if they could not come to Rome no one else could give them Absolution, but upon condition of obeying whatsoever the Holy See should order them.

Letters. By the fifteenth and sixteenth he confirms a Judgment which had been given by the Cardinal whom he had appointed Commissary in the Case between the Bishop of Spoleto, and the Religious of the Monastery of St. Peter.

The seventeenth is a Confirmation of the Privileges and Possessions of the Bishopric of Achoury in Ireland.

In the eighteenth he commanded the Dean and Chapter of Auranckes to proceed to a new Election of a Bishop? because he whom they had chosen was not fit, and the Election besides had not been made in form.

The nineteenth is a Confirmation of the Privileges of the Abbey of St. Mary of Casanova.

He settled by the twenty first the Deanery of Magdeburg upon him who had been chosen to it.

In the following he confirmed the Judgment given by the Archbishop of Lion in favour of the Abbot and Religious of St. Rufus of falence.

The twenty third, twenty fourth, and twenty fifth, are written about the Treaty concluded between the King of England and the King of France, for which he expressed a great deal of joy.

In the twenty sixth he discharged the Chapter of Trevili of answering the demand of a Clergy man, who by virtue of a Mandate required their Provostship.

The twenty seventh, to the Magistrates and People of Trevili, is full of Reprimands and Threatening for the Exorbitance and Crimes which they were guilty of.

In the twenty eighth, which is written to the King of Arragon about a difficulty which he had proposed to him, concerning an Oath which he had made of keeping the Money of the King his Father, which was counterfeited and diminished very much in its weight, he determined, That he ought not to suffer it to be any longer current in his Realm.

In the twenty ninth he ordered the Punishment of those who had counterfeited his Letter?

By the thirtieth he appointed Commissioners to examine into the Election of an Abbot.

The two following are Confirmations of the Privileges of two Monasteries.

The thirty third is a Letter of the Bishop and Magistrate of Castellane, who send their Tribute to the Pope, and desire his assistance.

In the thirty fourth he commanded the Archbishop of Embrm to declare the Bishop of Vena excommunicate, for not observing the Suspension which the Holy See had pronounced against Him.

In the thirty fifth he ordered the Bishops of Avignon and Tregnier to be no hindrance to the Provost and Canons of Cistrous opposing the forming of a Church of Templers.

In the thirty sixth he declared, That the Order made by the Chapter of Bazu, which fixed their number of Canons at 18, ought not to be observed if the Revenues of that Church were sufficient to maintain a greater number; and he commissioned the Archbishop of Bourdeaux, the Bishop of Agev, and the Abbot of Sauve Majeur to inform of it, and to settle what number of Canons they thought fit therein.

The thirty seventh is the Judgment of a Process in favour of die Abbot of St. Donatus of Scoxmus.



And the next is the Judgment of another Suit in favour of the Abbot of Conches.

By the thirty ninth he exhorted the Abbot of Luccdia to procure a Peace between those of Placentin and those of Parna.

The fortieths forty first, and forty second, are written about the Absolution which he would have given to the Earl of Flanders.

The forty third and forty fourth are written against the Earl of Nevers, who did not observe the Agreement which he had made with the Earl of Flanders.

In the forty fifth he took Baldwin Earl of Flanders, and the Princess Mary his Wife, into the Protection of the Holy See.

By the forty sixth, and forty seventh, he confirmed the Judgment which had been given in a Case about a Prebend of Cambray.

In the forty eighth he determined, That when one doth not know the motives and circumstances of a Sentence, one ought to presume that it was just.

By the forty ninth he declared, That a Priest cannot celebrate Divine Office, nor administer the Sacrament of Penance, nor any other Sacrament in any Diocese, without the consent and permission of the Bishop ; and that a Metropolitan cannot place a Priest in the Diocese of any of his Suffragans, without his agreeing to it.

In the fiftieth he determined, That though the Marriage between Infidels is dissolved when one of them is converted to the Faith, yet it is not the same thing in respect of those who were married while they were Believers, when one of them becomes an Heretic or Pagan.

The fifty first is a Mandate for a Canonship of Orleans in favour of Peter of Corbeil.

The fifty second is a Commission to the Bishop of Nocera for the reestablishment of a Monster.

The fifty third is a Confirmation of the Privileges of the Order of Calatrava.

In the fifty fourth he wrote to the Chapter of Hildesceim, to nominate a new Bishop in the stead of him whom they had, who would remove to the Bishopric of Wirtburg.

In the next he committed the Execution of this Decree to the Abbots of Corbie in Saxony, and of Hervedon and to the Dean of Paderborn.

In the fifty sixth he determined, That a Canon Regular of St. Austin, who had been made a Knight of the Hospital, had done well to return to his former Order, because it is not allowable to remove out of a stricter Order into a more remiss, as it is out of a remisser into a more strict.

By the fifty seventh he exhorted the King of England to put the Archbishop of York into possession of the Estate of his Church again, of which he had stripped him, and to give him liberty of performing his Functions. The two next are upon the same Subject. And in the sixtieth he declared, That all the Presentations made in the Archbishopric of York without the consent of that Archbishop, upon pretence of his being suspended, were nothing.

In the sixty first he determined, That an excommunicate Person, who before he died acknowledged his fault, and designed to come to Rome to receive Absolution, ought not to be denied Ecclesiastical Burial. Here are the words of his Answer, which may very well deserve your attention.

“The Judgment of God is always founded on infallible Truth, but the Judgment of the Church often depends upon an opinion which may be under a mistake: Upon this account it sometimes happens that he who is bound before God, is free before the Church; and he that is free before God, is bound by an Ecclesiastical Sentence. The Chain wherewith the Sinner is bound before God, is loosened by a Remission of the Fault: but that wherewith he is bound in respect of the Church, is loosened only by Absolution from the Sentence, which appears in the Resurrection of Lazarus, whom our Saviour first raises again, and then orders the Apostles to untie him. So the Man, concerning whom he is talking, having promised with an Oath to obey the Church, and to give signs of his penitence, might very well be absolved in the sight of God, but not having received Absolution, he is not in respect of the Church. Yet the Church could and ought to remedy this, that is, because his penitence was true by the plain marks he gave thereof while he lived, it could give him Absolution after his Death: And it signifies nothing that the power of binding and unbinding was not granted the Church in respect of dead men, so that it cannot bind or unbind any but what are upon the Earth, or, as it is written, cannot communicate with a man that is dead, with whom it did not communicate while he was living, for although it did not communicate with him, yet it ought to have done it, it not being any ill will to Religion, but an inevitable accident which hindered him from receiving absolution. And we read in the Canons that the Church has bound and unbound the dead. He ordered that this Absolution be desired of the Holy See, the case for which he was to be absolved being a reserved case, that it should be performed with a penitential Psalm, the Lord's Prayer, and the Prayer used upon that occasion; and that his Heirs should make satisfaction.

In the sixty second he ordered a certain Lord to reserve a Treasure which had been found in a Country of the Patrimony of St. Peter, as belonging of right to the Holy See.

The sixty third is written to the Archbishop of Sens, about the Dean of Nevers, whom having been suspected of Heresy, he sends back to him with orders to reestablish him, after he had canonically cleared himself by the witness of fourteen Priests.

In the sixty fourth he confirmed the Order made by the Bishop of Osina in Spain, to have none but Regular Canons in his Church, and some other Constitutions which he had made.

In the sixty fifth he wrote to the fame Bishop, and determined that such of the Clergy as were notoriously scandalous in keeping Concubines, ought to be condemned without Witnesses or Accusers; but that such whose Crime was not so notorious but that it might admit of some doubt, could not be condemned but upon the deposition of Witnesses, and not on simple Declarations.

In the sixty sixth he declared, That those Laicks who keep any of the Clergy in prison incur excommunication, as well as those who give them ill treatment. That such as communicate with an excommunicated Person so as to partake of or contribute to his Crimes, cannot be absolved of the Excommunication which they incur, but by him who excommunicated the Person with whom they communicated, or by his Superior. But if they communicated with them only so as to eat or drink with them, or in any other manner without partaking of their Crimes, then they might be absolved by their own Bishop, or any other Priest. Lastly, he determined that not only those who have contracted two valid Marriages are to be accounted Bigamous, but those too who have contracted such as were called, because that although they were not *infacto Bigamous* for want of the Sacrament, yet the Intention of being so was the fame, and there was a Fault committed besides : therefore he would not have a Dispensation granted such, as there is to other Bigamous Persons.

By the forty seventh he confirmed the Dean of Toledo in his Benefice, and puts him under the protection of the Holy See.

By the next he confirmed an Archdeacon in his Benefices.

The sixty ninth is a Confirmation of the establishment of the Abbey of St. Michael of the Order of Premonure.

In the seventieth he ordered that the Saracens should be forced to pay their Tithes to the Parishes.

By the seventy first he named the Bishops of Lincoln and Ely, with the Abbot of St. Edmund, to make up the difference between the Archbishops and Monks of Canterbury, or to give Judgment in it.

The 72<sup>nd</sup>, 73<sup>rd</sup>, 74<sup>th</sup>, 76<sup>th</sup>, 79<sup>th</sup>, 89<sup>th</sup>, 92<sup>nd</sup>, 93<sup>rd</sup>, 98<sup>th</sup>, 100<sup>th</sup>, 102<sup>nd</sup>, 108<sup>th</sup>, 109<sup>th</sup>, 110<sup>th</sup>, 116<sup>th</sup>, 153<sup>rd</sup>, and 274<sup>th</sup>, are Confirmations of the Privileges of Monasteries.

Letters. By the seventy fifth he ordered the Archbishop of Compostella to make use of Ecclesiastical Censures to oblige the King of Leon to put away the Daughter of the King of Castille, whom he had married, though she was his kin within the prohibited degrees.

In the seventy seventh, to the Archbishop of Tours, he determined, That a Metropolitan who is infirm, or has any other reasonable excuse, may commission another Bishop to consecrate his Suffragans.

In the seventy eighth he ordered the Bishop of Castell we to take off the Interdict pronounced against the Inhabitants of his City because they had submitted and rejected him whom they had chosen Governor of the City without the consent of the Pope.

In the eightieth he committed to the Abbot of Feme, and to the Archdeacons of Challons, the ordering of the difference between the Church of Autun, and the Monastery of Baume.

The eighty first contains the Judgment in a Process between the Monastery of St. Owen, and that de la Croix-Saint-Leufroy. His Judgment is in favour of the latter, according to the first Sentence in this case, though there had been a second which seemed to contradict it.

The seven following Letters contain a famous Sentence in favour of the Archbishop of Tours against the Church of Dol, by which the Bishop of Dol is declared his Suffragan, and hath the Pallium taken from him.

In the ninety first, after having first given his Judgment that the Monks of Citeaux had acted rashly in changing the Abbeys of Regular Canons which were in the Islands of Hieres, into Monasteries of their Order, he nominated the Bishops of Marseille and Agde to make a Reform among these Regular Canons.

The ninety fourth is a Judgment in favour of the Templers against the Canons of St. Quentin.

In the ninety fifth he nullifies the Election of a Bishop by the Chapter of Cumbray; because he whom they had chosen was nothing but a simple Shuffling before the Election, and had had a Child too by a Widow.

In the ninety sixth and seventh he warned the King of Hungary to restore to the Bishop and Church of Vatz. the possessions he had taken from them.

In the ninety ninth he ordered his Legate in France and the Bishop of Paris, to look into the case of the Abbot of St. Martin of Nevers, who was accused of Heresy, and if he was found guilty, to depose him and shut him up in a Monastery.

In the hundred and third he decides, That the Bishops of Lisbon and Evora are Suffragans to the Metropolis of Compostella, and not to that of Brague. In the hundred and fifth he declared, That

this Sentence doth not at all prejudice the Rights of the Archbishop of Brague. And in the hundred and sixth he advised the Archbishops of Brague and Cempostella to make up the difference which they had about carrying the Cross, by agreeing that each of them should have it carried before him in the others Diocese.

In the hundred and fourth he wrote to the Archbishop of Canterbury, to hinder the Bishops exacting anything for the Holy Chrism.

In the hundred and seventh he declared null the Order of the Canons of Tours, who had given four Prebends to sixteen Persons, on condition that four should be content with the Revenues of one Prebend among them, till the others were dead, so that he who died last should have the whole, as contrary to the Laws of the Church, which forbids divisions or succession in Benefices.

The hundred and eleventh, and twelfth, contain a Confirmation of the Election of the Bishop of Placentia.

The hundred and thirteenth contains a Judgment of a Suit between the Provost of the Church of Aquikia, and the Chapter of that Church, about the disposing of the Revenues, wherein he gives the cause to the Chapter.

In the hundred and fourteenth, to the Archbishop of Canterbury, he empowered him to force all sorts of Persons to pay Tithes, notwithstanding any Appeal.

In the hundred and fifteenth, to the same Person, he ordered that the Churches should be freed from the new Pensions.

The hundred and seventeenth is a Commission to the Bishop of Tuy, the Dean of Zamora, and the Prior of St. Isidorus of Lean, to enquire into a Suit between the Bishop of Orense, and the Abbot of Cella-Nova.

By the hundred and eighteenth he upholds the Abbey and Religious of Waltham in the right of presenting to the Livings of their Church. In the hundred and nineteenth he eases them from those excessive rights of Procuration which the Archdeacons exacted of them, and nullifies the Censures which had been made use of to force them. By the two next Letters, and by the 126<sup>th</sup>, 127<sup>th</sup>, 128<sup>th</sup>, 129<sup>th</sup>. 131<sup>st</sup>, and 132<sup>nd</sup>, he confirmed the Rights and Privileges of this Monastery.

The hundred and twenty second is a Letter by which he makes Rainierms Legate in the Provinces of Embrun, Aix, Aries and Narbonne, with Power to reform and settle the Monasteries and Churches, to give Judgment in such Causes as presented themselves, to absolve such as were excommunicated for having struck any of the Clergy, provided Homicide did not follow upon it; to encounter the Heretics, and to have them punished. By the next he ordered the Archbishops of these Provinces to acknowledge this Legate, and to obey and assist him.

By the hundred and twenty fourth he ordered the Chapter of Aquileia to put the Provost of that Church in again.

In the hundred and twenty fifth he upholds a Canon in the Possession of the Revenues of his Prebend.

The 133<sup>rd</sup>, 134<sup>th</sup>, 135<sup>th</sup>, 136<sup>th</sup>, 137<sup>th</sup>, 138<sup>th</sup>, 139<sup>th</sup>, 140<sup>th</sup>, 143<sup>rd</sup>, 144<sup>th</sup>, 145<sup>th</sup>, 146<sup>th</sup>, 147<sup>th</sup>, 149<sup>th</sup>, 150<sup>th</sup>, 151<sup>st</sup>, 152<sup>nd</sup>, are written about the accommodation of the differences of the Church of Composlella and the Church of Brague, which was ended by an agreement of the Parties, and about some other things relating to the Church of Composlella.

The hundred and forty first, and second, are written against some Laicks of Metz, who had private Assemblies in contempt of the Church, and there had the Evangelists, the Epistles of St. Paul, the Morals of Job read in French, and took upon them to dogmatise and preach against the Priests.

The hundred and fifty fourth and fifth contain a Confirmation of the Reform which die Religious of Pontigny had made in the Abbey of Caduin.

; In the hundred and fifty sixth he gave permission to the Bishop of Assisi to accept of the offer which the Archpriest of Peruse and made, of clearing himself canonically of the Crime of Simony, by the witness of three Persons.

The hundred and fifty seventh is a Confirmation of the Archdeaconship of Cirenut to him who had been presented to it.

By the hundred and fifty eighth he takes the Church of St. Michael of Travalde under the Protection of the Holy See.

By the hundred and fifty ninth he advertised the Suffragans of the Archbishopric of Circnzjt, that he would in a short time fend them a Metropolitan fit to fill the place, and exhorted them to receive him with all due respect, and by the next he gives the fame notice to the Chapter of Anglone.

In the hundred and sixty first he gives leave to the Archbishop of Cirenz, to take his Friends into his Church.

The three following Letters are concerning the Immunities of the Canons of Matera and Cirenzjt. In the hundred and sixty fifth he ordered that the Inhabitants of Matera should pay the whole Tithe to the Churches to which it belongs.

In the hundred and sixty sixth he wrote to the Bishop of Assisi that he should not think that those whom he had excommunicated were absolved, or that they had any Letters of Absolution from the Holy See, or from its Commissaries.

The hundred and sixty seventh and eighth are written about the absolution of Marcovaldus, and contain the Oath that was taken by him on that occasion. He did not observe it, and the Pope was forced to write against him again in the hundred and seventy ninth Letter.

In the hundred and sixty ninth he determined, That the Bishops may absolve those who are excommunicated for striking any of the Clergy, when they cannot commodiously come to Rome, unless they had been excessively rude indeed.

The two following have nothing remarkable in them.

In the hundred and seventy second he determined, That he who was chosen Abbot of Gemblows, and whose Election they had got confirmed by giving Money without his knowledge, was not at all in the fault.

The hundred and seventy third is the Judgment in a Suit about a Canon's place of the Island in Flanders.

In the hundred and seventy fourth he ordered the Clergy and People of Regie to receive their Archbishop.

By the hundred and seventy fifth he forbids the Aretins to rebuild a Castle.

The hundred and seventy sixth is a Letter written to die Pope by the King of Dioclia and Dalmatian by which he recommends and. submits himself to his Holiness, and desires him to write to the King of Hungary to drive the Heretics out of his Kingdom. The next is such a Letter from the Prince of Strvia.

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The hundred seventy eighth is a Letter written by the Archbishop of Diocua and Antivart, by which he thanks the Pope for the Pallium which he had sent him, and presents him with the Orders made by the Legates of the Holy See, and by the Prelates of Dalmatia against Simony, about the Celibacy of the Clergy, concerning the payment of Tithes, about the secrecy of Confession, against those that abused the Clergy, or dragged them before Civil Magistrates about the degrees of Affinity within which it is not allowable to marry; about the Clergy being staved for the presentation to Benefices, and the preservation of the Possessions of the Church and lastly, a Prohibition from putting the Children of Priests or Bastards into Holy Orders, and from ordaining any one Priest under the age of thirty.

The hundred and eightieth is written by; the Pope to the Archbishop of Antivart about the Bishop of Soacino, who, upon suspicion of Homicide, had quitted his Bishopric, the Pope ordered that he be allowed wherewithal to maintain himself.

In the hundred and eighty first he gave notice to the Archbishop of Canterbury, that he ought not to allow the Secular Clergy to sit in the same place with the Monks at the Cathedral, or to go before them at a Procession.

By the hundred and eighty second he takes an Earl and his Lands into the Protection of the Holy See.

The hundred and eighty third, to the Bishop of Trevisi, is written against such of the Clergy as did not wear Clergymen's Habits, nor were shaved, he ordered him to suspend them, and forbid the Archdeacon to let diem take any higher Orders.

The hundred and eighty fourth is a Letter of Frederick King of Sicily to the Inhabitants of Montefiascone, to make them obey the Sovereign Pontiff.

In the hundred and eighty fifth he declared, That a Bishop elect, who has taken possession before the Election was confirmed, ought to be turned out of that Bishopric.

In the hundred and eighty sixth he commissions the Bishop of Fiejoli to give Judgment in a Case that concerned a Monastery of Camaldolites.

In the hundred and eighty seventh he ordered the Metropolitan and the Bishops of Sicily to redeem the Estates of the Kingdom of Sicily which they had alienated.

The hundred eighty eighth is written to the Archbishop of Magdeburg, about the divorce of the Duke of Bohemia from his Wife, pronounced by the Bishop of Prague, without any regard to the Appeal which this Princess had put in to the Holy See, in consequence of which this Duke had married the Sitter of the King of Hungary; he ordered the Archbishop to enquire into the truth of the matter, and write him word of it.

The hundred and eighty ninth is addressed to the Patriarch of Jerusalem, to the Bishop of Lydd, and to the Knights' of St. John of Jerusalem, and of the Temple, to whom he recommends it with wisdom and fidelity to distribute the Alms which he had sent them, and to make him acquainted with the State of their Country.

In the hundred and ninetieth he ordered die Chapter of Capua to proceed out of hand to the Election of a Bishop.

In the hundred and ninety first he recommends to the People of Saxony, Westphalia and Slavonic, the assistance of the Bishop and Clergy of Livonia against the Pagans their Enemies.

In the hundred and ninety second, and two hundred fifty and eighth, he ordered the Bishop and People of Chita to obey the Earl of Chieti, and take him for their Protector.

The hundred and ninety third is a Reprimand for the Chapter of Fondi which had made two faulty Elections, having chose Men who had not in them the Qualities requisite for a Bishop.

In the hundred and ninety fourth he decided, that a Monk who had his Forefinger cut off, was incapable of saying Mass.

The hundred and ninety fifth is a Mandate for a Canonship of Poitiers.

The hundred and ninety sixth is a Commission to the Archbishop of Bragut and two Monks, to judge in a Difference between the Bishop of Colmbra and the Templers.

By the hundred and ninety seventh he exhorted the Prelates of France, to whom it is written, to do all that was in their power to bring the King to obey the Holy See, and to put away his Concubine, to take his Wife again.

The two following are Commissions about private affairs.

By the two hundredth he made the Archbishop of Tarento his Legate in Sicily.

In the two hundred and first he empowered Conrade Archbishop of Mentz to confer those Benefices, to which the Bishop of Hildesheim had presented, in the Bishopric of Wirtzburg, upon whom he pleased, notwithstanding the Presentations of that Bishop.

In the two hundred and second, and two hundred and third, he ordered the Bishops and People of Italy to receive his Legate, and obey him.

In the two hundred and fourth he commands the Archbishops of Magdeburg, Mentz. And Treves, and their Suffragans, to publish Excommunication against the Bishop of Hildesheim, who would remove to the Bishopric of Wirtzburg without leave from die Holy See.

In the two hundred and fifth he exhorted an Earl of Italy to preserve that Fidelity which he had promised to the Holy See, and to observe the Peace.

In the two, hundred and sixth he advertised die Bishop of Autun to provide maintenance for the Jews newly converted.

In the two hundred and seventh he exhorted the Magistrates of Viterbo to observe that Peace which they had made with the Romans.

The two hundred and eighth is a Letter of the Patriarch of Constantinople to the Pope, in answer. to a Letter which he had written to him, wherein he tells him that the name of Universal, which he had given to the Church of Rome, puzzled him, and he could not tell the meaning of. He takes it ill too that he should accuse the Eastern Churches of being Schiematics, since they professed the Faith of the Council of Nice, and believed that the Holy Spirit proceeded from the Substance of the Father. At the end of this Letter he praises the Emperor of Greece.

Pope Innocent. answers this Letter in the two hundred and ninth, and after having been pretty large upon the Primacy of St. Peter, which he proves to be by divine Right from many places of Scripture, he explains in what sense the Church of Rome might be styled Universal. He says that

one doth not mean by this name all particular Churches, but this name we give to a Church that hath all other Churches under it; that it is likewise called the Mother of other Churches, not because it is the antientest, but because it has the Preeminence over all the rest. He tells him afterwards that he designs to call a General Council for the Reformation of Manners, and invites him to it to settle an union and good understanding between the two Churches. The Emperor Alexie to write to the Pope.

The two hundred and tenth Letter about the Recovery of the Holy Land, and the Reunion of the two Churches, as of a very feasible thing. The Pope answered him in the two hundred and eleventh, and says much the same to him as the Patriarch of Constantinople.

In the two hundred and twelfth the Pope writ to his Vicar at Constantinople, not to suffer the Latin Priests to administer the Sacrament of Confirmation, which belonged to none but Bishop to do.

By the two hundred and thirteenth he ordered all the Latin Priests which were at Constantinople to obey his Legate.

By the two hundred and fourteenth, and two hundred and fifteenth, he cites the Prior and Religious of Sainte-Croix in Spain, to appear about the difference between them and the Bishop.

In the two hundred and sixteenth he frees the Canons of Wirtzburg from the Oath which the Bishop of Hildelheim had made them take to pay a certain Sum of Money after his death to those as he would leave it to. . .

The two hundred and seventeenth, and two hundred and nineteenth, are Letters of the King of Armenia to the Pope , and the two hundred and eighteenth, and two hundred and twentieth, are the Pope's Answers to them.

By the two hundred and twenty first he stirs up the People of Sicily to war against Marcovaldui.

The two hundred and twenty second to a private Person, is the Confirmation of a Prebend.

The two hundred and twenty third is a Commission to the Abbots of Luccdia, and St. Savioxs of Pavia for the reestablishment of the Monastery of St. Colombamu.

In the next he declared That this Monastery shall still enjoy the exemption from the Jurisdiction of the Bishop of Bobiol but not so as to be any prejudice to the Rights of that Bishop.

In the two hundred and twenty fifth he ordered the Punishment of the Man that had killed the Magistrate of Benevento.

In the two hundred and twenty sixth he exhorted the Saracens of Sicily to be faithful to King Frederick, and not take the part of Marcovaldus.

In the two hundred and twenty seventh he determined, That a Priest who discovered to some Rogues a Person that they were looking for, and whom they afterwards killed, without knowing what they searched after him for, not being in any fault, might have leave to celebrate Mass which he had been forbidden by the Bishop.

In the two hundred and twenty eighth he order d the Cardinal Bishop of Verona, to examine whether those that were accused of Heresy were really guilty; and that if he should find after having questioned them that they had no Errors in their Doctrine or Manners, he should declare them Catholics; and if they had, and were ready to renounce them, he should give them Absolution after having taken the ordinary Oath.



In the two hundred and twenty ninth he declared that such as let their Lands under borrowed names are obliged to pay the Tenths, and that Clergymen are not to be allowed to have any Women live with them except they be of their kindred.

By the two hundred and thirtieth he granted the Bishop of Laghlin in Ireland not to be within the Power of any but the Pope's Excommunication, and in the next, allows him to turn out a Man that had gotten into the Archdeaconry of hi Church, and to dispose as he thought fit of.

In the two hundred and thirty second he declared, That a Woman who had taken upon her a Vow of Chastity to avoid being married, but upon condition of tarrying in her own house, and had afterwards married a Man by whom she had Children, ought to take her Religious Habit and observe her vow.

In the two hundred and thirty third he determined, That a Girl of not above seven years of age could not be engaged by any promise of Marriage.

In the two hundred and thirty fourth he ordered an Abbot to provide for the subsistence of a Jew who was newly converted.

In the two hundred thirty fifth he appointed the Abbots of Cittaux, Morimond, and la Crestei to make a strict search after heretics.

In the two hundred thirty sixth he commissioned the Archbishop of Naples, and the Cardinal Legate in that Country, to inform against the Archbishop of Benevento.

In the two hundred and thirty seventh he forbids the turning the Revenues of Abbeys, which were intended for the maintenance of Monks, and the keeping of the Poor, to other uses.

In the two hundred and thirty eighth he forbids all the Bishops of Scotland any way to meddling against an Abbey which was immediately subject to the Holy See.

In the two hundred and thirty ninth he judged that the alienation of an estate of a Monastery by the secular authority is not to be minded.

In the two hundred and fortieth he gave leave to the provost and Chapter of St. Gaudentius of navaro to correct the faults of the Canons

In the two hundred and forty first he decided that such Clerks as are under Interdiction, cannot be chosen to any Ecclesiastical Benefices.

In the two hundred and forty second he declared that all believers are to tithes in their parishes and they cannot upon any pretence whatsoever exempt themselves from paying any part thereof.

In the two hundred and forty third he ordered the Archbishop of Canterbury and the Bishop of London to a sentence of excommunication against all such as had a hand in the violence offered to an Abbot who was putting a Sentence of the Pope's in execution.

In the two hundred and forty fourth he says. That one ought to provide against the Commissionaires that are appointed, not by way of appeal, but by challenging them.

By the two hundred and forty fifth, to the Prelates and People of Sicily, he appointed a Cardinal Legate in this Kingdom, and ordered them to obey him.

In the two hundred and forty sixth, to the Canons and Clergy of Brinde, he cites them to Rome to give an account of the Rout which they had made to hinder him that had been chosen of taking

possession of the Bishopric.

The two hundred and forty seventh is upon the same Subject.

The three following Letters, and the two hundred and sixty third and sixty fourth, are Confirmations of private Men in their Livings.

In the two hundred and fifty first he desired the King of France to send aid to the King of Jerusalem against the Saracens, and to write to the Emperor of Constantinople to maintain a Peace with this Prince.

The two hundred fifty second is a Letter of Leo King of Armenia, complaining that the Earl of Tripoli, and the Great Masters of the Orders of the Templers, and St. John of Jerusalem, would dispossess the lawful Heir of the Prince of Antioch, and desiring the Pope to protect him, and give him some assistance against the Saracens. The Pope makes answer in the two hundred and fifty third Letter, that he will send to his Legates upon the place to judge in all their Differences, and that in the mean while he'll order the Earl of Tripoli not to meddle. By the two hundred and fifty fourth Letter, he ordered the Lords and People of Armenia to assist their King in making war against the Saracens, and by the next he sends him the Standard of St. Peters to encounter the Enemies of the Cross.

By the two hundred and fifty seventh he revoked a Judgment given by the Bishop of Sidon in Syria, who was commissioned by the Holy See against the Templers: And by the two hundred fifty ninth he ordered the King of England to restore the Templers a Castle which belonged to them.

In the two hundred and sixtieth he appointed Commissaries to inform of the matters for which the Abbot of Pomposa was accused.

In the two hundred and sixty first, to the Bishop of Rossano, he answered divers Questions which this Bishop had proposed to him. 1). That the Kindred of a Woman might marry the Kindred of her Husband. 2). That although a Husband and Wife are Godfather and Godmother to a Child, yet they do not thereby contract any such Com-paternity as can hinder them from living as Man and Wife. 3). That the Latin Priests might neither have Wives nor Concubines. 4). That he might force the Abbots and Priests to come to his Synod. 5). That the Chaplains of the Castle of Rossano had nothing to do to judge of the validity or invalidity of Marriages.

In the two hundred and sixty second he gave some Lands to the Judge of the Archbishop of Fermo's Temporal Jurisdiction, or his Theological.

In the two hundred and sixty fifth he ordered, That a Clergyman who had gained a Commission about an Affair that had been decided before by telling a false Story, should have no advantage by this Commission.

In the two hundred and sixty sixth he gave a Lord notice to receive the Legate which he sends him with all due respect.

The two hundred and sixty seventh is a Mandate for a Canonship in the Church of Breuil.

In the two hundred sixty eighth, and two hundred and seventy second, he enjoins the Abbots of Citeaux and Premontré to give the fourth part of the Estates of their Abbeys towards the Holy War.

By the next two he required of all the Bishops of Europe supplies of Men and Money for that War, and of all the Faithful the same, in the two hundred and seventy first.

In the two hundred and seventy third he appointed the Archbishop of Tyre and the Bishop of Sidon his Commissaries to judge in a Suit between the Church of Tripoli and the Knights of St. John of Jerusalem about a Church.

The two hundred and seventy fifth and sixth are written about the Process concerning the Prebends of the Church of Padua.

The two hundred and seventy seventh is written about the Election of an Archbishop of Capua by two thirds of the Chapter, Maugre the opposition of the Pope's Legate and some Canons: the Pope found no fault in the form of the Election; and because he was not yet satisfied that the Person elected was thirty years old, he puts off the Confirmation of the Election, and in the mean while till the thing was settled, appointed the elected Person, who was Sub-deacon of Rome, to administer both Spirituals and Temporals.

The two hundred and seventy eighth is also written about the removal of the excommunicated Bishop of Hildesheim, because he would without the permission of the Holy See take the Bishopric of Wirtzburg: The Pope gave order to the Bishop of Bamberg to inform whether he observed and was obedient to the Interdict, that he might know whether it was fit to pardon him.

By the two hundred and seventy ninth he confirmed the Institution which the Bishop of Amiem had made of four Religious in a Church.

In the two hundred and eightieth he advised the Lords and Magistrates of Sicily to labour with his Legate to promote the good of that Realm.

By the two hundred eighty first he confirmed an Agreement made between the Templers of Slavonia and the Monastery of St. Cosmm and St. Damientu of the same Country.

In the two hundred and eighty second he declared null a Resignation made for fear of the King of England.

In the two hundred and eighty third he finished a Suit that had been depending at Rome about the Election of the Bishop of Sutri.

The four following are the same with some before.

By the two hundred and eighty eighth he confirmed the new Bishop of Hildesieim, who was chosen in the place of him who would remove to Wirttburg, and declared null all the Alienations that the latter had made of the Possessions of the Church of Hildesheim.

In the two hundred and eighty ninth he empowered some Abbots in his name to present to the vacant Prebends of the Archbishopric of Magdeburg, which the Archbishop and Chapter had neglected to fill within the time appointed by the Council of Lateran.

Monsieur Baluze takes notice after this Letter that this second Book of the Register of Pope Innocent's Letters is not complete, because Roger of Hoveden quotes a Letter of this Pope's of the year 1199, about Girandus Bishop of St. Davids, which is not. to be found among these; and he adds, for a Supplement, some Letters which he had taken from divers places.

The first, which is the two hundred and ninetieth of this Book, is addressed to the Clergy of the Diocese of Petma in the Province of Ærwutjo, whom he orders to submit to the Jurisdiction and Justice of the Bishop, as well in what respects their Tithes and Incomes, as what concerns the Causes of Marriage and Penance.

The two hundred and ninety first is a Confirmation of the Privileges of the Church of Volterra.

The two hundred and ninety second is a Protection granted to a Priest.

In the two hundred and ninety third and fourth he exhorted all the Princes of Germany to labour for the Peace of the Empire, and for an Accommodation between Otho and Philip.

By the two hundred and ninety fifth he commits to the Bishop of Verceil, and the Abbot of Luccidia, the Judgment of a Process between the Monks and Canons of Milan.

The two hundred and ninety sixth is a Confirmation of the Privileges of the Abbey of Mariaduras.

By the two hundred and ninety seventh he takes the Earl of Montpellier into his protections and tells him in the next that he will fend him Legates to labour for the destroying of Heresy.

The two hundredth and ninety ninth, and threehundredth, are written about the Removals of Bishops. He of the Isle of Lefina upon the Coasts of Dalmatia had been required for the Archbishopric of Zara, and before this Demand was admitted in the Court of Rome, he had forsaken his Bishopric of Lefina, and had done his Duty in the Archbishopric of Zara .- The Chapter of Lefina had chosen in his place the Bishop of Spalatro. The Pope puts off the execution of the matter till he was fully informed how things were, and appoints Commissaries for that purpose.

The three hundred and first is the Confirmation of a Treaty between the Archdeacon of Paris and the Abbess of Cbelles.

The three hundred and second is a Constitution which forbids using any force to make the Jews be baptized, or doing them any injury, or offering them any violence.

By the three hundred and third he granted Indulgences of forty days to the Monastery of Veucilai, in which they say is preserved the Body of St. Mary Magdalen.

The three hundred and fourth is a Confirmation of the Privileges of the Church of Placentia.

The three hundred and fifth and last of the second Book, is a Letter to the Clergy of Normandy, exhorting them to contribute the fourth part of their Revenue towards the carrying on of the Holy War.

Mr. Baluze not being able to recover the third and fourth Books of the Letters of Pope Innocent, has supplied their place with a very antient Collection of the Decretals of this Pope, made by Rainier, Deacon and Monk of Pomposa: It contains many Letters of the first and second Books; and some of the following ranged under different Titles. We have already, made an Extract of the first, and we have nothing left but to do the same with the latter; That which is in the first Title of this Collection is of that numbe ; it contains a Resolution of some Difficulties about the expressions which are used in the Mysteries of the Holy Trinity and the Incarnation.

Here he takes notice that the Terms of Father, Son, and Holy Ghost, signify the relative distinguishing Properties of the Divine Persons. He distinguishes in the Father three Particulars, his Infallibility, Paternity, and Emission. Then he examines in what sense Jesus Christ may be called Man, and having scholastically discuss that Point, and given the Solutions of it which are given in the Schools, he remarks to the Archbishop of Compostella, to whom this Letter is written, that to answer in an Apostolical manner, which is the plainest and best, one may fey that Men in this world cannot comprehend the true nature of God, and have no proper words to express it by, and therefore are forced to make use of Relative Terms.

The second Letter is a writing given to the Ambassadors of Philip Duke of Suabia, by which he sets the Priesthood above the Imperial Dignity, and pretends that it belongs to the Pope to decide

the Difference about the Empire; because it was he that brought the Eastern Empire into the West and crowned the Emperors.

In the third, to the Emperor Alexis Comnensu, he also extols the Sacerdotal Dignity, and tells that he should not surfer the Patriarch of Constantinople to sit at his feet or on his left hand.

The other letters of this Collection are almost all in the first and second Book, and have nothing worth notice in them, except some under the fortieth Title about Divorces and Polygamy.

In the first letter of the fifth Book, Innocent III. determined that such Nuns as have fought, or have beaten any of their Sisters, or of the Clergy, may receive absolution of the Bishop who shall give it them in the name of the Pope.

The second is a Confirmation of the Statutes and Privileges of the Order of Grandmont.

The third is t Law made between the Clergy and Laicks of that Order.

The fourth is written to the Pisans against Marcovaldus.

By the fifth he gave Judgment in divers differences between the Bishop of Spoleto, and the Prior and Clergy of the Church of St. Gregory of that City.

In the sixth he approved of the Translation of the Bishop of Imola to the Archbishopric of Ravenna.

In the seventh he determined that the Son of a Godfather could not marry the Daughter of the Godmother to the fame Child, although he was born before they baptized the Child. That if these two Persons bad married they ought to be parted, and that whosoever knew of any such thing ought to discover it.

In the eighth he wrote to the Cardinal Bishop of Palestrina his Legate in France, to absolve and caution the Archbishops of Magdeburg, whom he had excommunicated for not appearing at Corbcil, whither he had cited him, upon condition that he should promise to make his appearance, or send his Deputy, if he had not appealed to the Holy See before excommunication.

By the ninth he confirmed the Privileges of a Chapter of Regular Canons of the Diocese of Magdeburg, and by the next grants them the Privilege of eating meat, because the Order of St. Austin, which they made profession of, did not oblige them to abridge themselves of it.

The eleventh Letter is to the Archbishop of Sens to absolve the Bilhop of Nevers.

By the twelfth he nominated Commissaries to judge the Archdeacon of Chartres, who was accused of Simony.

By the next he commissioned the Cardinal Bishop of Palestrina, his Legate, with the Abbots of Citeaux and Beatdien, of the Diocess of Verdm, to inform about the matters whereof the Bishop of Ted was accused by his Archdeacon.

In the fourteenth he confirmed the Election of Silroy to the Archbishopric of Mentz and rejected the demand of the Bishop of Worms his Competitor.

The following Letters have nothing in them worth taking notice of.

In the twenty second he declared that when those Persons, the Judgment of whose Causes he had committed to his Commissaries, could not safely come to the place appointed, they might then appeal to the Holy See, though the Letters of Commission excluded any Appeal.

The twenty third is written to the Bishop of Worcester against the Religious, who made use of Appeals to hinder the Bishop from visiting. their Monster, and to avoid correction. He ordered him to take a course with them for all their Appeal He gave the fame Order to the Bishop of Verona in the thirty second and thirty third Letters.

The twenty fourth and twenty seventh, are written to the Chapters of Chalons and Angers, about the Election of their Bishops.

In the twenty fifth and twenty sixth he nominated the Cardinal of St. Praxeda to be his Legate in the East, with him of St. Marcellus, and orders all the Faithful to obey them.

By the twenty eighth he acquainted the Chapter of Prague that he has absolved their Bishop.

The thirty fifth is addressed to the Archbishop of Bourges the Bishop of Nevers, and the Abbot of Cluni, whom he commissioned to examine the Inhabitants of an Hospital who were accused of Heresy, and condemned by the Bishop of Auxerre, though they had acquitted themselves at Rome.

The thirty sixth is written about a Difference in the Election of a Prior of the Church of St. Austrillus of Bourges, which he ordered the Theologal of Orleans to inquire into; and in case he should find the two Elections which had been made faulty, to make them proceed to a new Election in the ordinary forms.

By the thirty seventh and thirty eighth he recommended to the Prelates and Lords of Sicily, Walter Earl of Braine, whom he fends into Sicily with his Legates, and a Marlhal, to carry on the War against Marcovaldus.

In the thirty ninth, to the Bishop of Auxerre, who had demanded of him, 1. Whether the Power which he had of disposing of the Estate of the Clergy that died intestate, extended it self to Canons as well as others; 2. Whether such as left their Estates to be disposed of at the will of another? might not be accounted to have died intestate: The Pope answered, That under that name of Clergy were comprehended Canons, and that it was not to be thought that those Persons made no Will who left other Persons Masters of their Estates.

The forty first is a Confirmation of the Privileges of the Bishop of Siponto.

The forty second is a Letter of the King of Armenia, complaining of the Templers promising to remain in unity with the Holy See, and desiring him to grant that neither he, nor his Subjects nor his Country, nor the Latins which were in it, might be excommunicated or interdicted by any other than the Holy See. The Pope grants him his Request.

By the following Letter Pope in The forty fourth is a Letter of the Patriarch of Armenia to the Pope, desiring help of him.

The Pope promises it him by the next, and exhorts him to keep the Churches of Armenia in union and submission to the Holy See.

The forty sixth is written to' the Pope by another Archbishop of Armenia, who asks for a Pallium, which the Pope grants in the next Letter.

The forty eighth is written by the Pope to the Archbishop of Rheims about the Design of Philip King of France to get himself separated from his Wife. He tells him that it's fit the Queen should have liberty to produce her Witnesses and Proofs as well as the King, and that he ought to advise the King not to demand what cannot be in justice granted. In the next, which is written to that Prince about this Affair, he talks with him about that which his Ambassadors Prelates and Estates, which the Holy See had without any scruple confirmed.

The Pope answers that they were his legates who separated the Emperor Frederick, and that King Lewis and the King of England were parted by their Prelates, but that was because there had been no complaint made to the Holy See, which was the very Reason that the Judgment was not revoked, because the body protested against it: but the matter now in hand had been laid before the Holy See; Pope Celestin had revoked the Sentence of Divorce, and had sent his Legates into France who might perhaps have put an end to the Affair, if he had not eluded their Judgment; that it was in the power of the Holy See, if it would go to the rigour of the business, not only to annul the Sentence, but likewise to use Censures against those that had given it, as Pope Nicholas had done against Gontierus Archbishop of Cologne, and Tetgaxdus Archbishop of Treves for having divorced King Lotharhu of Tetberge: that he had offered his Ambassadors to send two understanding Persons into his Kingdom to hear the Witnesses, and to go to Denmark, if there was need, to receive the Queen's Evidence, to the end that they might give a true Judgment in the matter: that he was very willing if the Queen would consent, that he should choose two Persons out of his own Kingdom. In fine, he advises him to observe due form of Law in the Sentence and to use his Queen well.

In the fiftieth he ordered his Legates in Sicily and his Marshal, to make up the Marriage of King Frederick with the Sister of the King of Arragon?

In the fifty first and fifty second, he forbids the Archbishop of Bourges to meddle in a business of separation which had been brought before the Holy See, and says, that an action against a Marriage which has for so long time remained firm, ought not to be easily admitted.

In the fifty third he gives Judgment in a difference about the Archdeaconry of Richmond in favour of him who had been first chosen by the Archbishop of Turk.

The fifty fourth is about the same business.

The three next concern particular Affairs of some Churches in England.

In the fifty eighth he takes off the suspension of the Archbishop of Mcjsma.

By the fifty ninth he declared that the Deserters of the Order of Citeaux should not be received, though they had Letters of Re-establishment from the Holy See, except these Letters expressly said that it should be no prejudice to the Discipline of the Order.

The sixtieth contains three Collects, and three Prayers for the Feast of St. Bernard.

The three next have nothing remarkable.

By the sixty fourth and sixty fifth he forbids giving of Benefices to the Children or Nephews of the Patrons.

In the sixty sixth he checks the King of England for the Violence he had done to the Bishop of Limoges.

The three next are about the Election of a Bishop and two Abbots.

The seventieth is a Confirmation of a Treaty made between the Abbot and Monastery of Doll on one side, and Andrew of Chavigni Lord of Cbatearoux on the other.

By the seventy first he confirmed a certain Person's right to a Canonship.

By the seventy second he commissioned the Archbishop of Aries, and the Abbots of St. Giles and of Vdlemagne, to publish the Deposition of the Abbot of St. William, and to get another Diocese.

The seventy third is written against the Canons of St. Antoninus of Placentia, who would not receive a Canon who had a Mandate from the Holy See for a Prebend of their Church.

The seventy fourth is written to the Archbishop of Molphi to excommunicate all that took the part of Marcovaldfus.

In the seventy fifth he forbids turning a Church into a Monastery without the consent of the Bishop..

By the seventy sixth he granted the Monks that lived in the place whither St. Bennet retired, six Livres of Money every year out of the Apostolic Chamber, beside the Subsistence which they had from the Monastery of Sublac.

In the seventy seventh he imposes this Penance upon a Soldier that had cut out a Bishop's Tongue, to go naked, with his Tongue tied with a string fastened about his neck, carrying Rods in his hands to present himself in this posture at the Church door for fifteen days together, Where he should have Discipline given him, fasting all this time only with Bread and Water; and then to go for the Holy Land, where he should carry Arms for three years, and fast every Friday with only Bread and Water.

In seventy eighth he imposes this Penance upon a Man who having been Prisoner among the Saracens, had killed his Wife and Daughter by the command of the Saracen Prince, and eaten of their Flesh, to abstain for the future from eating any meat; to fast every Friday on bread and water, and the Mondays and Wednesdays of advent and Lent; to eat only one Meal all the other days of Advent and Lent, and on all Vigils, to go naked with, with a woollen Coat, and a very short Scapulary, carrying a Staff a Cubit long in his hand, taking no more of any person than would just serve him that day, not remaining above two days in one place, never daring to enter into the Church without first having received Discipline, and to recite every day a hundred Pater Nosters, kneeling at every one of them ; and after having observed this Penance for three years, to return to the Holy See to desire Absolution.

In the seventy ninth, to the Abbot and Chapter of St. John of Sens, he granted them the Privileges of not being interdicted or excommunicated but upon an evident and reasonable Account.

Hitherto the Letters of the fifth Book go on without any interruption, the rest of it is imperfect, many omissions there are, but those that we have I present you with: namely, The eighty second, which contains the Rules for the Reform of the Monastery of Sublac.

The eighty fourth about the Affairs of Sicily, to Earl Walter Governor of puglia or Apuleia.

The eighty ninth about the Death of Marcovaldw, at which he expresses a great deal of joy.

A Fragment of the ninety sixth, by which he annuls the Postulation of the Bishop of Leitours to the Archbishopric of Ausche. because this Bishop was troubled with the Falling Sickness.

A Letter by which he checks the Bishop of Penna tor several Irregularities.



The hundredth by which he commissioned the Abbot of St. Columbus of Sens and the Theologian of Orleans, to confirm the League made between the Bishop of Paris and the Abbot of St. Genevieve in Mont, provided it had nothing in it which might derogate from the Authority of the Holy See, upon which the Church of St. Genevieve immediately depended.

The hundred and seventh to the Archbishop of Befarfori, about some Persons in his Diocese who carried the Religious of Citeaux before secular Judges, and obliged them likewise to clear themselves by hot or cold Water, or by Duel. The Pope forbids all such usage of them for the time to come.

The hundred and fifth, which is a Letter of the King of Bulgaria, submitting himself to the Church of Rome. And the hundred and sixth, which is the Pope's Answer to him, wherein, after having recounted the usage which the Legates of Pope Adrian met with in Bulgaria, and how the Bulgarians had driven out the Roman Priests to take in the Greeks, which was the cause that the Holy See never sent any more Legates among them, he tells him that at his Request he would send a Legate into his Kingdom, there to act in his name.

The hundred and seventeenth, which is a Letter of the Bishop of Zagora in Bulgaria upon the same Subject: And the hundred and nineteenth, which is the Pope's Answer to the Bishop.

The hundred and twenty first, which is an Answer to the Demand of John the old Archbishop of Lions, what Form Christ Jesus could make use of to transubstantiate the Bread and Wine in to his Body and Blood, and why these words were added in the Canon of the Mass, the Mystery of Faith, which were not to be met with in any of the Evangelists? Innocent takes notice, 1. That not only these words, but those also, Having lifted up his Eyes to Heaven, and those of the Eternal Testament are not in the Evangelists, but that it is not to be thought that the Evangelists have omitted nothing, and that those omissions are to be supplied from other places of the Holy Scripture. 2. That some Persons have made use of those words, The Mystery of Faith, to maintain an Error, that the real Body of Christ was not in the Sacrament, but only the Appearance and Figure; that these Persons were deceived, because, although we say that the Sacrament of the Altar is a Figure, we do not thereby deny that it is real, for the Death and Resurrection of Jesus Christ was an Example and Image too, and yet it was real; so that the reason why the Sacrament of the Altar is called The Mystery of Faith is, because we therein believe otherwise than we see: we see for example the Species of Bread and Wine, and we believe the reality of Flesh and Blood, and the virtue of unity and Charity: that three things are to be distinguished in this Sacrament, the visible Form, Bread and Wine, the reality of the Body and Blood of Jesus Christ, and the virtue of Union and Charity; that the first is *Sacramentum & non res*; the second, *Sacramentum & res*; and the third, *Res & non Sacramentum*. 3. He maintains that the Apostles received from Jesus Christ, and delivered to the Church that Form of words which is the Canon of the Mass. This Archbishop had put another Question to the Pope too; namely. Whether the Water which was mingled with the Wine in the Cup, was likewise turned into the Blood of Jesus Christ? The Pope answered, that it is the opinion of some, that as Blood and Water flowed from the side of Jesus Christ, being Figures of the Redemption and Regeneration of Man, so the Wine and Water in the Chalice are changed into these two things: That others believed that the Water being changed into Wine was transubstantiated into the Blood of Jesus Christ, which is contrary to the opinion of Philosophers, who say it may be separated from it: That in the third place it may be said that the Water is not turned into Blood, but remains mingled with the accidents of the Wine, as new Wine doth when it is mixed with consecrated. He doth not condemn this opinion, but he rejects that of those Men who say that the Water is changed into the Phlegm of the Body of Jesus Christ; and embraces as most probable that opinion of the Waters being turned with the Wine into the Blood of Jesus Christ. The third Desire of this Archbishop, is to know how that change came to be made in the Secret of St. Leo: for where one reads in the Missals, Lord grant that this Offering may profit the Soul of thy Servant Leo, there the new ones have it, Lord grant that this Offering may profit us by the intercession of St. Leo. Innocent answers, that he doth not know by whom or when this Change was made, but that it was not without reason, because seeing it

is an injury to a Martyr to pray for him, all the Prayers therefore that are made for the Saints, ought to be applied to us, or to be understood in this sense, that we pray they may be glorified more and more upon Earth, although there are some that think that the Glory of the Saints may be augmented till the day of Judgment, and therefore the Church may pray for their Glorification.

In fine, he leaves him to judge whether the Rule of St. Austin about Prayers for the dead may not be applied here.

The hundred and twenty second to the Emperor of Constantinople, who had written to the Pope, desiring him to hinder the Latins from invading his Estates; to give no Countenance to the Party of Alexis the Son of Isaac the Angel, who was gone to desire help of Philip Duke of Suabia to regain the Throne of his Father; and not to softer Philip to be Emperor of the West.

The Pope answers him that this Alexis had come to Rome to complain of his having deposed his Father, and put out his Eyes, and kept him in Prison: That afterwards he went to Philip and other Christian Princes, promising them that if they would reestablish him, he would assist them in the Conquest of the Holy Land; that he had been consulted about this too, but would give no answer till he had heard his Deputies, though many had counselled him to favour the Design, because the Greek Church was not yet subject to the Holy See: that he was so far from favouring Philip, that he upheld Otho in his Pretensions: that he exhorted him in token of the respect which he had for him, to labour for a Peace.

The hundred and twenty eighth to William Earl of Montpelier, who had by the Archbishop of Aries desired the Pope to legitimate his Children. Innocent proves therein first of all that the Legitimation of the Holy See is valid, not only in what concerns the Spirituals, but the Temporals too: and because this Earl alleges the Example of the King of France's Children, which Philip had by a Wife whom he took after having left Isemburga, to obtain the same favour for those whom he had had by a Wife that was married in the same manner, Innocent tells him there is a great deal of difference. Because the King of France by his lawful Wife had a Son who was presumptive Heir of the Crown, whereas he had no Son by his lawful Wife. 2. Because the King of France had no more from the Holy See than what concerned the Spirituals, whereas he desired it both for Spirituals and Temporals. 3. Because the King had not left his Wife till he was divorced by the Archbishop of Rheims, and had these lawful Issue by the other Wife before the Holy See had forbid him to live with her, whereas he had observed no Form nor Law in the matter. 4. Because the King acknowledging no Superior in Temporals, had submitted himself to the Holy See in this case, though perhaps he could have given himself this Dispensation as to Temporals; but as for him who depended upon other Sovereigns, this Dispensation could not be granted him without encroaching upon their Right, and he could not grant it to himself.

About the end he begins to establish the Power which he had not over the Temporality of St. Peter's Patrimony only, but over that of other States. And he concludes that he cannot grant his desire, unless he can prove to him that his Fault is less, or his Authority greater than it was thought.

The hundred and sixtieth to the King of England, wherein he reproaches him for having forsaken the Party of Otho.

The hundred and sixty seventh, to the Holy Soldiers? which is full of Reproaches too about the taking of Zara in Dalmatia, which the Venetians had attacked and taken by storm with the help of these Crosses, and had divided the Booty of With them.

Monsieur Baluzx has added to these Letters two Privileges granted by this Pope, the one to the Monastery of St Laurence of Averfa, and the other to that of St. Pad and St. Peter of Canterbury, and some other Letters which had never been printed, which serve to clear some of those in this Book, namely, the Letters and Acts about the Accommodation between the Bishop of Paris, and

the Abbot of St. Genevieve du Mont, confirmed by the Abbot of St. Columbus of Sens, and by the Theologian of Orleans, in pursuance of a Letter of Innocent's, viz.. the hundredth, and by the Pope himself in a private Letter which Monsieur Baluzx speaks of; and the Act of the Legitimation of the Children of King Philip the Beautiful, of which he spoke in the hundred and twenty eighth Letter.

The fifth Book is followed by a Collection of Letters which concern the Contest for the Empire between Philip and Otho, with this Title; The Register of Pope Innocent III. about the Affair of the Roman Empire. There are to be found not only the Letters of the Pope upon that Subject, but those likewise of the two Contenders, and of those of their Parties. There are several considerable Circumstances of this History to be learnt there, and we may by them see the disposition of the Pope and Princes, and the different Motives which made them act on this or that side. At first the Pope seems to Be neuter, and to desire nothing else but that the German Princes would agree and live in peace. The first and second Letters. Otho writes him a very submissive Letter. The King of England, and other Princes which were for him, write to the Pope in his behalf.

The fourth, fifth, and following Letters. Those who had chosen him give the Pope an account of his Election, and desire his confirmation of it. The tenth Letter. The Pope answers them in general Terms.

The eleventh Letter. On the other side the Princes of Germany that were for Philip, demand of the Pope four things, 1. That he would acknowledge Philip, for King of Germany. 2. That he would do nothing against the Rights of the Empire. 3. That he would not refuse to crown him Emperor, when he should come to Rome for this Ceremony. 4. That he would not make war against Marcovaldus.

The fourteenth Letter. The Pope answered them that he is very sorry for the Differences in Germany, that he has no design of intrenching upon the Privileges of the Empire; that he will give the Crown to him whose Election he shall find to have been according to form; but that he cannot favour Marcovaldus, who is a Rebel against the King of Sicily, and who had seized upon the Lands of the Holy See.

The fifteenth Letter. Philip Duke of Suabia likewise wrote to the Pope by Ambassadors that he sends him.

The seventeenth Letter. And Philip King of France earnestly recommends his Affair.

The thirteenth Letter. The Pope answers the Ambassadors in a full Consistory, that it belonged to the Holy See to give Judgment in this difference.

The eighteenth. Otho who found himself the weakest of the two, writes very submissive Letters to the Pope, and makes offers of peace, and to yield to all that the Holy See should think fit to order.

The nineteenth and twentieth. The Pope wrote a Letter to the Princes of Germany; having recounted what was laid on one side and the other to maintain the Validity of each Election, he lays open to them the mischief that this division might produce, and exhorts them unanimously to choose one only Prince. In the mean while the Archbishop of Aientz. having called an Assembly at Andcmich and at Cobhntz had there made the Princes promise that they would execute what should be ordered in the first Assembly that should be held. The Pope was angry that this was done without his having a hand in it, and wrote thereof to the Archbishop in the twenty second Letter. Hitherto the Pope had not declared himself, but now seeing that there was a necessity of doing it, he weighs the Reasons and Interests that the Holy See might have, and finds that it is most for its advantage to declare for Otho. He himself has told us his Motives in his Memoir, Intituled, The Deliberation of Pope Innocent upon the three Competitors for the

Empire; Frederick, Philip, and Otho. He examines the matter by three Principles: *Quid liceat*; *quid decent*; *quid expediat*. He says that it seems to him *quod non liceat* to reject the Election of Frederick which was the first that the Princes of Germany made; *quod non decent*, because he was put by his Father under the protection of the Holy See; *quod non expediat*, because there was reason to fear that when he should become powerful, and see that the Holy See had baulked him of the Empire, he should cast its Authority out of Sicily, and not make to it the ordinary Submissions, that he might revenge himself upon that which had taken the Empire from him.

But then he sets against this, that his Election had been gained by force, and an Oath to maintain it had been taken by violence; that he was elected at a time when he was not capable of managing the Empire, and that supposing he had been chosen in a time that the Empire had been vacant, yet *non decet*, because it is not reasonable that he who is under the Tutorage of others, should command and govern them: that *non expedit*, because the Kingdom of Sicily would by this means be united to the Empire, and there was reason to fear that the King of Sicily being become so powerful, would not do homage to the Holy See.

For the Election of Philip he alleges, *quod non liceat* to reject it, because it had been made by the greatest number: *non decet*, for fear he would think that the Holy See minded only to revenge the Injuries done it *non expedit*, because he was the most powerful. Then against his Election he lays, *quod non liceat* to approve it, because he had been excommunicated, and elected while he was excommunicated, which is so true, that he would since have gotten his Absolution, which was nevertheless not given him in due form, because he was a favourer of Marcovaldm, because he had taken an Oath to Frederick, and til the mean while acted contrary to this Oath: *quod decet* to oppose him in it, because else it would seem as if the Empire was hereditary, when one Brother succeeded another: *quod expediat*, because he is a Persecutor, and of a persecuting Race.

Against Otho *quod non liceat* to acknowledge him, because he was chosen by the least number : *quod non decet* for fear it should seem to be out of partiality: *quod non expediat*, because his Party seemed to be the weakest. For this Prince, because *fanior pars confenti*; because he is the most proper because God will assist him. The Conclusion is to counsel the Princes of Germany to agree upon one person, and to advise them to declare for Otho. The twenty ninth Letter. After having made this Resolution, he wrote a Letter to the Archbishop of Cokgn, and his Suffragans, and to the Princes of Germany, wherein he tells them that it belongs principally and finally to the Holy See to decide all Differences that should arise about the Empire, that they might be made up: Principally, because 'twas that See that translated the Greek Empire to the Latins; and finally because tis that that gives the Imperial Crown: that he had waited to see whether the two Contenders would agree; but since that was not done, he had sent the Cardinal of Palestrina his Legate into Germany, with Philip a Notary, and had ordered Otlavian Bishop of O'Ha his Legate in France to repair thither, if he could, and see what was to be done. The thirtieth Letter. He wrote die fame thing to the Prelates and Princes of Germany.

The thirty first. In fine, he declared openly for Otho, acknowledging him to be King of Germany lawfully elected, made a Declaration of it to the Princes of Germany, and ordered them to obey him.

The thirty second, and following Letters. He wrote likewise to the King of France to draw him to the lame side with himself, and to the King of England to keep him firm on it.

The forty seventh and forty ninth Letters. The Princes of Philip's Party, astonished at what the Legate had done, complained of Court of Rome's meddling in the Election of an Emperor, any more than the Emperor did in the Election of a Pope? which he might pretend to a right of doing. They said that the Cardinal of Palestina could not do as he had done, either in quality of an Elector for that did not because he is to consecrate and confirm him: That his Legate had acted the part neither of an Elector nor of a Judge, but of a Denunciator, by declaring that Duke Philip was unworthy, and Otho worthy of the Empire: That the Election of Philip was disorderly, &c. The

sixty second Letter, Philip King of France complains of the Election of Otho, and tells the Pope that if he still protected him he would take his own measures, and assures him he had no reason to fear any thing from Philip. The sixty third Letter. The Pope answered, That he had no design to do any thing that might be a prejudice to France: That he had a greater affection for the King of France and his Subjects, than for all other Kings and States, *Utpote in cujus exaltatione exaltari credimus Apostolicam sedem, & in cujus depreffione, quod absit, ipsius deprimi crederetis.* Then he gave the Reasons why he put by Philip; 1. Because he is of a Family that had been Enemies to the Holy See. 2. Because he is excommunicated. 3. Because one cannot trust him. But as for Otho, he assures him that he had engaged him to follow his Counsels in respect of France: That he is of Kin to Lewis the Son of the King of France: That it's none of his Interest to defend the English, and that he had not assisted them: That if he should take any measures against France, the Holy See would straight oppose him: *Vsque adco enim Regni Francorum diligimus libertatem, ut tunc solivmudo contra eum, sed contra omnem hominem qui Hind molefiare pr&sumeret, pro cujus immunitate flaremus, & ejus defenderemus pro viribus dignitatem.* He exhorts him to live in Peace, and touches upon some other Reasons of State, which should keep him from opposing the Empire of Otho. The sixty fourth Letter. The Pope wrote moreover many other Letters to the Princes and Prelates of Germany in favour of Otho, who had taken an Oath to obey the Church of Rome, and to restore it all the Lands which belonged to it, and among others the Exarchate of Ravenna, the Marquisate of Ancona, the Duchy of Spoleto, the Lands of the Countess Mathilda, &c.

The seventy seventh Letter. The Party of Otho growing every day weaker and weaker, the Pope exhorts the two Parties to come to a Treaty that there might be a Peace.

The seventy ninth. Otho to get him on his side, promises to make a peace with the King of France.

The eighty first Letter. The Report goes that the Pope's a going to leave him. He complains thereof. The Pope assures him that he has not changed his Sentiments; that he had sent no Letters against him, and that those which went about were forged.

The eighty fifth and following Letters. On the contrary he excommunicated the Bishops that were against Otho, and exhorts all the Ecclesiastic and secular Princes of Germany to be on Otho's side. Philip, whose Party was very much strengthened, thought that he might at last perhaps gain the Pope, he wrote him a Letter to justify his Conduct, in which he lays that his design at first was to keep the Empire for his Nephew Frederick : That the Electors refused to confer it on him: That he received the Empire whether he would or no, without any looking after it, or caring for it: that some Malcontents, corrupted by the King of England's Gold, had chosen Otho: That Lupold had been Canonically chosen Archbishop of Mentz.. And he ends his Letter with promises of obedience, and submission, and respect, protesting that it is a falsehood that he was excommunicated by the Pope his Predecessor ; that all he wished was to be as certain of not being excommunicated out of the Church Triumphant, as he was of not being so out of the Church Militant.

Within a while after things looked towards a Peace ; the Pope sends Hugolin Cardinal Bishop of Ostia, and Leo Cardinal of the Holy Cross, in quality of his Legates into Germany to conclude it. They received Phillip's Oath of obeying the Pope in all things for which he had been excommunicated, and gave him absolution after he had taken it They obliged him to set Bruno of Cologne at liberty, to turn out Lupold, and put Sifroy into possession of the Archbishopric of Mentz.

They made him disband his Army, and enter into a Truce for a year. The hundred and forty second Letter. Philip was killed not long after. You may see the Circumstances of his death in the hundred and fifty second letter of Cardinal Hugolin. Otho is afraid that somebody would dispute the Empire with him: The Pope promises stoutly to maintain him in it, and to hinder any one from riling up against him. The hundred and fifty third Letter. He wrote upon the same

Subject to the Princes of Germany. Otho desires him to write in his behalf, and the Pope doth it, and exhorts the King of France too to make peace with him. To strengthen him still more, he empower dutiugoun to grant a Dispensation for his marrying the Daughter of Philip.

He writes him a pretty Letter, about the Union which there ought to be between the Sacerdotal Power, and the Imperial: that they are the two Swords which ought to assist one another, and recommends his Legates to him. The hundred and seventy ninth Letter. In fine, Otho being come into Italy to receive the Imperial Crown, takes an Oath to the Pope, whereby he consents to the liberty of Elections, allows of Appeals, renounces all pretence to the Revenues of Vacant Churches, leaves the ordering of all spiritual Affairs to the Pope, promises to exterminate Heresy, and to render to the Church of Rome all its Lands, and particularly the Marquisate of Ancona, the Dutchy of Spoutio, the Exarchate of Ravenna, the Estates of the Countess Mathilda, &c. and promises assistance and obedience to the Pope. This Oath was taken in the yea 1209 at Spire, the twenty first of March; the hundred and eighty ninth Letter. And was confirmed by the hundred and ninety second--

We do not think fit to enter upon the rest of the Letters contain in the rest of the Books of Works. Register which are about an infinity of private Actions and Affairs, the recital of which would be more tedious than useful. There you may find a great many Privileges granted or confirmed to many Abbeys, many Confirmations of the Elections of Bishops: divers Suits brought before the Holy See, and Judgment given in them, or else they returned to the Commissaries; Mandates for Livings; Letters to animate the Christians to relieve the Holy Land, or to set the Catholics about the exterminating all Heretics, Advice to Princes and Bishops, Questions about Marriages and Divorces, and particularly about that of Philip King of France and that of Peter King of Arragon; and the decision of some Questions in the Canon Law.

There are some too about the Regal Right as well in France as England, of which we shall speak in their place. The greatest part of these Letters are written in a formal and practical Stile.

This Pope had a wonderful insight into Affairs, and a very particular Knack of hitting the point of the Business in a few words, and of setting off the Reasons both on one side and the other in their full force, which he did with so much impartiality, that as the Author of his Life takes notice one can hardly discover which side he inclines to till he pronounces Sentence.

He composed many other Works both before and after his being Pope. Here's a Catalogue of them. A Treatise of despising the World, or of the misery of Man's Estate in three Books: A Work for Piety much like that of the Imitation of Christ, of which there have been, many Editions, as at Paris in 1482, and 1594. at Venice in 1538. at Antwerp in 1540. and at Cologne in 1681.

A Treatise of the Mysteries of the Mass, divided into six Books, printed likewise by itself at Leipsick in 1534. and at Antwerp in 1540. A Commentary upon the seven Penitential Psalms, printed at Antwerp in 1550, at Venice in 1578, and at Cologne the same year. Three Prayers in honour of the Saints. Sermons for the whole year, and for the Saints days, with four Discourses for the Consecration of the Pope. A Treatise of Almsgiving. A Treatise in the praise of Charity. Hymns or Broses in honour of Jesus Christ and the Virgin, and Prayers upon the Passion of Jesus Christ. Two Discourses to the second General Council of Lateran: The Acts and Canons of this Council. All his Works were printed with two Books of Letters in Folio at Cologne in 1552, and in 1575. These Works are full of Piety and Spirituality.

The Book of the Contempt of the World may be very useful, and contains very lively Draughts of the Estate and Misery of Man. The Books of the Mysteries of the Mass are full of Mystical Reflections upon the Ceremonies of the Mass. The Stile of the Sermons is close, full of Divisions, Antitheses, Allegories, and many Passages of Holy Scripture;



## CHAPTER III

### The History and, Writings of the Popes who have been of the Holy See, from the Death of Innocent to the end of the Century.

#### Honorius the Third



**P**OPE Innocent dying at Perusa the sixteenth of July 1216, Cencius Sabellius, the Son of Almerick a Roman, who had been made Cardinal Deacon by Celestine the 3<sup>rd</sup>, and Cardinal Priest by the Title of St. John and St. Paul by Innocent the 3<sup>rd</sup>, was elected Pope the eighteenth of the same month, and took the name of **HONORIUS the Third**. He exhorted the German Princes who had taken upon them the Holy War, to make a Voyage beyond Sea, and order solemn Processions for the success of the Expedition: but for all that it had not the success that one could have wished; for the Christians were forced at last to give up Damietta which they had taken at the beginning of the Expedition, and to throw up the Design.

The Pope also caused war to be made upon the Moors of Spain, and the Albigenses of Tholouse, and earnestly exhorted Philip Augustus King of France, and Lewis the eighth his Son, to exterminate them. He died the eighteenth of April 1227.

The Registers of this Pope's Letters, and of those of many of his Successors, are in the Vatican Library, but were never yet published entire: Rinaldus has inserted almost all of them in his Continuation of the Annals of Baronius, and particularly those that have anything to do with the History. Some of them too may be found in Bzjovius, and many in the History of the Minor Brothers composed by Faddivgus, who has put all that concern his Order together at the end of every Volume of his History. There are some of them inserted in the Bullaries, particularly those which concern the Institution or Confirmation of Religious Orders, and their Statutes, the Canonization of Saints, the Crusades against the Saracens and Heretics; the Establishment, Laws and Privileges of the Inquisition; the Erection of Universities, &c.

There are some too in the last Collection of the Councils; but the most considerable things in these Letters about the Canon Law, were put together in the ancient Collections of the Decretals of the Popes under different Titles, according to the Order which Justinian has observed in his Codes.

There are five famous Collections of these Decretals before that of Gregory the Ninth, which is in the Body of the Law.

#### Collections of The Popes Decretals

The first, which was made a little while after the Collection of Gratian, was composed by Bernard Provost of Pavix, and Bishop of Fayence, who collected the Constitutions of the Popes since Gratian, and particularly those of Alexander the Third, and Lucius the Third, and ends of Celestin the Third.

Some time after three persons undertook to make a Collection of the Decretals of the Popes which were omitted by Bernard or written since his time: Gilbert, Alannis, and John Gallus of Voltorra. That of the last was the large, and best, and it is that which is counted for the second.

It contains some Letters of the Popes omitted by Bernard, those of Cekstin the Third, and the first of Innocent the Third. Tis thought that Alannis's is that which is inserted among the Councils after the third General Council of Lateran.

The third Collection was began by Bernard of Compostella, but the Romans being, offended that a Stranger should meddle with that Work, desired Pope Innocent to have it done by his Order. Peter of Bcnevento, Deacon and Secretary to the Pope, was chosen out for the Business, and composed it out of the twelve first Books of this Pope's Letters, and it was published in the Pope's name.

The fourth Collection was made five years after by the order of the fame Pope. It contains the Canons of the fourth General Council of Lateran, and the other Decretals made since that Council. These four antient Collections with their Commentators, have been presented to the public by Antonius Augufinus, and printed at Paris by Cramolsy in 1621.

The fifth Collection is composed of the Letters of Honorius the Third, of whom we are speaking, who caused it to be made and presented to himself by Tancrellu Archdeacon of Bologna whom he commanded to receive it, and get it received as well in Schools as Ecclesiastical Tribunals. This was published by Ciro Professor of the Canon Law, and Chancellor of the University of Tholouse, and printed in that City with learned Comments in the year 1645.

Monsieur du Chejne had the Manuscript Register Honorius the Third, some of whose Letters he published in the Fifth Tome of the Historians of Fame. We find three Letters of this Pope in the Collection of the Councils, in the last of which he abolishes the Avows of Churches.

There are three more too in the same place about the Primacy of Toledo, and three more which concern the Order of Minor Brothers in the Collection of Vaddemgus. Monsieur Baluzx too has given us some in the second Tome of his Miscellany Works. lastly, we find ten Bulls of this Pope in the last Bullary, of which the first is a Confirmation of the Laws of the Emperor Frederick, and the others contain the Confirmation of the Rules of divers religious Orders, and particularly those of the Minor Brothers, and the Carmelites, and of the Privileges of Citeaux, and the Canonization of St. Laurence Archbishop of Dublin.

## **GREGORY THE NINTH**

Cardinal Hugolin succeeded Honorius the Third, and took the name of Gregory, he was of Anagnost descended of the Illustrious Family of the Earls of Signi. He had been made the Cardinal Bishop or Ostia by Innocent the Third, and Chief of the Embassy for the Crusade under that Pope, and under his Successor Honorius the Third; an Employ which gained him a great deal of Credit and Authority: so that it was no wonder that the first thing he did after his Election, was to press the Emperor Frederick and the rest of the Crosses to go for the Holy Land and that he used the Sword of Excommunication against this Emperor for putting off his Voyage. We shall not here repeat what we have before spoken of his dealings with the Emperor which were at last the cause of his Death, that fell out on the 30<sup>th</sup> of September 1241.

The Letters of this Pope are much better written than the greatest part of the Letters of any of the Popes of that time. There are a great many about his Differences with Frederick, others against Heretics, some to St. Louis King of France and the Queen his Mother about the Differences of that Prince with the King of England; against the Albigenes, and in favour of some Bishops of France. This is the Subject of one and thirty Letters of this Pope, which are in the Collection of the Councils. There are ninety seven of his in Vaddingus, and a great number be sides in the



Ecclesiastical History of Kainaldus, who has amassed them almost all together. The great Bullary furnishes us with a dozen, among which are the, Bulls of the Canonization of St. Francis, of St. Anthony of Padua, of St. Dominica and of St. Elizabeth. Father Dachtty has published thirteen of them in the third Tome of his Spicilegium. Lastly, there are many Fragments of his Decretal Letters in the Collection of five Books of Decretals which he had made by Raimundus of Pennafort, and which he approved of, forbidding the use of any other Collection in the Schools and Ecclesiastical Tribunals, or the making of any other without an express Thirty days after the Death of Gregory the Ninth.

### **Celestin The Fourth**

Godfrey of Chastillon a Frenchman. Cardinal of St. Sabina, was by his singular Piety and compleat Learning recommended to the Popedom, and took the name of CELESTIN the Fourth: but he enjoyed it but eighteen days, at the end of which he died, overloaded with old Age and Infirmities, so that we must not wonder we have no Letters of his.

### **Innocent The Fourth**

After his Death the Holy See was vacant for about nineteen months, and then Sinibaud Cardinal of the Title of St. Laurence, was chosen Pope the 24th of June in the year 1243. and took the the name of **INNOCENT the Fourth**, and was consecrated at Anagni the 28th of the same month.

He lived in the holy See three years and some months, and so has left us many Letters written during his Popedom. There are nineteen of them in the Collection of Councils, without counting those four that are in the General Council of Lyons. In the tenth, to his Legate in Cyprus, he resolves divers Questions concerning some Contests, between the Bishops of the Greek and Latin Wav in that Kingdom, and he there determines:—

1. That the Greeks ought to observe the Custom of the Roman Church in the Unctions of Baptism.
2. That yet it may be allowed them to anoint the whole Body of the Baptized.
3. That it signifies nothing whether they use hot or cold Water in Baptism.
- 4 That none but Bishops have right to anoint the Forehead of the baptized with Holy Chrism.
5. That every Bishop might consecrate the Holy Chrism: That if the Greeks had a mind to follow their own way, according to which the Bishops are to consecrate it with their Archbishop, and the Archbishop with the Patriarch they might be easily allowed it.
6. That Priests ought not to give Unction to Penitents, instead of Satisfaction.
7. But that extreme Unction ought to be given to sick People.
8. That the Greeks might make use of hot Water or cold as they pleased in the Sacrifice of the Altar, Provided they thought one might consecrate as well with the one as the other.
9. That they ought not to be allows to keep the Eucharist a year, but that it ought to be renewed every five days

10. That the Greeks might be left to use their own Ceremonies in the Mass, provided they used the same Form of Consecration that Jesus Christ did, and did not slay till past the None Hour.

11. That the Priests may call the Hours as they please, and are used, but that they should not celebrate when they had not said Matins.

12. That the Priests ought to be examined to see whether they are fit and capable of reading the Office, and celebrating the Mass.

13. That every Priest should offer the Sacrifice in a Chalice of Gold, or Silver, or tin, with a white clean Linen Corporal, and upon an Altar decently set forth.

14. That Women are by no means to be suffered to serve at the Altar.

15. That though the Greeks would do better if they failed every day of the Lent, yet they might be left to the way they were used to.

16. That married Priests who had the care of Souls, ought not to be hindered from taking the Concessions of their Parishioners, and imposing Penances on them.

17. That for all that it shall be free for the Bishops to settle and appoint Priests in their Dioceses to take the Confessions of penitents, to enjoin Penances, and to act in their name.

18. That Fornication *Soluti cum Jura* is a deadly Sin.

19. That the Greeks should be obliged to give the seven Orders, although they had hitherto neglected it. still omitting the three lower ones.

20. That the Greeks ought not to condemn all third and fourth Marriages.

21. That nevertheless Priests should not give their Blessing upon second Marriages.

22. That they should not marry, to as they did, within the fourth degree of Kindred and Affinity.

23. That those Greeks, who acknowledged that the Souls of those who died without being wholly cleansed from their Sin might exist after death, and be eased by the Prayers of the Living, were obliged to call this place where they are, Purgatory.

24. That those who are in a state of deadly Sin, shall be damned for ever.

25. That the Souls of Infants who are baptized, and of just men who have no more satisfaction to make, go directly at their Death to an eternal Country.

26. That Abbots and Monks should observe the Rules of the Holy Fathers.

The thirteenth Letter is a Confirmation of the Laws made by the Emperor Frederick against Heretics: And the eighteenth forbids excommunicating or interdicting the Estates of the King of France without particular Orders from the Holy See. Rainaldus recounts many other Letters of this Pope in his Annals. There are sixteen of them in the Great Bullary, of which some are the same with those in the Collection of the Councils, and the others are Confirmations or Privileges of Orders, and the Canonisation of Saints. Father Vaddingtu has got together 98 which concern his Order. This Pope died the seventh December 1254.

## **Alexander The Fourth.**

His Successor was Rainaud of Anagni of the Family of the Earls of Signi, a Kinsman of Innocent the third's, and Gregory the Ninth's, the latter of which had made him Cardinal. He was elected on the 21<sup>st</sup> of the same month December, and consecrated on Christmas Day, taking the name of **ALEXANDER the Fourth**. He was six years five months and three days in the Holy See, and writ in this time many Letters. There are no more than three of them in the last Collection of Councils, but there are a great many in Rainaldus, twenty four in the Great Bullary, which are most of them for the Confirmation or Settlement of Orders, or for the Establishment of the Inquisition, and the persecution of Heretics; a Constitution for the Iliaid of Cyprus, which is in the Addition to the eleventh Tome of the Councils; and a hundred and twenty four Letters in favour of the Order of Minor Brothers, which are in Vaddingus. There are six Letters more of this Pope to St. Louis in the sixth Tome of Father Luke Dachery's Spicilegium, in which he declares that the Chapels of the King cannot be interdicted, nor any part of his Estates, without a special Order of the Holy See; and gives leave to the King and Noblemen to put those of the Clergy into prison as were guilty of enormous and notorious Crimes, and declares such of the Clergy, as meddle in Merchandise or Business, stripped of their Privileges. This is confirmed by two Letters of Clement the Fourth, which are related in the same place.

## **Urban The Forth**

The Death of Alexander the Fourth fell out upon the 24<sup>th</sup> of June in 1261, and was the Fourth, followed by a Vacancy of three months and three days, by reason there were but nine Cardinals, eight of which that were present at the Election could not agree with one another; so that at last they were forced to bring it to this, that they would look for one out of their own College: They cast their Eyes straight upon the Patriarch of Jerusalem, named Simon Patitaleoni a Native of Troies in Champagne, and of a very mean Extraction; but one whose merit had raised him by degrees to this Dignity, having first been Canon of Troies, then Archdeacon of Laon and Leige, and then Bishop of Verdun. He was chosen the 28<sup>th</sup> of August in the year 1261, and taking the name of **URBAN the Fourth**, was put in possession of the Urban Holy See the 4<sup>th</sup> of September following the Fourth.

This Pope instituted the Feast of the Holy Sacrament for the Honour of that Holy Mystery, and in obedience to the Revelation which he heard many pious Persons had had concerning it, and particularly St. Juliana of Leige, and for the satisfaction of many Christians who ardently desired this Institution. The Letter by which the Pope established it in the year 1264, is preserved in the eleventh Tome of the Councils, and in the Great Bullary, and another Letter to a Religious Recluse of Leige named Eve.

There are in the Bullary too, eight other Letters of this Pope's, some of which are written in favour of the Inquisitors, who, he declares, cannot be excommunicated by the Legates of the Holy See, and to whom he grants some other Privileges.

There are some more of them too in Rainddum 1 and Vaddivgus has got together thirteen of them relating to his Order.

Lastly, you may find in the last Bibiiotheca Patrmn, a Paraphrase upon the first Psalm attributed to this Pope, who died at Pentsa the 3<sup>rd</sup> of October in the year 1264.

## **Clement The Fourth**

Four months after Guy the Gross a Frenchman, Cardirial Bistiop of St. Sabina, who took upon him the Name of **CLEMENT the Fourth**, was elected February the 5<sup>th</sup>, 1265. The first of his Letters is an authentic Proof of his Humility: It is written to a Kinsman of his, Peter the Gross of St. Giles, whom he tells that he was as much troubled for his being raised to be Pope, as others

seemed joyful; and that he ought not to be proud upon this, or seek hereupon a more advantageous Match for his Sister: That if he did so, he would not know him any kindness, but that if he would give her to the Son of that Cavalier to whom he had before designed to marry her, he would advance three hundred Tournoise Livres: That he did not mean any of his Kindred should fare better for it, than if he had still been a simple Clergyman: and that he had given notice to one of them not to come from Suza, nor to make any Petitions to him for any one; nor, if any one offered him any Presents to do it, to take them.

He writes all this to him secretly, and with a Charge not to speak of it: and that's the reason, he tells him, that he doth not make use of a Bull, but of the Fisherman's Ring, of which the Popes make use when they write privately to any of their Friends: which is a plain Proof that this Letter was not the effect of a vain ostentation of Humility, but that they were his real thoughts. This Letter we have in the Councils with two others, which are Confirmations of the Elections made to the Archbishopric of Saltsburg. and the Bishopric of Passaw.

There are many other of this Pope's Letters in the Annals of Rainaldus and Bzjovius, sixteen of his Bulls in the Great Bullary, which are either the Confirmations of Orders, or Canonisations, or Orders against Heretics, and in favour of the Inquisition. Vaddingus has collected thirty four of them which concern his Order.

And Father Luke Dackery has given us five which concern the Kings of France, Arragmi, Sicily and England, in the sixth, seventh and ninth Tomes of his Spicilegium. This Pope departed this life October the 29<sup>th</sup>, 1268.

### **Gregory The Tenth**

The Divisions and Intrigues of the Cardinals retarded the Election of a Pope for almost three Gregory years. At last when they saw they could not agree otherwise, they agreed to refer it to six Cardinals, who chose on the 1<sup>st</sup> of September 1271, Theobold Archdeacon of Leige, A Native of Placentia, who was then in Syria with an Army of Crosses. Their Choice was approved of by all the Cardinals, who wrote to him in very respectful Terms. When he had notice of his Election, he parted from Syria, arrived in Italy at the beginning of January in 1272, and was consecrated at Rome the 27<sup>th</sup> of March, having taken the name of **GREGORY the Tenth**.

He called and kept the second General Council of Lions in the year 1274. There is the Letter of the Indiction of this Council, and many other Letters of this Pope about the Reunion of the Greeks and Latins, in the Acts of this Council. There is another there too, written to the Bishop of Leige, who was deposed in this Council for his Incontinence.

There are five more in the Great Bullary, and one against the Christians that turned Jews 5 and some which are preserved by Rainalddts and Vaddingus. This Pope died the 10<sup>th</sup> of January 1276. Twas he that first made that Law of shutting up the Cardinals after the death of the Pope, in a place called the Conclave, and of keeping them there till they had elected a Pope, to oblige them to make a quick Dispatch with the Election, and to prevent the Holy See's; being so long vacant as it had been after the Death of his Predecessor. This Order was revoked by his Successor Adrian V. and John XXI. but having been renewed by Celestin the fifth, and Boniface the 8<sup>th</sup>, it has ever since been observed.

### **Innocent The Fifth**

His Successors were not long in the Holy See, the first of them was Peter of Tarentaife of innocort the Order of Preaching Friars, Cardinal Bishop of Ostia, who was elected the 21<sup>st</sup> of January the the fame v ear, and took the name of **INNOCENT the fifth**. He had studied and been Professor in the University of Paris, and his Merits had raised him in 1271 to the Archbishopric of Lions, and then to the Cardinalship; We have an Abridgment of Theology of his printed at Paris in 1551,

and a Commentary upon the four Books of the Master of the Sentences, printed at Paris in 1562. Trithemius makes mention of a great many Commentaries of his upon the sacred Writings. He died the 22<sup>nd</sup> of June the same year.

### **Adrian The Fifth**

And Cardinal Ottobon of Genouese, who was chosen into his place the 12<sup>th</sup> of July under the name of **ADRIAN the Fifth**, who died on the 18<sup>th</sup> of August at Viterbo. without Consecration.

### **John The Twenty First**

Five and twenty days after, Peter the Son of Julian a Portuguese, Cardinal Bishop of Frescati, succeeded him with the name of **JOHN the 19th**, according to us, or according to the common Account JOHN the 21<sup>st</sup> His Pontificate was of no long Date, for he was killed by the fall of a ceiling at Gielina at Viterbo on the 20<sup>th</sup> of May the next year. He was well skilled in Physics and Philosophy, and has left us some Books in these Sciences, and some Letters written while he was Pope.

There's one of them to the King of England in the 10<sup>th</sup> Tome of the Councils, and many others mentioned by Rainaldus, and four by Vaddingus,

### **Nicolas The Third**

The twenty fifth of November the same year, John Cajetan a Roman, of the Family of the Ursino's, was chosen Pope, and named **NICOLAS the Third**, by the name of the Title of St. Nicolas, of which he was Cardinal. We have a good many of his Letters in Rainaldus, and there are two celebrated one in the Great Bullary, one against the Jews, and the other against Heretics. He made a famous Decretal too, by which he reserved to the Holy See the Demesne of all things that should be granted to the Order of Minor Friars, leaving them only the *Usiu fruttus*, which was repealed by the *Extravagante ad Condttozem* of John the 22<sup>nd</sup>. Vaddingus relates likewise five Letters of this Pope, who died the 22<sup>nd</sup> of August in 1280.

### **Martin The Fourth**

The Troubles raised by the Intrigues of the Ursinus and Hanmbauds put off the Election of a Pope till the 22<sup>nd</sup> of February the next year: when Simon of Brie, Cardinal of St. Cecilia, who before had been Treasurer of the Church of St. Martin of Tours, was elected; and having been consecrated the 23<sup>rd</sup> of March, took, in memory of his former Preferment, the name of **MARTIN the Second**, commonly called the Fourth. He gave a Token of his Humility at the beginning of his Popedom, by sending back his Brother, who upon notice of his Preferment was come to Rome to meet him, and giving him but just what was necessary for his Journey, saying, That what he had did not belong to himself but the Church, and that he ought not to make use of it for the enriching his Kindred. He shewed his Acknowledgments to die Church of St. Martin of Tours, by confirming its Privileges, and granted the Order of Minor Friars the power of preaching and confessing.

These are the Subjects of those two Letters of the Pope which are in the Councils. He condemned Michael PaUologus the Greek Emperor, who had broken the Treaty of Union with the Roman Church, in the Council of Lyons, and the Letter of his Condemnation is in the Bullary. There are other Letters of this Pope's to be seen in Rainaldus and Vaddingus. He died the the 25<sup>th</sup> of March in the year 1285.

### **Honorus the Fourth,**

HONORIUS the Fourth, whose name before was James Sabelli, Cardinal Deacon of the the Fourth Title of St. Mary of Cosmedin, was chosen in his place the second of April 1285, and consecrated the twentieth of May following. He lived but two years after his Election, in which time he writ many Letters recorded by Rainaldus, Burvius and Vaddingus. There are two considerable ones in the Bullary, by one of which he condemns a new Order of Mendicants erected under the name of Apostolic, and by the other declares that the Sons and Grandsons of such as have been punished for Heresy, are not capable of any Living or Ecclesiastical Office.

### **Nicolas the Fourth**

After the Death of Honorius the Fourth, which happened April the 3<sup>rd</sup> 1287, the Holy See was, vacant till the 22<sup>nd</sup> of April in 1288, when it was filled by Jerome of Ascalon, Cardinal of the Title of St. Pudencienna, of the Order of Preaching Friars, who took the name of **NICOLAS the Fourth**. He made many Statutes in favour of those of his own Order, and was a great Encourager of learned Men. He wrote Commentaries upon the Holy Scriptures, and upon the Master of the Sentences, with many Sermons, Works which we have quite lost. His Letters, which are very numerous, compose three Manuscript Volumes in die Vatican Library, Rainaldus, Bzovius and Vaddingus afford us a great many of them, and we meet with fix in the Bullary: the first against the Jews; the second an Approbation of the third Order of St. Francis the third a Confirmation of the Declaration of Gregory the Ninth about the Order of Cluni; the fourth the Institution of an Hospital; the fifth about the Recovery of the Holy Land; and the last a Privilege for the Order of Mercy. He died at Rome the 14<sup>th</sup> of April in the year 1292.

### **Celestin The Fifth**

His Death was followed by a Vacancy of two years three months and ten days: but at last the Cardinals, after not being able for so long time to come to an Agreement, resolved upon Peter of Mourrhon, an Hermit of Puglia, the Founder of a new Congregation, which took the name of Celestines, from the name of **CELESTIN the Fifth**, which was given this Pope. But this good Monk, who accepted of the Dignity with much unwillingness, let himself be easily persuaded by Cardinal Benedittus Cajetan to quit it for a quiet Life, so that he was but a very little while upon the Holy See, having been chosen Pope the 10<sup>th</sup> of July 1294, and having voluntarily resigned the Dignity the 12<sup>th</sup> of December the same year.

He renewed Gregory the Tenth's Constitution of shutting up the Cardinals in a Conclave till they had elected a Pope, to hinder the Holy See's remaining so long vacant as it had done before his Election. He made another Constitution likewise, that Popes might, have the freedom of resigning the Popedom when they pleased, which might as well have been let alone, no Pope since him having followed his Example, as no Pope before him ever set it him. He solemnly gave his Approbation of the Order of Celestines, which is recorded in the Great Bullary. There are some little pieces attributed to him, which are nothing but Collections of Passages out of the Holy Scripture, the Fathers, the Popes, and the Canonists, upon divers heads; they were printed in his name, and published by Celestin Telera of Stponto: but there's no more certainty of these being the Genuine Works of Celestin the Fifth, than there is that the six Letters and Prayers published by the same Author are his, all which have nothing in them; words taking notice of Benedict Cajetan, who got him to resign, got himself chosen in his place under the name of **BONIFACE VIII**.

We shall have occasion to speak of this Pope in the next Century.





**Pope Celestin The Fifth**

**The End of Book Two**

**THE NEW CHRISTIAN CRUSADE  
CHURCH**

**CALLING THE PEOPLE OF BRITAIN**

**At last the bible makes sense!**

**At last we know its meaning.**

**Its the book of the RACE**

**"For out of Zion shall go forth the law, and the  
Word of the Lord from Jerusalem"  
(Isaiah 2:3)."**

