

fact that at the time of the Turkish conquest such numbers of Bogomils became Muhamedans. It was not merely that they went over to the conqueror's creed from motives of mere self-interest; there was really more similarity between that religion and Bogomilism than between the latter and either the Eastern or the Western Church.

In the tenth century there was a bishopric of Bosnia, which until the eleventh century was in the ecclesiastical province of Spalato. In 1067 it was transferred to that of Antivari. Later in the same century it was added to the archbishopric of Ragusa. But the dioceses of Antivari and Spalato continued to dispute Ragusa's supremacy, and in the conflict of authorities Bogomilism found scope to increase its adherents. The Bosnians were mostly Roman Catholics, although there were Orthodox Christians among them. Ban Čulin was himself a Catholic, but when in 1189 the Pope, at the instigation of the King of Hungary, Bela III., transferred the Bosnian bishopric once more from the Ragusan province to that of Spalato, he went over to Bogomilism, so as not to be in any way under Hungarian authority. His conversion gave the heresy a fresh impetus, and it spread all over Bosnia, Slavonia, Dalmatia, and Croatia, even to the coast towns. Pope Innocent III. had to induce the King of Hungary to make a crusade against the Bogomils in Bosnia, but Čulin declared that they were good Catholics, induced the Archbishop of Ragusa to go to Rome with several of the heretics to be examined by the Pope, and asked for a Papal envoy to be sent to Bosnia to study the question. The Pope agreed, and