way but it had a force in it which has gone on with tremendous strength and is today extremely strong. And the heart of that force was the Jesuit Order. In our examination I gave the old students a question to describe the development of monasticism during the period from 800 up till 1450 A.D. which we discussed last spring and I had two disappointments in a few of the papers. My second greatest disappointment was when some failed to mention the founding of the Dominican and Franciscan Orders during the Middle Ages which was the most important development in the history of monasticism between 800 and XXXXXX1450. But even greater than that was my disappointment WHENXat finding a couple of papers that said the Jesuit Order was founded back during that time. Naturally I'd never mentioned the Jesuit Order last spring because it was not then in existence. It is the characteristic thing of the Counter-Reformations. It is the vital force in the Counter-Reformation and so we need to know a good bit about it. First, however, before going into the Jesuit Order a bit, we might mention a the Papacy, because the Papacy is that which was most conspicuous before men's eyes. And that was the charge which was made most prominent against Luther was that he was denying the power of the Pope, denying the authority of the Pope. Well, I'm not going to spend much time in class here discussing the Papacy at this time. For one thing, half of you have an assignment this week, the other half will have it next week in Ferrill's "The Pageant of the Pope" seeing the description he gives of the Popes at this period. And you will see there how, after all, comparatively unimportant most of them were as far as the Counter-Reformation was concerned. At the beginning of the Reformation the most secularized portion of the church was the Papacy. The Popes and their courts, their leaders - they were as thoroughly secularized, as thoroughly paganized you might say, as anything anywhere in the church. XXXX XXX I'm not using "paganized"