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and be done with it and not need any more Council. And so he insisted that this, though it was eleven years after the second session, this be considered the third session rather than be considered a new council. And after all that didn't seem such a tremendously important point. And they compromised on that and agreed that he should have it and then a very clever argument was put up by the Jesuits at the Council that the Papal legates should make all the motions. Now the Council could vote them as they wanted but that the motions should be made by the Papal legates. And I guess they got people when they were a little bit hypnotized, they got them to sign it, like everyone of us occasionally signs things without altogether realizing what we're doing. It gave a tremendous power to the Papal legates, without quite realizing what it was on their part. It didn't give them the power to do anything, merely to suggest, but it did insist the suggestions must come through them. Now by this time Charles V had retired, in fact he had died by this time, his brother, the Emperor Ferdinand, was now the Emperor and Ferdinand sent a letter to the Council telling them what he thought they ought to do and it's a most tremendous letter. He wrote a series of letters supporting them and nearly all the German Roman Catholics supported the Emperor in what he thought the Council should do. And the Emperor still thought that the Protestants could be won back by serious modifications in the useage of the church. And so he asked the Council to vote to give the cup to the laity, to permit marriage of the priests, to use some of the ecclesiastical revenues to provide schools for the poor, to start singing German humns in public worship, to have a good, simple catechism published for the instruction of the young, to reform the monasteries, and to reduce the powers of the Pope along the lines of the Council of Constance. Now the Emperor Ferdinand strongly pressed for these things and not a single one of them went on and he was the

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