said anything like this at the beginning of the Council of Trent, he would have had all the Germans and Spanish and French bishops overwhelmingly opposed to him. He might even have been deposed if he had tried to put anything like this across at the beginning of the Council. But little by little he had maneuvered with the different rulers. Papal emissaries were going over Europe talking to this one and that one making deals with them and then the Papal legate proposed the measures. Someone of them very indignantly said it looked as if the Holy Spirit came to the Council in the Papal mailbags. And he was pretty upset about that. They were there theoretically, the bishops of the church, to determine what should be done and they were brought more and more under the authority of the Pope and in the end he completely won out. But at the end of the Council nearly everybody except the Pope and the Jesuits were disgusted. They felt that it had been a defeat and a failure, nothing had been accomplished, it hadn't won back the Protestants, they hadn't kept the unity of the church, they had passed a lot of decisions which were full of weasel words, they'd start out and sound as if they were saying one thing and then saying the other. Venetian There was a XXXXXX who wrote a History of the Council of Trent in which regarded as the greatest parts - he was not a Protestant - he regarded he as the greatest parts (4.5) that this Council had set out to establish things in a right way should have ended up with more or less tunning things over to the Pope. He was thoroughly disgusted. But this Council was one of the primary things in the maintenance of the Romanist Church. Because you have no longer after this the possibility of people claiming to be sincere and earnest members of the church, devoted to its dosctrines, even loyal personally to the Pope, but who in their ideas were studying and thinking and changing and being affected by the Bible, and who were proposing changes, small changes at least, that