stances, no judge can act legitimately who does not hold his authority as under the supremacy of the Pope] may swear that he knows nothing of the crime, though he does know it, meaning that he knows no crime, of which, in the circumstances, he can be legitimately examined;" or that "he does not know it so as to give evidence about it." Book 4, No. 201: "If any one intends indeed to promise, yet not to bind himself by the promise, his vow is null and void." These instructions may serve to explain the difficulty of getting evidence from certain parties on criminal trials. In expounding what, as a Romanist, he calls the fifth, but which is really the sixth commandment of the moral law, the same precious Saint Liguori declares, (book 4, No. 364,) "that they only are to be accounted assassins who commit a homicide on the stipulation that he who employs them shall pay them a temporal reward." The significant remark of Pascal the Younger upon this is, that "a Priest's blessing, or the promise of heaven, would not be a temporal consideration." Once more, book 4, No. 381, " Although on account of any insult, for example, if any one should say to a gentleman, You lie, it is not lawful to kill another person; because the affront may be, and usually is, wiped off in another manner; yet if the aggressor should try to apply a stick or a blow to a man of honorable rank, and he is not able otherwise to avert the insult, Diana, Lessius, Hurtado, and twelve others, agree that it is lawful.

Such, then, are the men who are every where now spread over the world, with the design of bringing its inhabitants into subjection to the Pope. From the time of the institution of the order in 1534, they made rapid progress, as d were to be found everywhere; while they seem to have laid themselves out a sticularly to secure for themselves the education of the young, and the direction of affairs in the courts of Princes. Their intrigues, and the disturbances which they created, led their expulsion from England in 1604; from