

passed on men and nations? And to procure such impartial justice in all the events of life, no more definite canon of equity was ever enacted than, for instance, those specified in the Magna Charta, that most admirable monument of legislation, that very constitutional gospel of the English people, where it is prescribed as follows: *Nulli vendimus, nulli negabimus aut differemus justitiam vel rectum*,—to none shall we sell, to none shall we deny or delay right of justice.

Those words have been considered so cogent and so solemn an expression of justice that they have been embodied in the oath of coronation, and over forty times the British sovereigns have sworn to abide by their prescriptions.

And so is it the most imperative duty of magistrates to render justice without ever considering to what nationality the litigants belong, to what party they give allegiance nor to what particular church they go on Sunday. Such sentiment inspired the illustrious Sir John Moore when he exclaimed: "Shall I ask the brave soldier who fights by my side for the cause of mankind if his creed agrees with my creed?"

Justice! Everyone wants Justice, asks for her help, craves her intervention. And yet, what prejudices there are against Justice, specially in these times of social turmoil when political authority is weakening, religious authority losing its grasp and paternal authority waning!

Some call for an unwavering justice. They are right if by that they mean a firm, fearless and independent justice. Others there are—oftentimes well-meaning people, but who, every day, will commit blunders in the ordinary affairs of life—who seem to forget that human nature is deficient and that the most righteous and learned man is subject to the error humana. They insist that the judge be infallible even in the most complicated legal problems, i.e., that he be the equal of the All-Knowing who may fathom the hearts of men.

Some believe that justice is controlled by the rich and