

righteousness that none of the machinery of the law, which is found necessary in other countries to prevent surprise and the giving of false evidence and generally to promote the due administration of justice, is there deemed needful.

It may be that this state of procedure and practice accounts for the non-employment of lawyers above referred to, and also that the non-employment of lawyers accounts for the toleration of the said state of procedure and practice, so that each phase reacts upon the other and produces motion in a circle, instead of progress.

The lack of confidence felt by English courts in sworn testimony when the witness has not been subjected to cross-examination is exemplified by the saying of one judge that "the truth will sometimes leak out, even in an affidavit."

Perhaps the most interesting portion of Japanese law is that part of the civil code which deals with family relations. While the remaining portion of Japanese law has in great part been formulated in accordance with the ideas of modern Europe, this portion of Japanese law has been in great part formulated in accordance with ancient Japanese law. This being the case, it is interesting to note the similarity between the Japanese law of family relations and the Roman law touching the same subject. The learned lecturer tells us that "There is no other department of law which enters so closely into the heart and foundations of society as the law of 'family relations.'" This doubtless accounts for the fact that, while Japan was ready to adopt the general body of the law of modern Europe, she was not willing to revolutionize the indigenous law which circles around the hearth-stone. Society in Japan has gone through the stages of family groups, village community, and feudal system, which latter system lasted until the Revolution of 1868. This is the order of progress which has been recognized elsewhere throughout the world, and, speaking in a general way, Japan has now brought her jurisprudence into line with the latest phase of modern European advancement. In one respect, however, there is still room for growth along the line recognized throughout the world as the line of progress, and that is with respect to the law of family relations. Dr. Masujima tells us that it has been generally stated that in Japan the family is still the unit of society and not the individual, and he proceeds to argue that this is not strictly accurate, because the law of Japan