

of Canterbury, in one of a series of compositions written by him and others, which attracted much attention and some hostility when published, forcibly suggests the utility of such knowledge. Treating of the preparation of the world for the introduction of Christianity, he credits the Jews, the Greeks and the Romans each as playing an important part; the first contributing to humanity morals; the second, love for the beautiful in nature and art; the third, respect and aptitude for order and law.

Both before and for centuries after the dawn of the Christian era, the only systematic law demanding close attention was that of Rome and, down through the centuries, it has influenced nearly every scheme of national jurisprudence, in some instances wholly, in others partially or indirectly, until to-day.

In a brief but necessary reference to the Roman system, it should be noted that the courts and processes of law were at first only available to Roman citizens or for police purposes. With the extension of the empire, however, and the appearance in the capital of persons of almost every nationality, the necessity arose for providing methods whereby their wrongs should be righted and their right secured. In consequence, a special official, the *Prætor Perigrinus*, was appointed, whose functions were, in part, to investigate and determine such matters as related to resident aliens, and demanded judicial intervention. As a result of the researches of this functionary, a great deal of knowledge was obtained of what related to the laws prevailing among many and divers peoples. Perhaps among the results of his investigations, which when digested were known as the *Jus Gentium*, the most important was the appearance, sometimes in several and occasionally in all, of common features. Among those in the latter class may be mentioned slavery which seems to have prevailed, although in some instances under more or less equitable regulations, among practically all the primitive races. Now it is generally admitted that, at least occasionally, injustice follows a persistent adherence to the teaching deducible from *vox populi vox Dei*, *quod semper quod ubique* and other classical or *quasi* classical commonplaces, and no one need be surprised to learn that such teaching is largely responsible for the maintenance of the institution under consideration. It is probable that the developments in connection with the administration of law for foreigners, at first, attracted little notice, but eventually they aroused a warm interest, and largely served to originate or support striking theories and methods. It should always be borne in mind that the Romans were very practical people, and that even their lawyers evinced but little tendency to draw upon the imagination to aid them in argument.

When, however, the Greeks, as is well-known, owing to their higher culture and acumen, led their conquerors into voluntary captivity in the realms of art and science, the Roman lawyers did not resist, or resisted ineffectually. Hence it followed that, thereafter, there appears in the