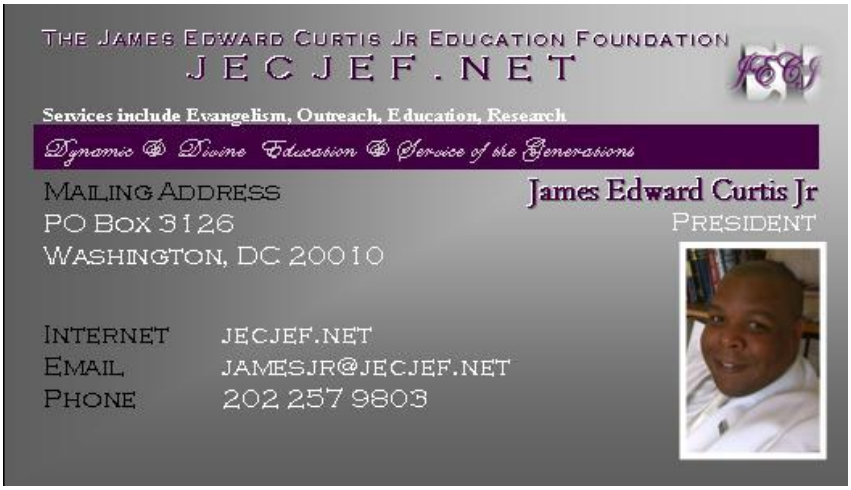

Doctor of Laws, References, & The Office of Pro Bono Correspondence Charter of The James Edward Curtis Jr Education Foundation, jecjef.net

Complaint 2534 (religious emphasis), written, typed by James Edward Curtis Jr, 06-21-2014, edited 08-25-2014

DJ Moment in the Life of James Curtis Jr, music compiled, spoken word, typed description by James Edward Curtis Jr, 10-31-2012

Freedom Laws and The Economics of Ethnicity, written by James Curtis Jr,01-23-2012, a revision of Institutional and Agency Effects on the Status of Free Blacks, Synthesizing Asymmetrical Laws and Social Conditions with Asymmetrical Economic Outcomes, written by James Edward Curtis Jr, 11-18-2010, summarized in Asymmetry, vocalized by James Curtis Jr, 11-30-2012

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Reference, Canon Law, Wikipedia (Christianity, religious law)

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Reference, Legum Doctor, Greek for English, Doctor of Laws, Wikipedia (legal education)

Reference, electronic, HTML, book libraries, including legal, government relations, religious collections

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The Office of Pro Bono Correspondence Charter of The James Edward Curtis Jr Education Foundation, 04-19-2013

James Edward Curtis Jr

Plaintiff

versus

Defendant

Civil Action Requested

Complaint Number 2534

June 21, 2014, *edited* August 25, 2014

A COMPLAINT OF ENDANGERMENT

1. **A COMPLAINT OF ENDANGERMENT, SUMMARIZED BY JAMES EDWARD CURTIS JR** of The Pro Bono Correspondence.
   The Plaintiff, James Edward Curtis Jr, resides at 1259 Mount Olivet Road 4 NE Washington District of Columbia 20002.
   Call/text the Plaintiff thru wireless phone (202) 257-9803, blackberry phone (202) 739-1962, email james@jecjef.net.
   The Plaintiff is reportedly born February 14, 1973 in the District of Columbia of the United States of America at Columbia Hospital.

2. **BACKROUND** The Plaintiff has grown in understanding of The Holy Bible and world religions. The Plaintiff has been elevated to preparation for leadership through business endeavors, including The James Edward Curtis Jr Education Foundation, EIN 27-2267541, 501 (c) 3 tax-exempted application/amendments, and departments including The Pro Bono Correspondence, and The Enduring Faith Center. The Plaintiff prepared writings including the following, "Many people use Exodus 20:1-17 or "The Ten Commandments" as a foundation for common moral conduct. A person once said that the first four commandments describe the ways in which a man should honor God. He also said the latter commands are the way in which we should deal with fellow men. I believe I have attempted to honor God with my tithes and offerings (Malachi 3:10; Psalm 20:1-3). I believe I have also attempted to honor God by attending Sunday morning service (Hebrews 10:25). I also believe I have attempted to honor God in the way I deal with fellow man. I have attempted to assist my family members, non-family members and various ministries, financially, in their times of need (Exodus 20:12). I have paid my taxes (Matthew 22:21) and I have attempted to make payments on my financial debts(1 Peter 4:10 NKJV). When experiencing difficulties, I have remained collected (Luke 21: 10, 16-19; Matthew 10:17; Matthew 18:15-17) and sought the counsel of others (Proverbs 11:14; James 5:15). I was even found worthy to use my gifts to serve as a Deacon (1 Timothy 3:8-9, 12), along side other male and female Deacons. In the end, it is the grace of God that will carry me through (Romans 3:23-24; Ephesians 2:8-9; Revelations 22:21)."

3. **CONCERNS** The plaintiff experienced possible serial illegal entry into the residence of the Plaintiff, possible serial harassment of the Plaintiff, possible serial involuntary participation monitoring of the Plaintiff, possible involuntary serial participation in possible unauthorized medical mistreatment of the body of the Plaintiff, possible serial intellectual property theft of materials stored in hardcopy and on his computers of the Plaintiff, leading to benefits that did not accrue to the Plaintiff, possible serial defamation of character of the Plaintiff.These allegations represent serious violations of the rights of the plaintiff under Biblical laws, United Nations statutes, United States of America federal statutes, District of Columbia statutes, and the United States of America Constitution. For instance, the Defendant has violated the Preamble of the Constitution of the United States of America. The Defendant has violated Section 4 Article 4 of the Constitution of the United States of America. The Defendant has violated the 13th and 14th amendments to the Constitution of the United States of America.

4. **DEMAND** WHEREFORE, the plaintiff demands $24,200 trillion USD, full benefits, gift in kind structures, gift in kind equipment, and protection of the individual rights and individual dignity of the Plaintiff. Furthermore, the Plaintiff demands health insurance, liability insurance, compensated short-term/long-term care, a generous early retirement fund, assistance with financial transitioning; individualized personal office, storage space, personal computing equipment, personal office furniture, personal telephone equipment, personal email, postal delivery accounts, and personal spending accounts; personal housing assistance, personal transportation, and personal clothing account; a courteous, safe and maintained space, with swift, clear, communication, and quality information and acknowledgement of and compensation for constructive input. The Plaintiff further demands full rights to maximum benefits from intellectual property and intellectual production, full rights to private objectives, including self-employment.

5. **PLAINTIFF INFORMATION**
   PHONE NUMBER (202) 257-9803
   ADDRESS 1259 Mount Olivet Road 4 NE Washington DC 20002
   THE PLAINTIFFF'S NAME James Edward Curtis Jr
   DATE OF BIRTH February 14, 1973
   OTHER EMAIL jamesedwardcurtisjr@yahoo.com

DJ MOMENT IN THE LIFE OF JAMES CURTIS JR

MP3 AUDIO PRESENTATION COMPILED BY JAMES EDWARD CURTIS JR

JAMES EDWARD CURTIS JR
FEBRUARY 14, 2012

OCTOBER 31, 2012

COMPONENTS

JAMES EDWARD CURTIS JR READING SCRIPTURE FROM THE HOLY BIBLE MATTHEW 5:5-12

CHARLES G HAYES & THE WARRIORS "HE'S CALLING YOU (LIVE)"

JEROME CARTER OF THE BIRMINGHAM ALABAMA OFFICE OF THE COCHRAN FIRM

DRAKE "TAKE CARE"

JAMES EDWARD CURTIS JR "WHAT IS YOUR REAL REASON? IS IT JESUS?...JESUS SAVES"

CHARLES JENKINS & FELLOWSHIP CHOIR "I WILL LIVE"

AMERICAN DAD, VOICES FROM AN EPISODE OF AMERICAN DAD

PHILLIPS CRAIG AND DEAN "REVELATION SONG"

FREEDOM LAWS & THE ECONOMICS OF ETHNICITY

James Edward Curtis Jr *

January 23, 2012

The debate over market/individual regulation and freedom is not a new discussion. However, a clear understanding of the freedoms (or the lack of freedoms) and their economic consequences on early black Americans provides an informative understanding to the freedoms (or the lack of freedoms), and their economic consequences on other, modern ethnic groups. Leon Litwick (1961) and Ira Berlin (1974) provide the most comprehensive historical accounts of free blacks in the north and south, respectively. This study attempts to build upon their successes by presenting one of the first national studies that combines the legal, demographic and economic experiences of free blacks, with an extended analysis of antebellum wealth inequality. In doing so, I investigate the link between the social asymmetry and economic asymmetry among early blacks and whites in the United States of America. For the empirical study, I used cross-sectional variables from the Integrated Public Use Microdata Sample (IPUMS), I developed informative conditional ratios, and I employ least squares statistical analyses. This study finds that economic differences among ethnic groups, as measured by differences between early blacks and whites, are intertwined with asymmetrical freedoms.

This research was funded in part by the National Science Foundation under Grant SES 0096414. I would like to thank John Ham, Richard Steckel, Randall Olson, and Bruce Weinberg for their insightful comments. I would also like to thank participants in workshops and seminars at the Ohio State University in Columbus, OH, Howard University in Washington, DC, University of Michigan in Ann Arbor, MI, American Economic Association Pipeline Conference in Austin, TX, Western Economic Association International Meetings in San Francisco, CA, and the Social Science History Association meetings in Chicago, IL. Additionally, I would like to thank the department of economics at the Ohio State University for their generous financial support. This is a revision of a November 2002 draft and a November 2010 working paper. **Please do not quote without permission.**

*** James Curtis Jr is the President & Research Economist of The James Edward Curtis Jr Education Foundation**

James Curtis Jr is also Project Director of The Enduring Faith Center, a ministry of The James Edward Curtis Jr Education Foundation; Graduate and Former Chapel Assistant, Spiritual Transformation Program, Central Union Mission (Washington, DC); Former Pastor's Assistant, Sons of God Christian Outreach Ministries (Accokeek, MD); Former Candidate, Certificate of Completion, Evangelism Ministry, City of Zion Church (Laurel, MD); Former Candidate, Certificate of Ministry Leadership, Project Bridges (Landover, MD); Former Deacon, New Commandment Baptist Church (Washington, DC); and Former Pastor's Aid, Greater Mount Calvary Holy Church (Washington, DC)

Correspond with James Curtis Jr at PO Box 3126, Washington, District of Columbia 20010, or phone (202) 257-9803, email jamesjr@jecjef.net, or email jamesedwardcurtisjr@yahoo.com

Institutional and Agency Effects on the Status of Free Blacks: Synthesizing Asymmetrical Laws and Social Conditions with Asymmetrical Economic Outcomes

James Curtis Jr*

November 11, 2010

Leon Litwick (1961) and Ira Berlin (1974) provide the most comprehensive historical accounts of free blacks in the north and south, respectively. This paper attempts to build upon their successes by presenting a national study that combines the legal, demographic and economic experiences of free blacks, with an extended analysis of antebellum wealth inequality. In doing so, I propose the asymmetry hypothesis, which is an investigation of the link between the social conditions and economic outcomes of free blacks relative to whites. For the empirical portion of the study, I employ cross-sectional variables from the IPUMS samples. This paper finds that economic differences between free blacks and whites were intertwined with asymmetrical social constraints. While the legal and social status of free blacks was significantly better than slaves, their status did not equal that of whites. Yet free blacks did attempt to overcome the social conditions by structuring their households to provide a basic foundation for *the pursuit of happiness*.

* James Curtis Jr is the Sole Proprietor of The James Edward Curtis Jr Education Foundation, PO Box 3126, Washington, District of Columbia 20010; Phone: (202) 257-9803; Email: jamesjr@jecjef.net or jamesedwardcurtisjr@yahoo.com

This research was funded in part by the National Science Foundation under Grant SES 0096414. I would like to thank John Ham, Richard Steckel, Randall Olson, and Bruce Weinberg for their insightful comments. I would also like to thank participants in workshops and seminars at the Ohio State University in Columbus, OH, Howard University in Washington, DC, University of Michigan in Ann Arbor, MI, American Economic Association Pipeline Conference in Austin, TX, Western Economic Association International Meetings in San Francisco, CA, and the Social Science History Association meetings in Chicago, IL. Additionally, I would like to thank the department of economics at the Ohio State University for their generous financial support. This is a revision of a November 2002 draft.

Asymmetric Outcomes

James Edward Curtis Jr, The President of The James Edward Curtis Jr Education Foundation, presents research results entitled "Institutional and Agency Effects on the Status of Free Blacks: Synthesizing Asymmetrical Laws and Social Conditions with Asymmetrical Economic Outcomes", learn more at jecjef.net ...

slavery, free blacks, economic research, history, James Curtis, jecjef.net

http://www.youtube.com/watch?v=_2uqOx56Cb4

SEE ATTATCHMENTS

https://en.wikipedia.org/wiki/Canon_law

"Christian law" redirects here...

Canon law is the body of laws and regulations made by ecclesiastical authority(Church leadership), for the government of a Christian organization or church and its members. It is the internal ecclesiastical law governing the Catholic Church(both Latin Church and Eastern Catholic Churches), the Eastern and Oriental Orthodox churches, and the Anglican Communion of churches.[1] The way that such church law is legislated, interpreted and at times adjudicated varies widely among these three bodies of churches. In all three traditions, a canon was originally a rule adopted by a church council; these canons formed the foundation of canon law.

Contents

Etymology

Greek *kanon* / κανών, Arabic Qanun / قانون, Hebrew kaneh / קנה, "straight"; a rule, code, standard, or measure; the root meaning in all these languages is "reed" (*cf.*the Romance-language ancestors of the English word "cane").

Canons of the Apostles

Main article: Canons of the Apostles

The *Apostolic Canons*[2] or *Ecclesiastical Canons of the Same Holy Apostles*[3] is a collection of ancient ecclesiastical decrees (eighty-five in the Eastern, fifty in theWestern Church) concerning the government and discipline of the Early ChristianChurch, incorporated with the Apostolic Constitutions which are part of the Ante-Nicene Fathers In the fourth century the First Council of Nicaea (325) calls canons the disciplinary measures of the Church: the term canon, κανών, means in Greek, a rule. There is a very early distinction between the rules enacted by the Church and the legislative measures taken by the State called *leges*, Latin for laws.[4]

Catholic Church

This article is part of the series:

Legislation and Legal System of the Catholic Church

Codifications]

Apostolic Constitutions

Motu Proprio

Canon Law of Vatican II

Matrimonial Law

Tribunals & Canonical Structures

Other

Canon Law Task Force

- V
- T
- E

Main article: Canon law (Catholic Church)

In the Catholic Church, canon law is the system of laws and legal principles made and enforced by theChurch's hierarchical authorities to regulate its external organization and government and to order and direct the activities of Catholics toward the mission of the Church.[5]

The Roman Catholic Church canon law also includes the main five rites (groups) of churches which are in full union with the Roman Catholic Church and the Supreme Pontiff:

1. Alexandrian Rite Churches which include the Coptic Catholic Church andEthiopian Catholic Church.
2. West Syrian Rite which includes the Maronite Church, Syriac Catholic Church and the Syro-Malankara Church.
3. Armenian Rite Church which includes the Armenian Catholic Church.
4. Byzantine Rite Churches which include the Albanian Byzantine Catholic Church, Belarusian Greek Catholic Church, Bulgarian Church, Byzantine Church of Croatia, Serbia and Montenegro, Greek Church, Hungarian Greek Catholic Church, Italo-Albanian

Church, Macedonian Greek Catholic Church, Melkite Church, Romanian Church United with Rome, Greek-Catholic, Russian Church, Ruthenian Church, Slovak Greek Catholic Church and Ukrainian Catholic Church.

5. East Syrian Rite Churches which includes the Chaldean Church and Syro-Malabar Church.

All of these church groups are in full communion with the Pope and subject to the*Code of Canons of the Eastern Churches*.

In the Roman Church, universal positive ecclesiastical laws, based upon either immutable divine and natural law, or changeable circumstantial and merelypositive law, derive formal authority and promulgation from the office of pope, who as Supreme Pontiff possesses the totality of legislative, executive, and judicial power in his person.[6] The actual subject material of the canons is not just doctrinal or moral in nature, but all-encompassing of the human condition.[7]

History, sources of law, and codifications

Main article: Legal history of the Catholic Church

Image of pages from the *Decretum of Burchard of Worms*, the 11th-century book of canon law.

The Catholic Church has what is claimed to be the oldest continuously functioning internal legal system in Western Europe,[8]much later than Roman lawbut predating the evolution of modern European civil lawtraditions. What began with rules ("canons") adopted by the Apostles at the Council of Jerusalem in the first century has developed into a highly complex legal system encapsulating not just norms of the New Testament, but some elements of theHebrew (Old Testament), Roman, Visigothic, Saxon, and Celtic legal traditions.

The history of Latin canon law can be divided into four periods: the *jus antiquum*, the *jus novum*, the *jus novissimum* and the *Code of Canon Law*.[9] In relation to the Code, history can be divided into the *jus vetus* (all law before the Code) and the *jus novum* (the law of the Code, or *jus codicis*).[9]

The canon law of the Eastern Catholic Churches, which had developed some different disciplines and practices, underwent its own process of codification, resulting in the Code of Canons of the Eastern Churches promulgated in 1990 byPope John Paul II.[10]

Catholic canon law as legal system

It is a fully developed legal system, with all the necessary elements: courts, lawyers, judges, a fully articulated legal code[11] principles of legal interpretation, and coercive penalties, though it lacks civilly-binding force in most secular jurisdictions. The academic degrees in canon law are the J.C.B. (*Juris Canonici Baccalaureatus*, Bachelor of Canon Law, normally taken as a graduate degree), J.C.L. (*Juris Canonici Licentiatus*, Licentiate of Canon Law) and the J.C.D. (*Juris Canonici Doctor*, Doctor of Canon Law). Because of its specialized nature, advanced degrees in civil law or theology are normal prerequisites for the study of canon law.

Much of the legislative style was adapted from the Roman Law Code of Justinian. As a result, Roman ecclesiastical courts tend to follow the Roman Law style of continental Europe with some variation, featuring collegiate panels of judges and an investigative form of proceeding, called "inquisitorial", from the Latin "inquirere", to enquire. This is in contrast to the adversarial form of proceeding found in the common law system of English and U.S. law, which features such things as juries and single judges.

The institutions and practices of canon law paralleled the legal development of much of Europe, and consequently both modern civil law and common law (legal system) bear the influences of canon law. Edson Luiz Sampel, a Brazilian expert in canon law, says that canon law is contained in the genesis of various institutes of civil law, such as the law in continental Europe and Latin American countries. Sampel explains that canon law has significant influence in contemporary society.[12]

Canonical jurisprudential theory generally follows the principles of Aristotelian-Thomistic legal philosophy.[8] While the term "law" is never explicitly defined in the Code,[13] the Catechism of the Catholic Church cites Aquinas in defining law as "...an ordinance of reason for the common good, promulgated by the one who is in charge of the community"[14] and reformulates it as "...a rule of conduct enacted by competent authority for the sake of the common good."[15]

The Code for the Eastern Churches

The law of the Eastern Catholic Churches in full union with Rome was in much the same state as that of the Latin or Western Church before 1917; much more diversity in legislation existed in the various Eastern Catholic Churches. Each had its own special law, in which custom still played an important part. In 1929 Pius XI informed the Eastern Churches of his intention to work out a Code for the whole of the Eastern Church. The publication of these Codes for the Eastern Churches regarding the law of persons was made between 1949 through 1958[16] but finalized nearly 30 years later.[4]

The first Code of Canon Law, 1917, was mostly for the Roman Rite, with limited application to the Eastern Churches. After the Second Vatican Council, (1962 - 1965), another edition was published specifically for the Roman Rite in 1983. Most recently, 1990, the Vatican produced the *Code of Canons* of the Eastern Churches which became the 1st code of *Eastern Catholic Canon Law*.[17]

Orthodox Churches

The Greek-speaking Orthodox have collected canons and commentaries upon them in a work known as the *Pēdálion* (Greek: Πηδάλιον, "Rudder"), so named because it is meant to "steer" the Church. The Orthodox Christian tradition in general treats its canons more as guidelines than as laws, the bishops adjusting them to cultural and other local circumstances. Some Orthodox canon scholars point out that, had the Ecumenical Councils (which deliberated in Greek) meant for the canons to be used as laws, they would have called them *nómoi/νόμοι*(laws) rather than *kanónes/κανόνες* (rules), but almost all Orthodox conform to them. The dogmatic decisions of the Councils, though, are to be obeyed rather than to be treated as guidelines, since they are essential for the Church's unity.[18]

Anglican Communion

Main article: Canon law (Anglican Communion)

In the Church of England, the ecclesiastical courts that formerly decided many matters such as disputes relating to marriage, divorce, wills, and defamation, still have jurisdiction of certain church-related matters (e.g. discipline of clergy, alteration of church property, and issues related to churchyards). Their separate status dates back to the 12th century when the Normans split them off from the mixed secular/religious county and local courts used by the Saxons. In contrast to the other courts of England the law used in ecclesiastical matters is at least partially a civil law system, not common law, although heavily governed by parliamentary statutes. Since the Reformation, ecclesiastical courts in England have been royal courts. The teaching of canon law at the Universities of Oxford and Cambridge was abrogated by Henry VIII; thereafter practitioners in theecclesiastical courts were trained in civil law, receiving a Doctor of Civil Law(D.C.L.) degree from Oxford, or a Doctor of Laws (LL.D.) degree from Cambridge. Such lawyers (called "doctors" and "civilians") were centered at "Doctors Commons", a few streets south of St Paul's Cathedral in London, where they monopolized probate, matrimonial, and admiralty cases until their jurisdiction was removed to the common law courts in the mid-19th century.

Other churches in the Anglican Communion around the world (e.g., the Episcopal Church in the United States, and the Anglican Church of Canada) still function under their own private systems of canon law.

Currently, (2004), there are principles of canon law common to the churches within the Anglican Communion; their existence can be factually established; each province or church contributes through its own legal system to the principles of canon law common within the Communion; these principles have a strong persuasive authority and are fundamental to the self-understanding of each of the churches of the Communion; these principles have a living force, and contain in themselves the possibility of further development; and the existence of these principles both demonstrates unity and promotes unity within the Anglican Communion. [19]

Presbyterian and Reformed churches

Main article: Presbyterian polity

In Presbyterian and Reformed churches, canon law is known as "practice and procedure" or "church order", and includes the church's laws respecting its government, discipline, legal practice and worship.

Roman canon law had been criticized by the Presbyterian as early as 1572 in theAdmonition to Parliament. The protest centered around the standard defense that canon law could be retained so long as it did not contradict the civil law. According to Polly Ha, the Reformed Church Government refuted this claiming that the bishops had been enforcing canon law for 1500 years.[20]

Lutheranism

The Book of Concord is the historic doctrinal statement of the Lutheran Church, consisting of ten credal documents recognized as authoritative in Lutheranismsince the 16th century.[21] However, the Book of Concord is a confessional document (stating orthodox belief) rather than a book of ecclesiastical rules or discipline, like canon law. Each Lutheran national church establishes its own system of church order and discipline, though these are referred to as "canons."

The United Methodist Church

The Book of Discipline contains the laws, rules, policies and guidelines for The United Methodist Church. Its last edition was published in 2012.

See also

Christianity portal

- Abrogation of Old Covenant laws
- Canon law (Catholic Church)
- Canon law (Church of England)
- Canon law (Episcopal Church in the United States)
- Canons of Dort
- Canons of the Apostles
- Chronological list of canon lawyers
- Collections of Ancient Canons
- Decretum Gratiani
- Doctor of Canon Law
- Doctor of both laws
- Ecclesiastical court
- Fetha Negest
- Gratian (jurist)
- Ius remonstrandi
- Licentiate of Canon Law
- Religious law
- Rule According to Higher Law
- Halacha
- Sharia
- State Religion

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External links

Catholic

- Codex Iuris Canonici (1983), original text in Latin (the only official text)
- Code of Canon Law (1983) but with the 1998 modification of canons 750 and 1371, English translation by the Canon Law Society of America, on the Vatican website
- Code of Canon Law (1983), English translation by the Canon Law Society of Great Britain and Ireland, assisted by the Canon Law Society of Australia and New Zealand and the Canadian Canon Law Society
- Codex canonum ecclesiarum orientalium (1990), original text in Latin
- "Code of canons of Oriental Churchs" (1990), defective English translation
- Codex Iuris Canonici (1917), original text in Latin
- Catholic Encyclopedia: Canon Law: outdated, but useful
- Salvific Law
- 1983 Code of Canon Law - Notes, Commentary, Articles, Bibliography

Anglican

- "Canons of the Church of England"
- "Canon Law in the Anglican Communion"
- "Canon Law in the Episcopal Church in the US"
- "Ecclesiastical Law Society"

Canon law societies

- Canadian Canon Law Society
- Canon Law India
- Canon Law Society of America
- Canon Law Society of Australia and New Zealand
- Canon Law Society of Great Britain & Ireland
- Canon Law Society of the Philippines
- Midwest Canon Law Society (the United States)
- Sociedade Brasileira de Canonistas

https://en.wikipedia.org/wiki/Civil_law_(legal_system)

Civil law, **civilian law** or **Roman law** is a legal system originating in Europe, intellectualized within the framework of late Roman law, and whose most prevalent feature is that its core principles are codified into a referable system which serves as the primary source of law. This can be contrasted with common law systems whose intellectual framework comes from judge-made decisional lawwhich gives precedential authority to prior court decisions on the principle that it is unfair to treat similar facts differently on different occasions (doctrine of judicialprecedent, or *stare decisis*).[1][2]

Historically, a civil law is the group of legal ideas and systems ultimately derived from the Code of Justinian, but heavily overlaid by Napoleonic, Germanic,canonical, feudal, and local practices,[3] as well as doctrinal strains such asnatural law, codification, and legal positivism.

Conceptually, civil law proceeds from abstractions, formulates general principles, and distinguishes substantive rules from procedural rules.[4] It holds case law to be secondary and subordinate to statutory law. When discussing civil law, one should keep in mind the conceptual difference between a statute and a codal article. The marked feature of civilian systems is that they use codes with brief text that tend to avoid factually specific scenarios.[5] Code articles deal in generalities and thus stand at odds with statutory schemes which are often very long and very detailed.

Contents

Overview

The purpose of codification is to provide all citizens with manners and written collection of the laws which apply to them and which judges must follow. It is the most widespread system of law in the world, in force in various forms in about 150 countries,[6] and draws heavily from Roman law, arguably the most intricate known legal system dating from before the modern era.

Where codes exist, the primary source of law is the law code, which is a systematic collection of interrelated articles,[7] arranged by subject matter in some pre-specified order,[8] and that explain the principles of law, rights and entitlements, and how basic legal mechanisms work. Law codes are simply laws enacted by a legislature, even if they are in general much longer than other laws. Other major legal systems in the world include common law, Halakha, canon law, and Islamic law.

Legal systems of the world[9]

Civilian countries can be divided into:

- those where Roman law in some form is still living law but there has been no attempt to create a civil code: Andorra and San Marino
- those with uncodified mixed systems in which civil law is an academic source of authority but common law is also influential:Scotland and Roman-Dutch law countries (South Africa, Zambia, Zimbabwe,Sri Lanka and Guyana)
- those with codified mixed systems in which civil law is the background law but has its public law heavily influenced by common law: Puerto Rico, Philippines,Quebec and Louisiana
- those with comprehensive codes that exceed a single civil code, such asSpain, Italy, France, Germany, Greece, Japan, Mexico: it is this last category that is normally regarded as typical of civil law systems, and is discussed in the rest of this article.

The Scandinavian systems are of a hybrid character since their background law is a mix of civil law and Scandinavian customary law and have been partially codified. Likewise, the laws of the Channel Islands (Jersey, Guernsey, Alderney,Sark) are hybrids which mix Norman customary law and French civil law.

A prominent example of a civil-law code would be the Napoleonic Code (1804), named after French emperor Napoleon. The Code comprises three components: the law of persons, property law, and commercial law. Rather than a compendium of statutes or catalog of caselaw, the Code sets out general principles as rules of law.[7]

Unlike common law systems, civil law jurisdictions deal with case law apart from any precedence value. Civil law courts generally decide cases using codal provisions on a case-by-case basis, without reference to other (or even superior) judicial decisions.[10] In actual practice, an increasing degree of precedence is creeping into civil law jurisprudence, and is generally seen in many nations' highest courts.[10] While the typical French-speaking supreme court decision is short, concise and devoid of explanation or justification, in Germanic Europe, the supreme courts can and do tend to write more verbose opinions supported by legal reasoning.[10] A line of similar case decisions, while not precedent *per se*, constitute *jurisprudence constante*.[10] While civil law jurisdictions place little reliance on court decisions, they tend to generate a phenomenal number of reported legal opinions.[10] However, this tends to be uncontrolled, since there is no statutory requirement that any case be reported or published in a law report, except for the councils of state and constitutional courts.[10] Except for the highest courts, all publication of legal opinions are unofficial or commercial.[11]

Civil law is sometimes referred to as neo-Roman law, Romano-Germanic law or Continental law. The expression *civil law* is a translation of Latin *jus civile*, or "citizens' law", which was the late imperial term for its legal system, as opposed to the laws governing conquered peoples (*jus gentium*); hence, the Justinian code's title *Corpus Juris Civilis*. Civil law practitioners, however, traditionally refer to their system in a broad sense as *jus commune*, literally "common law", meaning the general principles of law as opposed to laws peculiar to particular areas. (The use of "common law" for the Anglo-Saxon systems may or may not be influenced by this usage.)

History

The civil law takes as its major inspiration classical Roman law (c. AD 1–250), and in particular Justinian law (6th century AD), and further expounding and developments in the late Middle Ages under the influence of canon law.[12] The Justinian Code's doctrines provided a sophisticated model for contracts, rules of procedure, family law, wills, and a strong monarchical constitutional system.[13]Roman law was received differently in different countries. In some it went into force wholesale by legislative act, i.e., it became positive law, whereas in others it was diffused into society by increasingly influential legal experts and scholars.

Roman law continued without interruption in the Byzantine Empire until its final fall in the 15th century. However, subject as it was to multiple incursions and occupations by Western European powers in the late medieval period, its laws became widely available in the West. It was first received into the Holy Roman Empire partly because it was considered imperial law, and it spread in Europe mainly because its students were the only trained lawyers. It became the basis ofScots law, though partly rivaled by received feudal Norman law. In England, it was taught academically at Oxford and Cambridge, but underlay only probate and matrimonial law insofar as both were inherited from canon law, and maritime law, adapted from lex mercatoria through the Bordeaux trade.

Consequently, neither of the two waves of Romanism completely dominated in Europe. Roman law was a secondary source that was applied only when local customs and laws were found lacking on a certain subject. However, after a time, even local law came to be interpreted and evaluated primarily on the basis of Roman law (it being a common European legal tradition of sorts), thereby in turn influencing the main source of law. Eventually, the works of civilian glossators and commentators led to the development of a common body of law and writing about law, a common legal language, and a common method of teaching and scholarship, all termed the *jus commune*, or law common to Europe, which consolidated canon law and Roman law, and to some extent, feudal law.

Codification

An important common characteristic of civil law, aside from its origins in Roman law, is the comprehensive codification of received Roman law, i.e., its inclusion in civil codes. The earliest codification known is the Code of Hammurabi, written in ancient Babylon during the 18th century BC. However, this, and many of the codes that followed, were mainly lists of civil and criminal wrongs and their punishments. Codification of the type typical of modern civilian systems did not first appear until the Justinian Code.

Germanic codes appeared over the 6th and 7th centuries to clearly delineate the law in force for Germanic privileged classes versus their Roman subjects and regulate those laws according to folk-right. Under feudal law, a number of privatecustumals were compiled, first under the Norman empire (*Très ancien coutumier*, 1200–1245), then elsewhere, to record the manorial – and later regional – customs, court decisions, and the legal principles underpinning them. Custumals were commissioned by lords who presided as lay judges over manorial courts in order to inform themselves about the court process. The use of custumals from influential towns soon became commonplace over large areas. In keeping with this, certain monarchs consolidated their kingdoms by attempting to compile custumals that would serve as the law of the land for their realms, as when Charles VII of France commissioned in 1454 an official custumal of Crown law. Two prominent examples include the *Coutume de Paris* (written 1510; revised 1580), which served as the basis for the Napoleonic Code, and the*Sachsenspiegel* (c. 1220) of the bishoprics of Magdeburg and Halberstadt which was used in northern Germany, Poland, and the Low Countries.

The concept of codification was further developed during the 17th and 18th centuries AD, as an expression of both natural law and the ideas of theEnlightenment. The political ideal of that era was expressed by the concepts ofdemocracy, protection of property and the rule of law. That ideal required the creation of certainty of law, through the recording of law and through its uniformity. So, the aforementioned mix of Roman law and customary and local law ceased to exist, and the road opened for law codification, which could contribute to the aims of the above-mentioned political ideal.

Another reason that contributed to codification was that the notion of the nation-state required the recording of the law that would be applicable to that state.

Certainly, there was also a reaction to law codification. The proponents of codification regarded it as conducive to certainty, unity and systematic recording of the law; whereas its opponents claimed that codification would result in theossification of the law.

In the end, despite whatever resistance to codification, the codification of European private laws moved forward. Codifications were completed by Denmark (1687), Sweden (1734), Prussia (1794), France (1804), and Austria (1811). The French codes were imported into areas conquered by Emperor Napoleon and later adopted with modifications in Poland (Duchy of Warsaw/Congress Poland; Kodeks cywilny 1806/1825), Louisiana (1807), Canton of Vaud (Switzerland; 1819), the Netherlands (1838), Italy and Romania (1865), Portugal (1867) and Spain (1888). Germany (1900), and Switzerland (1912) adopted their own codifications. These codifications were in turn imported into colonies at one time or another by most of these countries. The Swiss version was adopted in Brazil (1916) and Turkey (1926).

In the United States, U.S. states began codification with New York's "Field Code" (1850), followed by California's Codes (1872), and the federal Revised Statutes(1874) and the current United States Code (1926).

Because Germany was a rising power in the late 19th century and its legal system was well organized, when many Asian nations were developing, the German Civil Code became the basis for the legal systems of Japan and South Korea. InChina, the German Civil Code was introduced in the later years of the Qing Dynasty and formed the basis of the law of the Republic of China, which remains in force in Taiwan.

Some authors consider civil law to have served as the foundation for socialist lawused in communist countries, which in this view would basically be civil law with the addition of Marxist–Leninist ideas. Even if this is so, civil law was generally the legal system in place before the rise of socialist law, and some Eastern European countries reverted to the pre-Socialist civil law following the fall of socialism, while others continued using their socialist legal systems.

Several civil-law mechanisms seem to have been borrowed from medieval IslamicSharia and fiqh. For example, the Islamic hawala (hundi) underlies the *avallo* ofItalian law and the *aval* of French and Spanish law.[14]

Differentiation from other major legal systems

The table below contains essential disparities (and in some cases similarities) between the world's four major legal systems.[7]

	Common law	Civil law	Socialist law	Islamic law
Other names	Anglo-American, English, judge-made, legislation from the bench	Continental, Romano-Germanic	Social	Religious law, Sharia
Source of law	Case law, statutes/legislation	Statutes/legislation	Statutes/legislation	Religious documents, case law[14][15]
Lawyers	Judges act as impartial referees; lawyers responsible for presenting case	Judges dominate trials	Judges dominate trials	Secondary role
Judges' qualifications	Experienced lawyers (appointed or elected)	Career judges	Career bureaucrats, Party members	Religious as well as legal training
Degree of judicial independence	High	High; separate from the executive and the legislative branches of government	Very limited	Ranges from very limited to high[14][15]
Juries	Provided at trial level	May adjudicate in conjunction with judges in serious criminal matters	Often used at lowest level	Allowed inMalikischool,[15]not allowed in other schools
Policy-making role	Courts share in balancing power	Courts have equal but separate power	Courts are subordinate to the legislature	Courts and other government branches are theoretically subordinate to theShari'a. In practice, courts historically made the Shari'a, while today, the religious courts are generally

				subordinate to the executive.
Examples	Australia, UK (except Scotland), India (except Goa), Nigeria, Ireland, Singapore, Hong Kong, USA (except Louisiana), Canada (except Quebec), New Zealand, Pakistan, Malaysia, Bangladesh	All European Union states (except UK and Ireland), All of continental Latin America (except Guyana and Belize),Quebec, All of East Asia (except Hong Kong), Congo, Azerbaijan, Kuwait, Iraq, Russia, Turkey, Egypt, Madagascar, Lebanon, Switzerland, Indonesia, Vietnam, Thailand	Soviet Union and other communist regimes	Many Muslim countries have adopted parts of Sharia Law. Examples include Saudi Arabia, Afghanistan, Iran, UAE, Oman, Sudan, Malaysia, Pakistan and Yemen.

Civil law is primarily contrasted with common law, which is the legal system developed first in England, and later among English-speaking peoples of the world. Despite their differences, the two systems are quite similar from a historical point of view. Both evolved in much the same way, though at different paces. The Roman law underlying civil law developed mainly from customary law that was refined with case law and legislation. Canon law further refined court procedure. Similarly, English law developed from Norman and Anglo-Saxon customary law, further refined by case law and legislation. The differences of course being that (1) Roman law had crystallized many of its principles and mechanisms in the form of the Justinian Code, which drew from case law, scholarly commentary, and senatorial statutes; and (2) civilian case law has persuasive authority, not binding authority as under common law.

Codification, however, is by no means a defining characteristic of a civil law system. For example, the statutes that govern the civil law systems of Swedenand other Nordic countries or Roman-Dutch countries are not grouped into larger, expansive codes like those found in France and Germany.[16]

Subgroups

The document depicts detailed legal system classification of countries

The term *civil law* comes from English legal scholarship and is used in English-speaking countries to lump together all legal systems of the *jus commune*tradition. However, legal comparativistsand economists promoting the legal origins theory prefer to subdivide civil law jurisdictions into four distinct groups:

- **Napoleonic**: France, Italy, theNetherlands, Spain, Chile, Belgium,Luxembourg, Romania, and most of the Arab world[which?] when Islamic law is not used. Former colonies includeQuebec (Canada) and Louisiana (U.S.).
    - The Chilean Code is an original work of jurist and legislator Andrés Bello. Traditionally, the Napoleonic Code has been considered the main source of inspiration for the Chilean Code. However, this is true only with regard to the law of obligations and the law of things (except for principle of abstraction), while it is not true at all in the matters of family and successions. This code was integrally adopted by Ecuador, El Salvador,Nicaragua, Honduras, Colombia, Panama and Venezuela (although only for one year). According to other Latin American experts of its time, likeAugusto Teixeira de Freitas (author of the "Esboço de un Código Civil para Brasil") or Dalmacio Vélez Sársfield (main author of the argentinian Civil Code), it is the most important legal accomplishment of Latin America.
    - Cameroon is a former colony of both France and United Kingdom and therefore is bi-juridical/mixed.
    - South Africa is a former colony of the United Kingdom but was heavily influenced by colonists from the Netherlands and therefore is bi-juridical/mixed.
- **Germanistic**: Germany, Austria, Switzerland, Latvia, Estonia, Roman-Dutch,Czech Republic, Lithuania, Croatia, Hungary, Serbia, Slovenia, Slovakia,Bosnia and Herzegovina, Greece, Brazil, Portugal, other CPLP countries,Macau, former Portuguese territories in India (Goa, Daman and Diu andDadra and Nagar Haveli), Turkey, Japan, South Korea, Taiwan andThailand[why?].
- **Scandinavian**: Denmark, Finland, Iceland, Norway, and Sweden.
- **Mainland Chinese** (except Hong Kong) is a mixture of civil law and socialist law. Nowadays, Mainland Chinese laws absorb some features of common law system, especially those related to commercial and international transactions. Hong Kong, although part of China, uses common law. The Basic Law of Hong Kong ensures the use and status of common law in Hong Kong. Macauhas continued to have a Portuguese legal system in place.

However, some of these legal systems are often and more correctly said to be of hybrid nature:

- **Napoleonic to Germanistic influence**

The Italian civil code of 1942 replaced the original one of 1865, introducing germanistic elements due to the geopolitical alliances of the time.[17] This approach has been imitated by other countries including Portugal (1966), theNetherlands (1992), Brazil (2002) and Argentina (2014). Most of them have innovations introduced by the Italian legislation, including the unification of the civiland commercial codes.[18]

- **Germanistic to Napoleonic influence**

The Swiss civil code is considered mainly influenced by the German civil code and partly influenced by the French civil code. The civil code of the Republic of Turkeyis a slightly modified version of the Swiss code, adopted in 1926 during Mustafa Kemal Atatürk's presidency as part of the government's progressive reforms and secularization.

Some systems of civil law do not fit neatly into this typology, however. The Polish law developed as a mixture of French and German civil law in the 19th century. After the reunification of Poland in 1918, five legal systems (French Napoleonic Code from the Duchy of Warsaw, German BGB from Western Poland, Austrian ABGB from Southern Poland, Russian law from Eastern Poland, and Hungarian law from Spisz and Orawa) were merged into one. Similarly, Dutch law, while originally codified in the Napoleonic tradition, has been heavily altered under influence from the Dutch native tradition of Roman-Dutch law (still in effect in its former colonies). Scotland's civil law tradition borrowed heavily from Roman-Dutch law. Swiss law is categorized as Germanistic, but it has been heavily influenced by the Napoleonic tradition, with some indigenous elements added in as well.

Louisiana private law is primarily a Napoleonic system. Louisiana is the only U.S. state partially based on French and Spanish codes and ultimately Roman law, as opposed to English common law.[19] In Louisiana, private law was codified into the Louisiana Civil Code. Current Louisiana law has converged considerably with American law, especially in its public law, judicial system, and adoption of the Uniform Commercial Code (except for Article 2) and certain legal devices of American common law.[20] In fact, any innovation, whether private or public, has been decidedly common law in origin.[citation needed] Likewise, Quebec law, whose private law is similarly of French civilian origin, has developed along the same lines, having adapted in the same way as Louisiana to the public law and judicial system of Canadian common law. By contrast, Quebec private law has innovated mainly from civilian sources. To a lesser extent, other states formerly part of the Spanish Empire, such as Texas and California, have also retained aspects of Spanish civil law into their legal system, for example community property. The legal system of Puerto Rico exhibits the same tendencies that of Louisiana has shown: the application of a civil code whose interpretations are reliant on both the civil and common law systems. Because Puerto Rico's Civil Code is based on the Spanish Civil Code of 1889, available jurisprudence has tended to rely on common law innovations due to the code's age and in many cases, obsolete nature.

Several Islamic countries have civil law systems that contain elements of Islamic law.[21] As an example, the Egyptian Civil Code of 1810 that developed in the early 19th century—which remains in force in Egypt is the basis for the civil law in many countries of the Arab world where the civil law is used— is based on the Napoleonic Code, but its primary author Abd El-Razzak El-Sanhuri attempted to integrate principles and features of Islamic law in deference to the unique circumstances of Egyptian society.

See also

- Civil law notary
- Rule according to higher law
- Tort
- List of national legal systems

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External links

Wikisource has the text of the 1905 *New International Encyclopedia* article ***Civil Law***.

- A collection of Roman Law resources maintained by professor Ernest Metzger.
- *The Roman Law Library* by Professor Yves Lassard and Alexandr Koptev
- A Primer on the Civil Law System from the Federal Judicial Center
- Brasil Law Articles in English
- A Civil Law to Common Law Dictionary by N. Stephan Kinsella, *Louisiana Law Review* (1994)
- Brehon Law (King Ollamh Fodhla)

Law		
Core subjects	Administrative law Constitutional law Contract Criminal law Deed Equity Evidence	

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Other subjects	Agricultural law Aviation law Banking law Bankruptcy Commercial law Competition law Conflict of laws Construction law Consumer protection Corporate law Cyberlaw Election law Energy law Entertainment law Environmental law Family law Financial regulation Health law Immigration law Intellectual property International criminal law International human rights International slavery laws Labour law Law of war

	Legal archaeology Legal fiction Maritime law Media law Military law Probate Estate Will and testament Product liability Public international law Space law Sports law Tax law Trust law
Sources of law	Charter Constitution Custom Divine right Human rights Natural and legal rights Precedent Case law
Law making	Ballot measure Codification Decree Edict Executive order Proclamation Legislation Delegated legislation Regulation Rulemaking Promulgation Repeal

	Statutory law Statute Act of Parliament Act of Congress Treaty
Legal systems	**Civil law** Common law Chinese law Legal pluralism Natural law Religious law Canon law Hindu law Jewish law Sharia Roman law Socialist law Statutory law Xeer Yassa
Legal theory	Critical legal studies Comparative law Feminist Law and economics Legal formalism History International legal theory Principle of legality Rule of law Sociology
Jurisprudence	Adjudication Administration of justice Criminal justice Court-martial

	Dispute resolution Fiqh Lawsuit/Litigation Legal opinion Legal remedy Judge Justice of the peace Magistrate Judgment Judicial review Jurisdiction Jury Justice Practice of law Attorney Barrister Counsel Lawyer Legal representation Prosecutor Solicitor Question of fact Question of law Trial Trial advocacy Trier of fact Verdict
Legal institutions	Bureaucracy The bar The bench Civil society Court Election commission Executive Judiciary

Law enforcement

Legal education

Law school

Legislature

Military

Police

Tribunal

- **Category**
- **Index**
- **Outline**
- **Portal**

SEE ATTACHMENTS

Reference, Legum Doctor, Greek for English, Doctor of Laws, Wikipedia (legal education)

https://en.wikipedia.org/wiki/Legum_Doctor

Legum Doctor (LL.D.; **Doctor of Laws** in English) is a doctorate-level academic degree in law, or an honorary doctorate, depending on the jurisdiction. The double L in the abbreviation refers to the early practice in the University of Cambridge to teach both Canon Law and Civil Law, the double L indicating the plural, Doctor of both laws. This contrasts with the practice of the University of Oxford where the degree that survived from the Middle Ages is the DCL or Doctor of Civil Law (only).[1]

Contents

Canada

Most Canadian universities that award the degree of Doctor of Laws (LL.D.) award it only as an honorary degree, but typically when awarded by a law school, it is an earned degree. Of the universities in Canada that offer earned doctorates in law, five Francophone or bilingual universities - (Université de Sherbrooke, [2]University of Ottawa,[3] University of Montreal,[4] Laval University,[5] and University of Quebec at Montreal[6]) - offer the LL.D.

European and Commonwealth usage

In the United Kingdom, Australia, New Zealand, and Europe, the degree is ahigher doctorate usually awarded on the basis of exceptionally insightful and distinctive publications that contain significant and original contributions to the study of law. Some universities, such as the University of Oxford, award a Doctor of Civil Law degree instead. In South Africa, the LL.D. is awarded by many university law faculties as the highest degree in law, also based upon research and completion of a Ph.D. equivalent dissertation as in most European countries; see Doctor of law#South Africa. The LL.D. may also be awarded as an honorary degree based upon a person's contributions to society.

Germany

Germany, as in many other continental European countries, does not distinguish between PhD and LL.D. academic degrees. German universities award the doctoral degree in law as a "Doctor of Law" (Dr. Iur.) instead of a PhD, which literally means "Doctor of Philosophy" (Dr. Phil.) and is traditionally reserved for doctoral dissertations in the field of social and political sciences. The degree of Dr. iur. usually requires independent academic research of up to 4 years. The doctor of law as an honorary degree is called "doctor honoris causa" (Dr. h.c.). The German academic system also knows a form of higher doctorate in law which is awarded after completion of a second dissertation (Habilitation) and is a prerequisite to teach law at (German) universities. The completion of the habilitation is indicated by adding "Habil." to the title (Dr. Iur. Habil.).

Malta

In Malta, the European Union's smallest member state, the LL.D. is a doctorate-level academic degree in law requiring at least three years of post-graduate full-time study at the University of Malta,[7] Malta's national university. At least three years of previous law study are required for entry. Students are required to complete coursework in a number of core areas of law, as well as to submit a thesis which is to be "an original work on the approved subject or other contribution to the knowledge showing that he/she has carried out sufficient research therein".[8] It confers the title of Doctor, which in Malta is rigorously used to address a holder of the degree. The LL.D. is one of the requirements for admission to the profession of advocate in Malta (an advocate, as opposed to a legal procurator, has rights of representation in superior courts).

In Malta, practising lawyers are of three designations – notaries, legal procurators and advocates. The Bachelor of Laws (LL.B.) degree is an undergraduate degreethat of itself is not sufficient for admission into any of the legal professions. A one-year full-time taught post-graduate diploma of Notary Public (N.P.) is required after the LL.B. for admission to the profession of notary public, while a taught post-graduate diploma of Legal Procurator (L.P.) is required for admission to the profession of legal procurator. A legal procurator is a lawyer in Malta that has rights of audience in the lower courts, a profession that was existent in Malta as early, and even prior to 1553.[9] All three professions also require members to be holders of a warrant issued by the President of Malta, obtainable after a minimum of one year of work experience in that profession, and examination. It is not possible for a Maltese lawyer to hold a warrant in more than one of the professions at a time.

Notable holders of the LL.D. degree include Dr. Ugo Mifsud Bonnici (former President of Malta), the late Prof. Guido de Marco (former President of the United Nations General Assembly and former President of Malta), the late Dr. George Borg Olivier (first post-independence Prime Minister of Malta), and Dr. Lawrence Gonzi (former Prime Minister of Malta).

South Africa

See: Doctor of law: South Africa.

United Kingdom

In the UK, the degree of Doctor of Laws is a higher doctorate, ranking above the PhD, awarded upon submission of a portfolio of advanced research. It is also often awarded *honoris causa* to public figures (typically those associated with politics or the law) whom the university wishes to honour. In most British universities, the degree is styled "Doctor of Laws" and abbreviated LLD, however some universities (such as Oxford) award instead the degree of Doctor of Civil Law, abbreviated DCL.

In former years, Doctors of Law were a distinct form of Attorney-at-Law who were empowered to act as advocates in the ecclesiastical, probate and admiralty courts. The Doctors had their own Inn, which was called Doctors' Commons.Charles Dickens spent some of his youth working in this branch of the law. The last surviving member of Doctors' Commons, Dr Thomas Tristram, wrote the first editions of a textbook on trusts still in use today. In 1954, a case was brought under long-dormant law in the High Court of Chivalry.[10] The opening arguments in that case were by George Drewry Squibb, who was simultaneously distinguished as a barrister, a doctor of laws, and a historian. Squibb argued, to the satisfaction of the court, that since the modern class of Doctors of Laws were no longer trained as advocates, their role must necessarily be performed by barristers.[10] This was because Victorian reforms, which had unified the other classes of court attorney into the single profession of Barrister, had overlooked the Doctors of Law.

United States

In the United States of America, the LL.D. is awarded as an honorary degree only. The terminal academic law degree is the Scientiae Juridicae Doctor (S.J.D. or J.S.D.) equivalent to the Ph.D.

See also

- Scientiae Juridicae Doctor (S.J.D. or J.S.D.)
- Doctor Juris Utriusque (D.J.U.)
- Juris Doctor (J.D.)
- Master of Laws (LL.M.)
- Bachelor of Laws (LL.B.)
- Doctor of Canon Law (J.C.D.)

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Levels of academic degree	
First-tier	Associate degree Foundation degree Higher National Diploma
Second-tier	Bachelor's degree Honours Degree Diplom Specialist degree Engineer's degree Candidate of Sciences
Third-tier	Master's degree Magister degree
Fourth-tier	Doctorate

Higher doctorate

Habilitation

Tenure

Professorial degree

Graduate certificate

Licentiate

First professional degree

Terminal degree

Honorary degree

SEE ATTCHMENTS

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http://www.law.ua.edu/resources/pubs/jlp_files/jlp_issues.php?page=issues&vol=24

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Student Commentaries

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Greggory H. Curry

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Emily S. Lassiter

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Melissa M. Lindquist

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John S. Steiner

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(Adobe Acrobat .pdf)

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THe Scope and Longevity of the Attorney-Client Relationship

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Employment Contracts Between Lawyers and Law Firms

Jason D. Woodard

(Adobe Acrobat .pdf)

Firm Arrangements, Including Fee-Sharing Agreements, With the Imposition Malpractice Liability

Jennifer F. Zeigler

(Adobe Acrobat .pdf)

Compilations

Recent Ethics Opinions and Cases of Significance

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(Adobe Acrobat .pdf)

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VOLUME 28

2003-2004

Articles

Remarks by Dennis Archer at the University of Alabama School of Law,

Farrah Law Society Banquet

Dennis Archer

(Adobe Acrobat .pdf)

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Living the Values of the Legal Profession

Kimberly Keefer Boone

(Adobe Acrobat .pdf)

An Introduction of Alice Finch Lee,

as Recipient of the 2003 Maud McClure Kelly Award

Presented by the Alabama Bar Association,

July 18, 2003

Thomas Lane Butts

(Adobe Acrobat .pdf)

Transitioning from Law Teaching to Practice and Back Again:

Proposals for Developing Lawyers Within the Law School Program

Okianer Christian Dark

(Adobe Acrobat .pdf)

Legal Malpractice Insurance:

Surviving the Perfect Storm

Susan Saab Fortney

(Adobe Acrobat .pdf)

"I'm OK-You're OK":

Educating Lawyers to "Maintain A Normal Client-Lawyer Relationship" with a

Client with a Mental Disability

David A. Green

(Adobe Acrobat .pdf)

Contrasting the Vision and the Reality:

Core Ethical Values, Ethics Audit and Ethics Decision Models for Attorneys

Arthur Gross Schaefer

Leland Swenson

(Adobe Acrobat .pdf)

Student Commentaries

Can an Elected Judge Maintain the Integrity of the Judicial System?

Angela C. Cameron

(Adobe Acrobat .pdf)

The Professional Duty of Prosecutors to Disclose

Exculpatory Evidence to the Defense:

Implications of Rule 3.8(d) of the Model Rules of Professional Conduct

Jeremy L. Carlson

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A Change of Disposition: The Evolving Perception of

Pre-Approval Requirements Under 11 U.S.C. § 327

Anthony Collins, Jr.

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A Survey of State Pro Hac Vice Admission

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Richard W. Holmes

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Suffering in Silence: Questions Regarding an

Applicant's Mental Health on Bar Applications and

Their Effect on Law Students Needing Treatment

Jennifer McPherson Hughes

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Amanda Kay Morgan

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Catherine Houston Richardson

(Adobe Acrobat .pdf)

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Deanna Weidner

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Leah Wilson

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