be till the time of the reformation, entirely under the influence of the popish clergy; (sir John Mason the first protestant, being also the first lay, chancellor of Oxford) this will lead us to perceive the reason, why the study of the Roman laws was in those days of bigotry m pursued with such alacrity in these seats of learning; and why the common law was entirely despised, and esteemed little better than heretical.

AND, since the reformation, many causes have conspired to prevent it's becoming a part of academical education. As, first, long usage and established custom; which, as in every thing else, so especially in the forms of scholastic exercise, have justly great weight and authority. Secondly, the real intrinsic merit of the civil law, considered upon the footing of reason and not of obligation, which was well known to the instructors of our youth; and their total ignorance of the merit of the common law, though it's equal at least, and perhaps an improvement on the other. But the principal reason of all, that has hindered the introduction of this branch of learning, is, that the study of the common law, being banished from hence in the times of popery, has fallen into a quite different chanel, and has hitherto been wholly cultivated in another place. But as this long usage and established custom, of ignorance in the laws of the land, begin now to be thought unreasonable; and as by this means the merit of those

the absurd and superstitious veneration that "astutum & sagacem; tertio, quod in causa was paid to these laws, than that the most "desperata: sed beatissima virgo, contra julearned writers of the times thought they "dicem sapientissimum, Dominum; contra adcould not form a perfect character, even of "versarium callidissimum, dyabolum; in causa the blessed virgin, without making her a "nostra desperata; sententiam optatam obticivilian and a canonist. Which Albertus "nuit." To which an eminent franciscan, Magnus, the renowned dominican doctor of two centuries afterwards, Bernardinus de the thirteenth century, thus proves in his Busti (Mariale, part. 4. serm. 9.) very gravely Summa de laudibus christiferae virginis (divi- subjoins this note. "Nec videtur incongruum num magis quam humanum opus) qu. 23. §. 5. "mulieres habere peritiam juris. Legitur enim se scivit in summo, probatur boc modo: sapien- se tantam peritiam in utroque jure habuit, ut se tia advocati manifestatur in tribus; unum, se publice in scholis legere ausa sit. es quod obtineat omnia contra judicem justum E

m There cannot be a stronger instance of "Sapientem; secundo, quod contra adversarium "Item quod jura civilia, & leges, & decreta "de uxore Joannis Andreae glossatoris, quod