

# RULE OF LAW

The rule of law states that nobody is above the law, which treats everybody equally and impartially.

## KEY PRINCIPLES

- **Accountability:** Everybody is accountable to the law.
- **Just law:** The law must be open & clear, publicized, and applied evenly.
- **Open government:** The processes of creating & enforcing laws should be accessible & fair.
- **Accessible & impartial justice:** justice should be delivered timely by competent judges.

## EXAMPLES

- **Traffic Laws:** On an everyday level, the enforcement of traffic laws is a simple, yet significant demonstration of the rule of law.
- **Tax Enforcement:** Enforcing payment of taxes ensures the rule of law is respected by all.
- **Environmental Protection:** Laws protecting the environment should be enforced evenly across society in a society governed by the rule of law.

# The Laws

**Sir Edward Coke**



## **The Laws:**

**The Laws of Deuteronomy** Calum M. Carmichael, 2008-09-11 Professor Carmichael here proposes a convincing solution to a perplexing problem in biblical studies the order and arrangement of the Deuteronomic laws He shows that Deuteronomy is not a haphazard collection of fragments but rather a carefully constructed coherent literary work with a definite purpose Through his analysis many of the peculiar features of the code are made intelligible for example the relationship between the laws and earlier stories sagas and historical narratives Opening up a new approach to the interpretation of the laws this book makes an important contribution to the understanding of biblical material

**An Institute of the Laws of England, Or, The Laws of England in Their Natural Order, According to Common Use** Thomas Wood, 1738 **An Analytical Digest of the Laws of the United States** Frederick Charles Brightly, 1858 Commentaries on the Laws of England Sir

William Blackstone, The Commentaries were long regarded as the leading work on the development of English law and played a role in the development of the American legal system They were in fact the first methodical treatise on the common law suitable for a lay readership since at least the Middle Ages This is book four out of four including more than 1700 footnotes and annotations *A Systematic Arrangement of Lord Coke's First Institute of the Laws of England* Sir Edward

Coke, John Henry Thomas, 1836 **Limiting the Time for Bringing Certain Actions Under the Laws of the U.S.** United States. Congress. House. Committee on the Judiciary. Subcommittee No. 4, 1945 Committee Serial No 9 *The Third Part of the Institutes of the Laws of England* Sir Edward Coke, 1817 The Laws of the State of Michigan Relating to the Descent and Distribution of Property, with Digest of the Inheritance Tax Law Michigan Trust Company, Grand Rapids, Mich, 1908

**New Manual of Digest of the Laws of Massachusetts Concerning Children** Massachusetts Society for the Prevention of Cruelty to Children, 1884 **A Compilation of the Laws of Illinois** Elijah Middlebrook Haines, 2024-02-26 Reprint of the original first published in 1881 Laurence Nowell, William Lambarde, and the Laws of the Anglo-Saxons Raymond J. S. Grant, 1996 The Old English manuscript whose charred and burnt remains are now MS BL Cotton Otho B xi was written at Winchester during the reign of thelred partly in the middle of the tenth century and partly about the middle of the first half of the eleventh In its pristine state it contained Anglo Saxon texts of some importance including a collection of laws Unfortunately the manuscript fell victim to the Cottonian fire of 1731 and was largely destroyed Before the fire however in 1562 Otho B xi was transcribed practically in its entirety by the antiquarian Laurence Nowell whose work formed the basis for the printed edition of the Anglo Saxon Laws contained in William Lambarde's *Archaeologia* of 1568 The present edition offers a brief discussion of the laws of the Anglo Saxons as they survive in manuscripts and printed editions and then concentrates on the work of Nowell and Lambarde Two Laurence Nowells and at least three Nowell transcripts of Cotton Otho B xi are known to modern scholarship and require consideration before proceeding to an edition of what can be reconstructed of MS BL Cotton Otho B xi The texts of the law codes known as II Athelstan V Athelstan Iudex and Alfred and

One found originally in MS BL Cotton Otho B xi are printed from the Nowell transcript contained in MS BL Additional 43703 while on facing pages the corresponding passages from Lambard's *Archaeologia* are reproduced. Variants from the other Nowell transcripts of the same texts are noted. Manuscript relations are discussed in an appendix and a select bibliography is offered. The importance of the present edition is that it makes it easier to compare the Otho B xi text and Lambard's printed version than is possible with Felix Liebermann's *Die Gesetze der Angelsachsen*. Comparison of the Nowell and Lambard texts with one another shows that there can be little doubt that Lambard for his *Archaeologia* used Otho B xi or a transcript of it made by Nowell. Comparison of the Nowell and Lambard texts with the other extant manuscript and printed versions casts some further light on the relations between the surviving law codes of the Anglo Saxons.

**Mr. Serjeant Stephen's New Commentaries on the Laws of England. (Partly Founded on Blackstone.) The Sixth Edition, by James Stephen** Henry John STEPHEN (Serjeant-at-Law.), 1868 *A Collection of the Laws and Canons of the Church of England* John

Johnson, 1851 *An Essay Concerning the Laws of Nations, and the Rights of Sovereigns* Matthew Tindal, 1694 *Priests of the Law* Thomas J. McSweeney, 2019-11-21 *Priests of the Law* tells the story of the first people in the history of the common law to think of themselves as legal professionals. In the middle decades of the thirteenth century a group of justices working in the English royal courts spent a great deal of time thinking and writing about what it meant to be a person who worked in the law courts. This book examines the justices who wrote the treatise known as *Bracton*. Written and re-written between the 1220s and the 1260s *Bracton* is considered one of the great treatises of the early common law and is still occasionally cited by judges and lawyers when they want to make the case that a particular rule goes back to the beginning of the common law. This book looks to *Bracton* less for what it can tell us about the law of the thirteenth century however than for what it can tell us about the judges who wrote it. The judges who wrote *Bracton* Martin of Pattishall William of Raleigh and Henry of Bratton were some of the first people to work full time in England's royal courts at a time when there was no recourse to an obvious model for the legal professional. They found one in an unexpected place they sought to clothe themselves in the authority and prestige of the scholarly Roman law tradition that was sweeping across Europe in the thirteenth century modelling themselves on the jurists of Roman law who were teaching in European universities. In *Bracton* and other texts they produced the justices of the royal courts worked hard to ensure that the nascent common law tradition grew from Roman Law. Through their writing this small group of people working in the courts of an island realm imagined themselves to be part of a broader European legal culture. They made the case that they were not merely servants of the king they were priests of the law.

**The Law Journal Reports** Henry D. Barton, 1862 *Trading Under the Laws of Brazil* Henry Paine Crawford, 1938 *An epitome of the laws of 1897, of the County and City of New York, relating to jurors, with notes, argument and number of jurors liable to serve* Hiland Flowers, 1898 **A Digest of the Laws of Wisconsin, from the Year 1858 to the Year 1868, Both Years Inclusive** Wisconsin, 1868 *Divine Action, Determinism, and the Laws of Nature* Jeffrey

Koperski,2019-11-28 A longstanding question at the intersection of science philosophy and theology is how God might act or not when governing the universe Many believe that determinism would prevent God from acting at all since to do so would require violating the laws of nature However when a robust view of these laws is coupled with the kind of determinism now used in dynamics a new model of divine action emerges This book presents a new approach to divine action beyond the current focus on quantum mechanics and esoteric gaps in the causal order It bases this approach on two general points First that there are laws of nature is not merely a metaphor Second laws and physical determinism are now understood in mathematically precise ways that have important implications for metaphysics The explication of these two claims shows not only that nonviolationist divine action is possible but there is considerably more freedom available for God to act than current models allow By bringing a philosophical perspective to an issue often dominated by theologians and scientists this text redresses an imbalance in the discussion around divine action It will therefore be of keen interest to scholars of Philosophy and Religion the Philosophy of Science and Theology

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