

upon his religious worship. He is liable to be brought back into slavery in many ways,—among others, by being married to a slave; and if his freedom is challenged, he must bring white witnesses to prove himself free^x. By the Roman Law the presumption was in favour of freedom, and under the Empire, freedmen not only enjoyed full liberty, but from their industry and pliancy often engrossed too much power in the State.

But the Roman world was doomed; and it was doomed partly because the character of the upper classes had been deeply and incurably corrupted by the possession of a multitude of slaves. The feudal age succeeded; the barbarian conqueror took the place of the Roman master, and a new phase of slavery appeared. Immediately Christianity recommenced its work of alleviation and enfranchisement. The codes of laws framed for the new lords of Europe under the influence of the Clergy, shew the same desire as those of the Christian Emperors, to break in upon the despotism of the Master, and assure personal rights to the Slave. The laws of the Lombards, for instance, protected the Serf against an unjust or too rigorous master; they set free the husband of a female slave who had been seduced by her owner; they assured the protection of the Churches to slaves who had taken refuge there, and regulated the penalties to be inflicted for their faults, instead of leaving them subject to an arbitrary will^y. In England the Clergy secured for the Slave rest on the Sun-

^x Goodell's American Slave Code, pt. iii. ch. i.

^y Sismondi, Rep. Ital., vol. i. p. 74.