

servant not only the wife, but the ox and the ass, and "everything that is his." Are we really to understand that you, Professor of History in the University of Oxford, would feel it "no degradation" to be considered as an ox—or an ass?

And yet it is quite true that the words of this Commandment do really and definitively "fix the position of the slave." Like all other words of Holy Writ, the more closely they are examined the more comprehensive, the more accurate, the more exhaustive they appear. In three short lines we have a *résumé* of every variety of property that man can hold. The house, type of the inanimate things that are absolutely his, to use well or ill, to sell or to bequeath, to improve, to damage, or to destroy. The wife, slaves, cattle, his living property; each ranked according to the nature and extent of its subordination to his will. The wife, her person and her service his, but his alone—untransferable during his life, and at his death reverting *ipso facto* to herself. The ox and the ass transferable at pleasure; subjected not merely in respect of person and of service, but of life itself; and differing from the inanimate "house" only in that they must not be hurt or damaged, but tended with the regard due to everything that in common with man himself has received from its Creator some portion at least of the mysterious gift of life. The slave holding a position between the two; owing, indeed, subordination of person and of service only, not of