

history sufficiently attests; his own epistles addressed to the Greek churches bear ample testimony to the utter dissolution of manners in these countries, nor have we any reason to suppose that it was less in any part of the Roman dominions. The causes of this were various; but none of them probably were so efficient as the universal prevalence of slavery. This has often been objected to in modern times, but seldom on true grounds; for the subject of declamation has usually been, the wrong done to the slave by depriving him of his liberty: — the wrong done to society by surrounding every family with a number of persons ready to minister to every evil passion, unable, even though reluctant, to resist the will of the master, and too often not even reluctant; could hardly fail to have the most fatal consequences as regarded morals: for these degraded persons were the nurses and companions of the children, the confidants and tools of the youths of the family.* Thus society had a canker in its very vitals, which soon showed itself in every relation of life. The traffic in female slaves led to the most disgraceful consequences; hardened the heart, and desecrated the sanctity of those domestic ties which elevate man above the brute. The ease with which slave labor could be attained prevented all attempts to improve machinery, or to apply the resources of science to industrial purposes: the unwilling slave executed his work in the coarsest manner, brought with him into the palaces of the more courtly Romans the rude habits of the barbarian, † his coarse and illiterate

* The result of this will be amply seen in the comedies both of Plautus and of Terentius. One of the standing jests in these is the beating given to the crafty slave by the father of the young man whose vices and extravagancies he had fostered.

† In the Greek Comedies we find that the attendance of slaves at the banquets had the same evil attending it which is complained of in the