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THE RELATIVE INFLUENCE OF PAGANISM AND CHRISTIANITY ON HUMAN SLAVERY.

*Letter of Our Most Holy Father, Leo XIII., to his Venerable Brethren,
the Bishops of Brazil.*

*African Slavery, a Conference delivered in the Church of St. Sulpice,
Paris, by Cardinal Lavigerie.*

THE two important papers, quoted above, will be briefly referred to in the course of this article. They do not bear condensation. Even a summary analysis of them would but feebly convey an idea of their transcendent merit. Every lover of humanity should read them entire.

The Encyclical of the Holy Father and the Discourse of the Cardinal, both of which have appeared within the last few months, are an eloquent plea in the cause of human liberty, and an earnest denunciation of the inhuman traffic in flesh and blood which, in our own day, is industriously carried on in Africa by the followers of Mohammed.

We shall use these two documents as an appropriate text, to demonstrate the relative influence of Paganism and Christianity on human slavery.

We venture to hope that the present article will be regarded as specially opportune by the simple statement that, after a struggle for nineteen centuries in the cause of human freedom, this is the first year that Christendom can boast of being without a slave.

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I.

At the dawn of Christianity, slavery was universal.¹ Although some Pagan philosophers, like Seneca, declared that all men are by nature free and equal, still by the law of nations slavery was upheld in every country on the face of the earth; and it was an axiom among the ruling classes that "the human race exists for the sake of the few." Aristotle maintained that no perfect household could exist without slaves and freemen, and that the natural law, as well as the law of nations, makes a distinction between bond and free.² Even Plato avowed that every slave's soul was fundamentally corrupt, and that no rational man should trust him.³

The proportion of slaves to freemen varied, of course, in different countries, though usually the former were largely in excess of the free population. In Rome, for three hundred and sixty-six years, from the fall of Corinth to Alexander Severus, the slaves, according to the testimony of Blair, were three to one. Her bondmen were recruited from Britain, Gaul, Germany, Scandinavia, in fact, from every country into which her army or traders could penetrate. At one time, they became so formidable in Rome that the Senate, fearing that, if conscious of their own numbers, the public safety might be endangered, forbade them a distinctive dress.

In Greece, also, the number of slaves was far greater than that of the free population. Attica had 20,000 citizens and 400,000 slaves, females not included. Sparta contained 36,000 citizens and 366,000 bondmen. The number of slaves in Corinth was 460,000, and in Egina, 470,000.⁴ In Tyre, they were so numerous at one time that they succeeded in massacring all their masters. The Scythians, on returning from a hostile invasion of Media, found their slaves in rebellion, and were compelled for a while to abandon their country. Herodotus remarks with quaint humor that, after vainly attempting to conquer the slaves with spears and bows, the Scythians cast these weapons aside, and armed themselves with horsewhips. The slaves, who fought like heroes when confronted with warlike arms, lost heart and fled before the lash.⁵

By far the greatest number of slaves were acquired by military conquest, perpetual bondage being the usual fate of captives. Many others were purchased in the slave-market, or obtained by kidnapping. Children were frequently sold by impoverished or sordid parents, men were sold for debt or for the non-payment of taxes, and certain crimes were punished by perpetual servitude.

The head of the family was absolute master of his slaves, hav-

¹ "The Gentile and the Jew," ii. 265.

² Polit., i. 3.

³ Legg., vi. p. 277.

⁴ "The Gentile and the Jew," ii. 227.

⁵ Bk. IV. No. 3.

ing over them the power of life and death. This atrocious law was modified by Hadrian, the Antonines, and Alexander Severus in the latter days of the Empire. But the imperial clemency was rendered almost nugatory by a provision which declared that the master could not be indicted for the murder of his slave, unless the intention to kill could be proved. Mr. Lecky thinks that barbarity to slaves was rare in the earlier days of the Republic; but the reasons which he assigns for his assertion are hardly conclusive.¹

When a slave gave testimony in a court of justice, his deposition was always accompanied by torture, a practice approved by Demosthenes, Lycurgus, and other Attic orators. What the oath was to the freeman, the torture was to the slave. Female slaves when giving testimony were subjected to the same inhuman treatment.

An atrocious law ordained that if a master was murdered, all the slaves of his household, excepting those in chains and helpless invalids, should be put to death.² On one occasion, four hundred slaves of Pedanius, the Prefect of Rome, were ruthlessly executed, to avenge their master's assassination.

Aged and infirm slaves were habitually exposed to perish on an island in the Tiber. The elder Cato, who lived under the Republic and who may be regarded as a type of the Roman nobility of his time, considered slaves simply as machines for acquiring wealth, to be cast aside in decrepid old age like worthless lumber. And, indeed, freedom would be but a poor boon to them in sickness and infirmity, since they had neither hospital nor asylum to receive them, nor self-sacrificing nurse to assuage their sufferings. Death was, therefore, a merciful relief to them.

When condemned to execution for a crime, their last moments were embittered by the most excruciating tortures, the usual death penalty being crucifixion until, out of reverence for our Saviour, it was abolished by Constantine.

The marriage of slaves was not recognized by law. Their union was regarded only as a concubinage or a contubernium; hence, they had no parental rights over their offspring, who belonged exclusively to their master. The words adultery, incest, polygamy, had no meaning for them.

Roman fugitive slaves were usually branded on the forehead, and the punishment due their offence redoubled. Sometimes they were thrown to the wild beasts in the amphitheatre.³

The wretched condition of slaves in Pagan times was rendered more intolerable by many aggravating circumstances. Many of them had once enjoyed the blessings of freedom, but had been reduced to bondage by the calamities of war. Unlike the negro

¹ "Hist. of Europ. Morals," I. 301.

² Tacit. Annal. xiii. 32 *et seq.*

³ Gell. v. 14.

slaves of America, they were usually of the same color as their masters; and, in many instances, better educated, more refined, and of a more delicate frame than those whom they served. Epictetus one of the ablest of the Stoic philosophers, was a slave.

Slavery exercised, also, a most injurious influence on the free population. It degraded labor, increased idleness, and fostered immorality. Contempt for work and a propensity to idleness formed a characteristic vice among the ancients, because they associated toil with slavery and idleness with freedom. "The Germans," says Tacitus, "cannot endure repose, and yet are fond of inactivity. They consider it dishonorable to earn by the sweat of their brow what they can win by the sword."¹ The Gauls, also, looked upon all labor, agriculture included, as degrading. Hatis, the first lawgiver of Tartessus, in Spain, forbade citizens to perform any kind of manual labor, which was reserved for slaves.² The Lusitanians and Cantabrians subjected their wives and slaves to incessant drudgery, living themselves by plunder.³ Herodotus says: "The Greeks, Thracians, Persians, Lydians, and almost all barbarous nations hold in less honor than their other citizens those that learn any trade, but deem such as abstain from handicrafts noble."⁴ In Sparta and other States tradesmen were excluded from political privileges. The free laborer was lowered in the eyes of his fellow-citizens by having slaves for competitors. Even the Romans did not regard any labor, agriculture excepted, as respectable. Cicero declared all mercenary trades to be sordid and dishonorable, and pronounced the workshop unworthy of the dignity of a freeman.⁵

The obvious result of this unhealthy sentiment was, that mechanical and manual labor, agriculture, artistic work, the practice of medicine, and the instruction of youth, were relegated to slaves. Even trade and commerce were carried on by them under the supervision of their masters.

Slavery engendered idleness and poverty among the free citizens. Thousands were daily congregated in the streets of Rome, occupying their time in frequenting the baths; in discussing politics; in selling their votes to the highest bidder during the days of the Republic; in paying homage to their patrons during the Empire, when they had no votes to sell; and in witnessing the slaughter of their fellow-beings in the amphitheatre, depending on the public distribution of money and corn for their support.

In Julius Cæsar's time 320,000 persons in Rome derived their support from imperial largesses.⁶ And notwithstanding all the efforts of Augustus to reduce the number of idle citizens, he was

¹ Germ. xiv. 15.

² Justin, xlv. 4.

³ Ibid.

⁴ Vol. ii. 167.

⁵ De Officiis, i. 42.

⁶ Sueton., xli. 421.

obliged to admit 200,000 of them, along with their wives and children, to share in the sportula.¹ Under the Antonines, the recipients of public aid increased to the number of half a million.

Many others, shrinking on the one hand from a life of idleness, and debarred on the other from honest toil by the stigma cast upon it, betook themselves to corrupting professions, such as pantomimes, hired gladiators, political spies, panders, astrologers, and religious charlatans.

The debauchery of morals was the first feature of slavery. Reinforced from various parts of Europe, Africa, and Asia, the slaves contributed each his favorite vice to swell the common tide of depravity. All soon became indoctrinated in the iniquity of their companions. Denied the privileges of lawful wedlock, they plunged into the lowest depths of sensuality. Mothers had ceased to train their own children. They had neither inclination nor capacity for such duties—the race of Cornelias had disappeared. The instruction of youth of both sexes was confided to slaves.² For the social degradation to which they were subjected they were amply avenged by the moral degradation in which they involved their pupils. Excluded from civic honors and preferment, they wielded their brief authority over the youths committed to their care with terrible effect by initiating them into every species of vice. Denied the privilege of bearing arms, the bondmen used with consummate skill the weapons of lying, deceit, and treachery. Taught from childhood, by their accommodating teachers, to regard no law but that of their own whims, the Roman youth of both sexes grew up proud, insolent, and overbearing; and the first victims of their caprice were often the slaves themselves. Many a bondwoman received on her naked breast the sharp point of the stiletto, darted at her by her haughty and imperious mistress.³ In a word, the homes of the rich and noble were hot-beds of moral corruption.

Nor do the Mohammedans in Africa exhibit less greed in our day in reducing their fellow-beings to the yoke of slavery, nor less cruelty in the treatment of them than did the Romans in Pagan times.

Livingstone,⁴ Cameron,⁵ and still more recently Cardinal Lavigerie, Archbishop of Carthage,⁶ who is furnished with information by his missionaries, declare that at least 400,000 negroes are annually carried into bondage in Africa by Mussulman traders, and that fully five times that number perish either by being massacred in the slave-hunt, or from hunger and hardship on the journey. Thus

¹ Dio Cass., lv. 10.

² "The Gentile and the Jew," ii. 281.

³ See Cardinal Wiseman's "Fabiola," ch. iv.

⁴ The last journals of Dr. Livingstone. London, 1874.

⁵ "Across Africa."

⁶ Conference delivered in Paris, 1888.

the lives or liberty of upwards of two millions of the human race are each year sacrificed on the altars of lust and mammon.

The line of march taken by the caravans bearing their human freight from Equatorial Africa to the slave-markets, can be easily traced by the bleaching bones of the unfortunate victims who succumbed to famine and fatigue on the way.

In consequence of this iniquitous commerce, entire villages in the interior of Africa are depopulated, and extensive districts are made desolate by the organized incursions of these traffickers in human flesh.

II.

Among the many social blessings conferred by Christianity, her successful efforts in the mitigation of the excesses of slavery and in the gradual emancipation of the slave, will justly hold a conspicuous place.

The Church did not deem it a part of her mission hastily to sever, or rudely to disturb, the relations that she found subsisting between master and man. She encountered slavery in every land. The bondmen were, in most places, largely in excess of the free population. They were regarded rather as chattels than as human beings, and were looked upon as an indispensable element of family life. With such ideas ruling the world, a violent crusade against slavery would cause a universal upheaval of society; it would involve the Commonwealth in bloodshed, and would be disastrous to the slaves themselves. The Apostles and their successors pursued a policy that, without injustice, violence, or revolution, led to the gradual emancipation of slaves. They succeeded in lightening the chain, in causing it to relax its hold day by day, till it fell harmless from the limbs of the captives.

Their first step toward manumission was to Christianize the slave, to emancipate him from the thralldom of his passions and the darkness of error, and to admit him to the glorious liberty of a child of God. Before his elevation to the Papacy, and while yet a monk, Gregory the Great, in walking through the streets of Rome, observed a number of slaves exposed for sale in the market-place. Struck by their fair complexion and long flaxen hair, he heaved a deep sigh and remarked: "What a pity that persons of such exterior beauty should not be interiorly enlightened with the illumination of faith and adorned with the gifts of grace!" He then asked who they were and whence they came. "They are Angles" (or English), was the reply. "They are well named," he quaintly added, "for they have the faces of angels. They must become the brethren of the angels in heaven."¹ This anecdote shows that their conversion was the first and dominant wish of

¹ Bede, ii. 1.

Gregory's heart. He wished them to enjoy "the liberty wherewith Christ hath made us free;"¹ for he well knew that spiritual bondage is far more galling than chains of iron, and that Christian liberty is the best preparation for civil emancipation. But while solicitous for the conversion, Gregory was equally zealous for the enfranchisement of the slave, as his history beautifully demonstrates. The conduct of Gregory outlines the policy of the Pontiffs that have succeeded him.

In the next place, the Christian missionary cheered the heart of the converted slave by giving a prominent place to those virtues that had hitherto been deemed mean, contemptible, and unworthy of a freeman. The virtues appreciated and extolled by the Pagan world as the ideal of human perfection were courage, fortitude, magnanimity, self-reliance, and all such as are calculated to excite the admiration and win the applause of the populace. But poverty of spirit, humility and meekness under contempt, patience and resignation under affronts, forgiveness of injuries and love of enemies, a spirit of obedience and long-suffering, were despised by them as servile virtues, or rather as no virtues at all, but the base characteristics of an enslaved and ignoble caste.

The founder of the Christian religion set His royal seal on these despised virtues and proclaimed their true value, so that henceforth they passed current among the faithful as the most precious medium of communication, enriching souls and purchasing the kingdom of heaven. He taught them these virtues by word and example from Bethlehem to Calvary.

The wretched hovel of the slave was no longer degrading to him when he reflected that the Son of Man had not where to lay His head. He had comfort in his bondage seeing that the Lord of heaven humbled Himself, "taking the form of a slave." How could manual labor be degrading to him when he learned that his Divine Master had for several years worked as an artisan? How could obedience be any longer intolerable to him, since his Lord had become for his sake "obedient unto death, even the death of the cross!" Neither could chains nor stripes rob him of his peace of mind, when he remembered that his Master bore them at the pillory. It is a great alleviation to a captive people for a prince voluntarily to share their miseries; and, above all, are they consoled when conscious that their future recompense will be proportioned to their present sufferings if borne with Christian patience.

The Apostle of the Gentiles frequently comforts the Christian slave by reminding him of the true source of moral grandeur. He tells him that true dignity does not depend on the accident of birth, or wealth, or civil freedom, or social station, but that virtue

¹ Gal. iv. 31.

is the sole standard of moral excellence in the sight of God, as well as the sole test of future retribution. He informs the slave that he has a soul as well as Cæsar; that he is the child of God by adoption, the brother of Christ, and a member of His mystical body; and that he has equal privileges with the freeman to a participation in the Divine Spirit. "In one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free." In the family of Christ to which they belong "there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free, but Christ is all and in all."¹ No wonder that the slave took heart on listening to revelations so cheering.

Again, the Church contributed largely to the moral elevation of the slave by levelling all distinctions between bond and free in her temples and religious assemblies. As soon as the slave entered the place of worship he breathed the air of liberty. He possessed every privilege accorded to the freeman. He was admitted to an equal participation in the Sacraments of the Church. He was baptized at the same font. He sat side by side with his master at the Agape, and joined with him in the public prayers.² In the penitential discipline of the Church there was no class distinction. The Christian master who had no punishment to fear from the State for scourging his slave to death, was, if guilty of such a crime, debarred by the ecclesiastical law from Holy Communion.³ The slave was admitted into the ranks of the clergy, though before taking Orders he was redeemed from bondage, as none but freemen served at the altar. In a Council held in Rome, in 597, under Pope Gregory, it was decreed that freedom should be granted to slaves that wished to embrace the monastic state. The applicants, however, were not indiscriminately received, for wise precautions were taken to ascertain the sincerity of their vocation.⁴

Not only were slaves permitted to join in the public offices of the Church and in the reception of the Sacraments, not only were they raised to the ranks of the clergy, but many of them who had died for Christ were honored in Christian sanctuaries as saints and martyrs, and even had temples erected to their honor. The names of Blandina, Potamiæna, Eutyches, Victorinus, Nereus, and numerous others, are enrolled in our Martyrology. The most stately Byzantine church in Ravenna is dedicated to a martyred slave.⁵

The Church taught the slave and the master their reciprocal duties toward each other, prescribing laws that exercised a salutary restraint on the authority of the one and sanctified the obedience of the other. "Servants," says St. Paul, "be obedient to

¹ I. Cor. xii. 13.

² Hist. of Europ. Morals, ii. 66.

³ Balmez, pp. 109 and 437.

⁴ Colloss. iii. 11.

⁵ Ibid., p. 67.

⁶ Lecky, ii. 69.

your masters according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ. Not serving to the eye as pleasing men, but as the servants of Christ, doing the will of God from the heart. . . . Knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord, whether he be bond or free. And you, masters, do the same things to them, forbearing threatenings, knowing that the Lord both of them and you is in Heaven; and there is no respect of persons with Him."¹

St. Paul in his touching letter to Philemon, while fully recognizing the claims of the master, exhorts him to receive Onesimus not only as his slave, but also as his brother in Christ; and while pleading for the slave, he does not exempt him from the lawful service he owes to his master.

This brief Epistle of twenty-five verses has served as a guiding principle to the Church in her solution of the slave problem; and it has contributed more to alleviate the miseries of humanity than all the moral treatises of the most philanthropic of Pagan philosophers.

Perhaps the most substantial service rendered by the Church to the slaves was the recognition of their marriage-tie as valid and indissoluble, and not as mere concubinage such as Paganism regarded it. Pope Adrian I., in the eighth century, uses the following language: "According to the words of the Apostles, as in Jesus Christ, we ought not to deprive either slaves or freemen of the Sacraments of the Church, so it is not allowed in any way to prevent the marriage of slaves; and if their marriages have been contracted in spite of the opposition of their masters, they ought nevertheless not to be dissolved in any way."² And St. Thomas maintains that slaves are not bound to obey their masters in regard to the contracting of marriage.³

In upholding the moral dignity and prerogatives of the slave, the Church was striking a blow for his civil freedom. Though she was not charged with the framing of the civil laws, she moved the hearts of the slave-owners by moral suasion, and she moulded the conscience of the legislators by an appeal to the innate rights of man. Thus, as snow melts before the sun, slavery yielded to the genial rays of the Gospel.

As a pious incentive to emancipation, it was ordained that the ceremony of manumission should be celebrated in the church on festival days, especially on Easter Sunday, and the slave-owners were admonished that the manumission of the slave was an act well calculated to conciliate the clemency of Heaven.

¹ Eph. vi. 5-9.

² De Conjug. Serv., lib. iv. tom. 9, c. 1.

³ 2^a, 2^m, Quæst. 104, art. 5.

A brief review of the relative influence of Paganism and Christianity on slavery will bring out in bold relief two important facts of history which shed glory on the Christian religion.

1st. No Pagan government of ancient times ever framed any law aiming at the immediate or gradual extinction of slavery. The same remark is true of modern nations outside the pale of Christendom. Slavery in its most odious form is still upheld in Persia, Arabia, and Turkey, among the idolatrous worshippers of Africa, and wherever Mohammedanism holds sway. It exists, also, in China¹ and Japan, and continued in India until it was abolished by British influence in the present century.

2d. Christianity, from its birth to the present time, has labored in mitigating and extirpating this social evil. Slavery practically ceased to exist in Christian Europe from the thirteenth century, and it has since been abolished in all European colonies. It was extinguished in the British possessions in 1833, chiefly through the influence of Wilberforce and Clarkson; and ten years later, more than twelve millions of slaves were set free in the East Indies by the government of Great Britain. France abolished slavery in her West India colonies in 1793. Spain emancipated her slaves in Porto Rico in 1873, and in 1886 the institution ceased to exist in Cuba. It has passed away from all the Spanish-American Republics. A decree of emancipation has this very year, 1888, been promulgated in Brazil, by virtue of which slavery is absolutely extinguished in the Empire.

Slavery was totally abolished in the United States by President Lincoln in 1863. Although the Emancipation Proclamation was designed as a war measure in the interests of the Union, slavery would have eventually disappeared independently of the war; for it was confined to the South in whose border States it was gradually dying out, and it was opposed by the public sentiment of the Christian world.

In a word, the consoling fact can be recorded to-day that, at the present moment, a single slave is not to be found on a solitary foot of Christendom.

To what cause are we to ascribe this happy result? Not to intellectual culture, for Pagan Greece and Rome were as cultured as France and England; nor to an enlightened self-interest, for the immediate interests of the slave-owner demanded its retention; nor to the free intercourse of nations and the march of commerce, for the slave-trade was one of the most lucrative branches of business. The result is due to the humanizing influence of the Gospel alone.

Among the forces enlisted in the cause of freedom, the most

¹ Huc, "Travels in Tartary," etc., I. ch. viii.

potent came from the Papacy. In every age the voice of the Popes resounded clearly throughout the world in the interests of human freedom. Gregory the Great in the sixth century, Pius II. in the fifteenth, Paul III. in the sixteenth, Urban VIII. in the seventeenth, Benedict XIV. in the eighteenth, and Pius VII. in the nineteenth—all raised their voice either in commending the slaves to the humanity of their masters, or in advocating their manumission, or in righteous condemnation of the slave-trade. Gregory XVI., in 1839, published a memorable Encyclical in which the following energetic language occurs: "By virtue of our Apostolic office, we warn and admonish in the Lord all Christians of whatever condition they may be, and enjoin upon them that for the future no one shall venture unjustly to oppress the Indians, negroes, or other men whoever they may be, to strip them of their property, or reduce them into servitude, or give aid or support to those who commit such excesses, or carry on that infamous traffic by which the blacks, as if they were not men, but mere impure animals reduced like them into servitude, contrary to the laws of justice and humanity, are bought, sold, and devoted to endure the hardest labor. Wherefore, by virtue of our Apostolic authority, we condemn all these things as absolutely unworthy of the Christian name."

And, lastly, Leo XIII.¹ denounces in emphatic terms the infamous slave-trade now systematically carried on in Africa by Mohammedan invaders.

He declares such a traffic to be in violation of the natural and the divine law. He proclaims this commerce in man the most infamous and inhuman that can be conceived. He exhorts Christian rulers and all true friends of humanity to rise in their might and, by concerted action and every righteous means, "to repress, forbid, and put an end once for all" to this violent and unholy abduction of human beings. He calls upon all Apostolic men in Africa to bring the weight of their moral influence toward securing the safety and liberty of the slaves; and he heartily commends the Emperor of Brazil for his recent decree by which all the slaves of the Empire are emancipated.

How different is the record of the following lines condensed from Cardinal Lavigerie's Discourse! Slave-hunting is carried on in every independent Mussulman State in Africa; and yet no Mufti Ulema, or any other expounder of the Koran, has ever protested against so atrocious a practice.

The redemption of captives was another work which engaged the pious solicitude of the Church. From the fourth to the fourteenth century, Europe was periodically a prey to northern

¹ Letter of Leo XIII. to the Bishops of Brazil, May 5, 1888.

barbarians and Mohammedan invaders. The usual fate of the vanquished was death or slavery. They who escaped the sword were carried into bondage. A more wretched fate awaited the female sex, for they were reserved to gratify the caprices of their conquerors.

"In no form of charity," says Mr. Lecky, "was the beneficial character of the Church more continually and more splendidly exercised than in redeeming captives from servitude."¹

When the Goths invaded Italy in the fourth century, St. Ambrose sat on the chair of Milan. After disposing of his private means for the redemption of captives, he melted down the golden vessels of the Church, that he might ransom his brethren in bondage. The Arians affected to be scandalized at his course. They charged him with atrocious sacrilege for thus disposing of the sacred vessels. Ambrose replied to them in language worthy an Apostle, that the liberty of man was of more value than gold or silver, that the salvation of souls was more precious than chalices, and that no sacrifice should be spared to rescue woman from a life of dishonor and degradation.

Instances of similar deeds of charity are recorded of St. Cyprian, St. Augustine, and St. Gregory the Great.

But the Church exerted herself not only in rescuing Christians from captivity in Pagan lands, she also labored to ransom Pagan captives in Christian realms, and restored them to their native country. When seven thousand Persians were held in durance by a Roman general, Acacius, Bishop of Amida, sold all the rich plate of his church and sent these captives redeemed to their country, saying that God had no need of plates and dishes.²

Few men have rendered more signal service in behalf of captives than St. John of Matha in the twelfth century. On the morning that he celebrated his first Mass, he made a vow at the altar to consecrate his life to the redemption of the slaves who were held captive in Morocco and other parts of Africa. To render his labors more effectual and permanent he formed a congregation of men animated by his own spirit, who made a solemn vow to consecrate their life and liberty to the redemption of slaves. They made frequent incursions into Africa, and purchased the liberty of hundreds of their brethren. If it is a virtue to give to others out of the abundance of our own means, if it is a greater virtue to give away all that we possess, what shall we say of him who devotes his life and liberty to the redemption of his fellow-beings? "Greater love than this no man hath, that a man lay down his life for his friend."³

¹ "History of European Morals," ii. 72.

² *Ibid.*

³ John xv. 13.