

of slaves took place faster than the freeing. It became more difficult for the individual to determine whether he could properly set his slaves free. There was a feeling of a must for compromise, a teaching which would satisfy the Christian conscience. Hardly a compromise since early Christian teaching had hardly maintained wrongfulness. Rather a desire for reconciliation of teaching with the existing order. This found expression in St Augustine.

St Augustine's teachings combine in a curious way Greek Philosophy with contemporary Christian theology

1. Slavery was unjust by nature
2. Fall of man had reversed the order of nature & brought slavery as one of its results.
3. When sin disappears from mankind, then the final consummation & slavery will also disappear.

Meanwhile it is in a sense natural, <sup>just</sup> now, as fitting man's corrupt nature. This became the official doctrine of the church and undoubtedly retarded progress.

It is still the doctrine of the Rom. Catholic Church, which while it rebukes most strenuously all violence and advocates emancipation as pleasing to God - <sup>advocate it as</sup> a good work, a work of perfection - a "counsel of perfection" - a thing which a man should follow who seeks more than a low grade of virtue. It does not condemn slavery on principle. It is not a law or precept as "Thou shalt not steal". It doesn't condemn slavery as wrong in itself. Stealing is wrong: "nobody will steal. But an ordinary good man may keep slaves. If perfect<sup>n</sup> is desired, he should liberate them." There has been much discussion as to whether the really destroyed slavery. It is maintained that the freeing of slaves in last C<sup>y</sup> and this was strictly a humanitarian movement.