

posing of the prisoners through the ordinary channels of the slave mart. Slavery was the portion of war captives for century after century. They were spoils of war. Gradually life and freedom became a definite matter of purchase; the captive was, actually, merchandise; he represented potential wealth to his captor. By slow degrees the system of ransom was established not as an occasional favour on the part of a good-natured or broad-minded conqueror, but as a custom of war. Even as late as the Thirty Years' War exchange was looked upon as "robbery;" and if a prisoner was of sufficiently high rank he might be purchased—as a speculation, or for purpose of reprisal, or other weighty matter of state—from the individual captor by the latter's superiors; for example, the Emperor paid £4,000 to Verdugo, "the party seizing . . . in order to get the young Prince of Anhalt into his own hands." But by the middle of the seventeenth century more liberal views were permeating the nations. By arrangements made at Dunkirk, in 1646, the prisoners on both sides were to be returned. Nor was this the only improvement. Henry V.'s exemption of women, priests, and children, grew to include the medical staff and other non-combatants. The cartel of 1673, between France and the Netherlands, specifically notes they shall be freed *sans rançon*. Two years later the same countries agreed that the prisoners were to receive certain moneys *outré le pain de munition*; and it was forbidden to deprive them of their clothes. The same year—at Strasburg—France and Germany settled that neither sick, wounded, nor medical staff were to be *dépouillés*. More detailed rules for the treatment of prisoners were laid down in the cartels of 1690 and 1702. This last, the "New Cartel Between the Imperialists, English, Dutch, etc., of the one part; and the Spaniards and French, on the Other part," not only gives the elaborate tables of exchange common to all cartels at the period—the prices varied from 50,000 *livres* for an English Commander-in-Chief to forty for *un gentilhomme du canon*, and nine for a soldier or *pontonier*—but includes explicit directions as to who