

the earth earthly." But when we see her in profound silence with slow and almost imperceptible motion, whilst *respecting all existing institutions*, displacing nothing violently, and yet by little and little superinducing other manners and customs, which will in time render slavery impossible, then at once we recognise the hand of God, (the pebble from the shepherd's scrip,) and we immediately sing with the Jewish women in their dances, "Saul has slain his thousands and David his tens of thousands."

(But she preached "resignation and submission" to the oppressed slave.) Exactly; but she also at the same time set herself to change the hearts of the oppressor. If she said to the slave "seek not to escape *by violence* from your unhappy thralldom," she said also to the slave owner, "Love your slaves as *brothers*; diminish their number when superfluous; recognise them as your *equals* always; oftentimes as your superiors before God, and if indeed you wish to do good for your soul '*pro remedio animæ*' grant them their liberty." These were noble, nay, divino words! these were the pebble from the shepherd's scrip that in God's own time struck the Philistine in the forehead, "and he fell on his face on the earth."

It required the utmost tact and skill on the part of the Church to touch the burning question of slavery *without* causing such an explosion as would at once have destroyed both slave owner and slave, and would have left Roman society for centuries in a worse state of *civilized barbarism* than it found it. Pagan society rested entirely on slavery. Without it Pagan Rome could not have existed for a moment. That the foundation was a rotten one I grant you; but the very rottenness of the foundation shows the master hand of the engineer who could remove a crumbling foundation and supply a solid and lasting one without even shaking the superstructure.

Many *servile* revolts (revolts of slaves) had already brought the Roman republic to the very brink of destruction.

1. A single fanatical slave passes himself off as inspired by a strange goddess-

he is able, like Etnus in Sicily, to arouse 20,000 of his comrades; to proclaim himself king; to declare such a war against Rome as it will take two years to quell, and which will break out again with greater violence 30 years later.

2. Seventy-three years before the Christian era Sparticus, a gladiator, makes a like appeal to the fugitive slaves and adventurers of Italy, and immediately assembles 70,000 desperate characters around him, moulds them by austere discipline into a compact and formidable army, overcomes one after another a pretor and two consuls, threatens Rome itself, fights seven battles, and for two years hold the whole force of "mighty Rome" in check.

3. If Cateline had succeeded all Rome would have been sacked *by her slaves*.

4. Two years later, Claudius, the tribune, incited an *insurrection of slaves* who were prepared to burn Rome and to put the whole Senate to death, if the banishment of Cicero was not decreed.

5. During the excitement which followed the death of Cæsar, slaves were seen trying to set fire to the temples and private houses.

6. In the inscription of Ancyra, Augustus acknowledges that after the defeat of Sextus, he had sent back 30,000 fugitive slaves to their masters to be put to death for having taken up arms against the republic.

This was a tottering foundation for any society to be built upon; how tottering, Tacitus tells us in a few graphic words. "For the whole Roman world to revolt, it suffices that a single great land owner should not hold with a sufficiently firm hand the thousands of slaves who people his forests and his pasturages." And as a matter of fact we find in the year 54, B. C., a Roman lady accused of having "endangered the State" by her want of firmness in the government of her Calabrian slaves. These slaves, it must be remembered, were not Negroes, but were all the more dangerous because highly educated, highly civilized and highly skilled in their various trades. It was not the degenerate African but the highly cultivated Greek and Roman that the Roman slave master had to control.

How truly dangerous the State felt these slaves to be is evident from the