

place, for Slaves have sometimes the Bodies of Freemen, sometimes the Souls; if then it is evident that if some Bodies are as much more excellent than others as the Statues of the Gods excel the human form, every one will allow that the inferior ought to be Slaves to the superior; and if this is true with respect to the Body, it is still juster to determine in the same manner, when we consider the Soul; though it is not so easy to perceive the Beauty of the Soul as it is of the Body. Since then some Men are Slaves by Nature, and others are Freemen, it is clear that where Slavery is advantageous to any one, then it is just to make him a Slave.