

other not so. Thus says the Helen of Theodectes;

*Who dares reproach me with the name of Slave?
When from the immortal Gods, on either side,
I draw my Lineage.*

Those who express Sentiments like these, shew only that they distinguish the Slave and the Freeman, the Noble and the Ignoble from each other by their Virtues and their Vices; for they think it reasonable, that as a Man begets a Man, and a Beast a Beast, so from a Good Man, a Good Man should be descended; and this is what Nature desires to do, but frequently cannot accomplish it. It is evident then that this doubt has some reason in it, and that these Persons are not Slaves, and those Freemen, by the Appointment of Nature; and also that in some instances it is sufficiently clear, that it is advantageous to both parties, for this Man to be a Slave, and that to be a Master, and that it is right and just, that some should be governed, and others govern, in the manner that nature intended; of which sort of Government is that, which a Master exercises over a Slave. But to govern ill is disadvantageous to both; for the same thing is useful to the part, and to the whole, to the Body and to the Soul; but the Slave is as it were a part of the Master, as if he were an animated part of his body, though separate. For