

which reason a mutual utility, and friendship may subsist, between the Master and the Slave, I mean when they are placed by Nature in that relation to each other, for the contrary takes place amongst those who are reduced to Slavery by the Law, or by Conquest.

C H A P. VII.

IT is evident from what has been said, that an herile and a political Government are not the same, or that all governments are alike to each other, as some affirm; for one is adapted to the nature of Freemen, the other to that of Slaves. Domestic Government is a Monarchy, for that is what prevails in every house; but a political State is the Government of free men and equals. The Master is not so called from his knowing how to manage his Slave, but because he is so; for the same reason a Slave and a Freeman have their respective Appellations. There is also one sort of knowledge proper for a Master, another for a Slave; the Slave's is of the Nature of that which was taught by a Slave at Syracuse; for he for a stipulated Sum instructed the Boys in all the business of a house-