

It was not till the Hellenes and Italians had separated, that that deep-seated diversity of mental character became apparent, the effects of which continue to the present day. *The family, the state, religion, art, and literature received each in Italy and in Greece a distinctively national development.* A few words as to each of these to bear out the assertion. And first, as to the family. With the Greeks, as with the Romans, the husband was the head of the wife, children and household; but the Romans transformed this moral subjection into legal slavery, and made the wife, children, and slaves, the actual and absolute property of the husband and father. The Greeks were never wantonly severe toward their slaves,* and they mitigated the harshness of their lot by allowing them legal rights, as of marriage, possession of property, &c. The Romans, on the other hand, maintained with merciless rigor, the principle that the slave was destitute of legal rights.†

As to the state. Out of the family—(*oikia*—*familia*)—arose the clan (*gene-gens*); and out of the clan among Greeks and Italians arose the state (*polis-civitas*). In Greece, the clan retained its authority as a corporate body in contradistinction to the state, even into historic times. In Italy, on the other hand, the state superseded the relationship, and neutralized the authority, of the clan. An Italian state exhibited an association, not of clans, but of citizens. Says Mommsen, "It was characteristic of the one nation (the Roman) to reduce all features of distinctive personality to a uniform level; of the other (the Grecian) to promote their development." The same author, by a reference to Aristotle's description of the constitution of

oinos—wine; *L. domus*, a house, *Gk. demo*—I build; the Latin *tunica* corresponded to the *Gk. chiton*, and the Latin *toga* was a large *himation*.

* "No less amiable (than their hospitality) is the indulgence with which slaves, though wholly in the power of their masters, appear to have been treated in well-regulated families. The visible approbation with which Homer mentions the kindness shewn by Laertes and his wife to their domestics, marks the tone of feeling that prevailed on this subject among his countrymen." *Thirlwall's Greece*.

† Even philosophical Aristotle defends *douleia* as an institution necessary to his *polis*, or city state; and there is a striking resemblance between his arguments and those of the pro-slavery orators of a few years ago. It is necessary, says he, it is expedient; some are, by their bodily and mental natures, born to serve; and to enslave such is a kindness no less beneficial to the *doulos* than to the *despotes*.