

discern in Greek politics a difference in point of view or of attitude of mind and heart towards the life of the individual or the community which might be expected to give rise and did give rise to different principles in accordance with which political action was shaped. I have said that according to the Greek view every man is born to be a citizen, and that all the citizens were expected to take their part in the affairs of the state. Here, however, is something very remarkable. While the Greeks spoke thus of citizenship and of those entitled to share its duties and obligations, there was one element of the population of which they took no account whatever, and oddly enough, it constituted the great body of the people. It embraced practically all of those who were engaged in manual labour in one or other of its many forms.

In Ancient Greece there were, broadly speaking, two classes of people; they were the citizens who were the free-men, and there were the remainder of the population who were slaves. Greek society was founded on the institution of slavery. The slaves did not count in public discussion or consideration of public questions anymore than any other kind of property. Human personality as something sacred in itself had not entered the pagan mind; that conception was born of Christianity. Such rights as the slaves might have were those, and those alone, which might be given to them by their owners. This did not mean

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