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few individuals have been more persuasive in dealing with an authority resting on the other side of the Atlantic. When conditions in Canada became intolerable, the sequel was armed insurrection; but out of the welter of prejudice and privilege run rampant, and out of the mire of stagnation of all the public functions of free government finally came the progression through Responsible Government to federation, and from federation and an expanded Dominion the flowering of autonomous stature within the British Commonwealth and the present status of Canada as a vigorous nation in the world community.

If the political predisposition was predominant, the social persuasion was never far removed. Mackenzie King's mother was born, in the United States, in exile and before a pardon had been granted to her father. In that home was poverty of a kind not many people experience, for it was poverty born of allegiance to a principle, and poverty suffered under the stigma of an alleged crime against the state. The principle was vindicated, and the criminal account settled by full pardon, but the impress was a deep one. It has found echoes all through Mackenzie King's own career as student, organizer of undergraduate demonstrations, post-graduate fellow, dweller in settlement houses, university lecturer and civil servant. Only the man whose grandfather once said:

"Well may I love the poor, greatly may I esteem the humble and the lowly, for poverty and adversity were my nurses, and in youth were want and misery my familiar friends; even now it yields a sweet satisfaction to my soul that I can claim kindred with the obscure cottar and the humble labourer of my native ever-honoured, ever-loved Scotland."

could impart a full meaning to a more recent address:

"The new order must be based on human rights; not on the rights of property."