

sentiments, and our convictions come to tend more and more in the one direction or the other. We come to have a wider outlook, a larger faith, a greater trust in the future; or we tend more and more to look to the past, to keep unalterable as much of the present as we can, and, by claiming that it is not our business to take care of posterity, to leave posterity more and more to care for itself.

Among most people and most countries where there is aught of freedom of thought and expression, each principle comes to have, in numbers sufficient to constitute a following, adherents who are prepared to identify themselves and their lives more or less actively and continuously with its advocacy. In this way human society in every political state comes to have its political parties prepared to champion, in reference to the political controversies of the day, the one principle or the other. Thus it comes about that by whatever names they may be designated, political parties tend more and more to owe their existence to this conflict of principles between the future and the past, which ever asserts itself where controversy arises, and which when history is written in its entirety will be found to have been continuous from the dawn of civilization to the eve of millennium. The fact that the struggle is continuous accounts for the fact that political parties allied to the one principle or the other tend to perpetuate themselves, and that we come to

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