

"privilege, or position. The new order must be a world order. It must be governed by a universal rule of law. To bring the new order into being, we shall need a spiritual, not a material interpretation of life. In estimating human values, the new order will be concerned with man's character and personality, not with their power and position, nor with the extent of their possessions. The souls of men will be more precious than their bodies."

Some of the mature judgments of the man Mackenzie King, in action, have been expressed in the House of Commons, where he has served for nearly 27 years, and since 1919, continuously with the exception of one brief interlude. Others were developed in the remarkable study of "Industry and Humanity" which, in its way, is to be regarded as a basic book as has been published in Canada in a century. It has gone through many editions. It was first written in terms of conditions existing a generation ago, when labour legislation was neither as complete nor as far-reaching as it is today. But no reader of discernment, nor any student of conviction, has been other than impressed by the recurrent emphasis upon humanity -- its needs and aspirations. "Over all nations is humanity," said Goldwin Smith, and these five words have been a leading star for most of a lifetime.

When a man has spent more than forty years in the public life of his own country, more than half of them as leader of his party, and 17 of them as Prime Minister, people writing or speaking of that man will seek about both for influences upon his public character and for the landmarks of his political achievement. There is a feeling, probably ill-founded, that forty years of public life, and two generations of dealing with political processes which inevitably involve a measure of compromise, must have rooted out or obscured many of the personal facets of a man's character. Or, put it this way, that the public