

King of Canada

Study Guide

Action Infini
2020/2021 Season

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Infinithéâtre's Mandate

REFLECTING AND EXPLORING LIFE IN 21ST CENTURY QUÉBEC (In English)

Article written by the AD Emeritus, Guy Sprung

Infinithéâtre stages exciting, entertaining, relevant theatre that explores and reflects the issues, challenges and possibilities of contemporary Québec from the perspective of its diverse English-language minority. Our work is driven by the fundamental belief that theatre that speaks to and about the lives, the hopes and the tragedies of its home community has the best possibility of creating an electric connection between stage and audience that is the essence of great theatre.

Infinithéâtre is the one theatre in Québec (in French or English!) whose mission is to develop, promote, produce and broker only plays written or adapted by Québec writers and Indigenous writers from within the territory called Canada. We do this, because we believe fundamentally that producing our own writers will generate subject matter and themes relevant to Montréal and Québec and result in the strongest possible engagement and live interaction with our audience.

150 years ago, Montreal was the acknowledged centre of power and finance for all of Canada. Fifty years ago, with writers like Hugh MacLennan, Mordecai Richler and Leonard Cohen, Montréal was still the creative engine of the English Canadian Literary scene. The Quiet Revolution, the Québec independence movement, the great Anglo Exodus of 1970's, the rise of Toronto as the metropolis of Canada and the financial bonanza of the hydrocarbon exploitation in the West, totally metamorphosed Canada and left English-language Montréalers wondering if we are outliers on the fringe of Mainstream Canada.

Who are we, the English-language writers and theatre workers of Québec, now? Increasingly we are culturally-diverse-minority-language-proudly-English-Québecker-Canadians. Infinithéâtre tries, with our work, to reflect this unique existential nexus.

Québec is our home. We are comfortable with, even proud to be part of, the distinct society of Québec. Infinithéâtre refers to itself as, ‘Le théâtre Québécois in English’. Just read the article I wrote for Le Devoir on this subject. Some of the Tsunami of comments my article provoked will illustrate how confusing it can be to be an English–language Québecker:

<https://www.ledevoir.com/opinion/idees/507750/les-artistes-du-theatre-en-anglais-sont-ils-de-vrais-Quebecois> (The Montreal Gazette printed a translated version of the Devoir article.)

Infinithéâtre has, on occasion, crossed the language divide. The Jean Duceppe Theatre Company translated our world premiere of Trevor Ferguson’s play, “Long, Long, Short, Long” and produced it as, “Le Pont”, for their subscription season in Place des Arts. More recently, when we premiered Alyson Grant’s play, “Conversion”, we ran French surtitles on some nights, attracting French-speaking audiences, a practice we would eventually like to normalize. This last spring, Howard Rosenstein, star of our long-running “Kafka’s Ape”, performed the Herculean task of learning the play in French so we could tour “Le Singe de Kafka” to French Maisons de la Culture in Montreal.

A second fundamental axiom in Infinithéâtre’s drive to stage exciting theatre is our belief that performing in non-traditional venues heightens and focuses the audience’s attention and renders the whole experience more alive. A non-traditional venue gives a play both context and subtext.

Our focus on new plays has, of necessity, demanded we focus on script development. We have three separate tactics, methodologies of trying to discover, encourage and develop great new plays. Write-On-Q!, is our annual playwriting competition. With total prize money of \$5,000 it is the single most valuable literary competition in English

Québec. Many Québec playwrights now admit they synchronize their creative writing clocks to the Tuesday after Labour Day, the annual deadline for our competition. WOQ! has, over the years, delivered much of Infinithéâtre's programming.

The Pipeline, our year-end public reading series, features the winning plays from WOQ! alongside the Artistic Director's selection of other exciting unproduced plays. Public discussions follow each of the play readings, with the feedback and audience reaction helping us develop the plays and program future seasons.

With official endorsements from virtually the entire Québec English-language theatre community, Infinithéâtre has also inaugurated an in-house playwrights' unit. The Unit has been a stunning success, with four of the seven plays developed in our first 2016 cohort given full productions by four other theatre companies.

A third fundamental axiom underlying Infinithéâtre programming is our conviction that we need to reach out to, and dialogue with, senior high school and college students. Action Infini is our highly-developed school outreach program with teachers' kits and in-class and post show discussions. We also, when possible, take our work directly to schools. We think it is vitally important to build future audiences for theatre. This is Infinithéâtre:

- Great new plays that come from and speak to our community
- Non-traditional performance venues
- Reaching out to senior high school and college audiences.

Note from the Playwright

A few years back I was visiting my hometown of Brockville and decided to take a tour of our most famous building, Fulford Place. This Edwardian mansion on the banks of the St. Lawrence was once home to the world's wealthiest family, the Fulfords, who made their fortune selling "Pink Pills for Pale People". The tour included visiting the room where Mrs. Fulford introduced a select few of her friends to the weird world of séances. One of those friends happened to be Prime Minister William Lyon Mackenzie King. I had heard of King's ghostly interests before, but something about being in the room where his journey into spiritualism began sparked a deeper exploration into our longest-serving and strangest prime minister. The result is this darkly comedic story of our country's coming-of-age.

King did a lot of amazing things for Canada, he also did many questionable things. Looking at the past with a modern gaze is complicated. But it's also pretty damn simple. If we don't address the bad things that happened, they will happen again. As much as this play pokes fun at King, I hope it also inspires us to reconsider the country we once had and the country we want to have.

Theatre is created to connect people. Even though this presentation may not be how we first intended, know that in this moment we are connected. It's hard enough to mount a play in the best of times and I'm in awe of the talent and tenacity of Zach, Ellen, Brian and the entire Infinithéâtre team in creating this production. I also want to thank Guy Sprung and the Infinithéâtre Unit Cohort, the Ontario Arts Council, the Toronto Alliance for the Performing Arts, the Honourable Justice Charles D. Anderson, Duncan C. Fraser Q.C., Bonita Erwin, and the employees and volunteers of Kingsmere Estate in Gatineau Park, Woodside in Kitchener, and Fulford Place in Brockville. Finally, I want to thank Sara Rodriguez for her willingness to read my first drafts and her delight in telling me what's stupid.

Enjoy the play.

Paul Van Dyck

King of Canada and Infinithéâtre team

[FULL PROGRAMME CAN BE ACCESSED HERE.](#)

King of Canada Team

Ellen David as The Medium + 28 other characters

Brian Dooley as William Lyon Mackenzie King

Written by ***Paul Van Dyck***

Directed by Zach Fraser

Costume and Set Design: ***Maryse Bienvenu***

Lighting Design: ***Audrey-Anne Bouchard***

Music Arrangement and Pianist: ***Julie Choi***

Voice Coach: ***Julia Lenardon***

Stage Manager: ***Sierra Alarie***

Production Manager: ***Tristynn Duheme***

Tech: ***Amber Head***

Assistant Technical Director: ***Kitiya Phouthonesy***

Video Team

Director of Photography: ***Brian Morel***

Video Editor and Camera Operator: ***Carlo Primerano***

Sound Editor and Engineer: ***Pavel Denisov***

Video Consultant: ***David Dicsos***

Camera Operator: ***Antony George***

Infinithéâtre Team

Artistic Director: ***Zach Fraser***

AD Emeritus: ***Guy Sprung***

Outreach Manager/Intern General

Manager: ***Caeleigh McDonald***

Box Office Manager: ***Nicolas Mancuso***

Assistant Technical Director:

Kitiya Phouthonesy

Bookkeeper & Administrative Associate:

Patricia Saxton

Publicist: ***Janis Kirshner***

Web Design: ***Ina Angelidou***

For KIN Experience

Chief Executive Officer: ***Julius Frolich***

Operations Director: ***Sam Sheraton***

Event Coordinator: ***Julie Choi***



Source: Dutch National Archives

William Lyon Mackenzie King (Excerpts from Biography)

Source: [The Canadian Encyclopedia](#)

William Lyon Mackenzie King, prime minister of Canada 1921–26, 1926–30 and 1935–48 (born 17 December 1874 in Berlin [Kitchener], ON; died 22 July 1950 in Kingsmere, QC [near Ottawa, ON]). Leader of the Liberal Party 1919-48, and prime minister for almost 22 of those years, King was the dominant political figure in an era of major changes. As Canada's longest-serving prime minister, King steered Canada through industrialization, much of the Great Depression, and the Second World War. By the time he left office, Canada had achieved greater independence from Britain and a stronger international voice, and had implemented policies such as unemployment insurance in response to industrialization, economic distress, and changing social realities.

Prime Minister

At the 1919 Liberal convention King was appointed Laurier's successor. Two years later the Liberals won a bare majority in the federal election and King became prime minister. He set out to regain the confidence of the farmers in Ontario and western Canada who had supported the new Progressive Party, but his reductions in tariffs and freight rates were not enough, and after the 1925 election the Liberals could stay in office only with Progressive support.

During the first session of the new Parliament, it became clear that the Progressives would withdraw their support because of a scandal in the Department of Customs. King therefore asked Governor General Viscount Byng for a dissolution. However, Byng refused and called on Arthur Meighen to form a Conservative government, which was defeated in the House a few days later. In the 1926 election King stressed the alleged unconstitutionality of Meighen's government, but the Liberal victory in that election really stemmed from the support of Progressives who preferred the Liberals to the high-tariff Conservatives.

In the prosperous years after 1926 the Liberal government provided a cautious administration which reduced the federal debt. Its only initiative was an Old-Age Pension scheme. King insisted on Canadian autonomy in relations with the United Kingdom and contributed to the definition of Dominion status at the 1926 Imperial Conference; according to the resultant Balfour Report, British dominions were defined as autonomous and equal members of the British Commonwealth of Nations. This satisfied King, who was loyal to the British empire while also championing sovereignty for Canada.

The Great Depression

Despite King's background in economics, he was reluctant to acknowledge the scale of the economic crisis in the 1930s. It is perhaps instructive that he did not even note the stock market crash of 1929 in his personal diary. King did not believe at first that the

Depression would seriously affect Canada, and refused to provide federal funding to provinces struggling with unemployment. In contrast, the Conservatives under R.B. Bennett promised aggressive action, and the Liberals were soundly defeated in the 1930 election.

King was an effective Opposition leader, keeping his party united as he attacked Bennett for unfulfilled promises and rising unemployment and deficits. His only alternative policy, however, was to reduce trade barriers. Bennett's policies, including work camps, the Prairie Farm Rehabilitation Act, the Canadian Wheat Board, and what was known as Bennett's New Deal, failed to adequately address the country's problems. In 1935 the Liberal Party campaigned on the slogan "King or Chaos," and was returned to office with a comfortable majority. King negotiated trade agreements with the US in 1935 and with the US and Great Britain in 1938. However, the economic downturn in 1937 left the government with high relief costs and no coherent economic response.

The Second World War

Developments abroad, from the Ethiopian crisis to the Munich crisis, forced King to pay more attention to international affairs, and he hoped war could be averted through appeasement. Like many other leaders of the time, King was impressed by Hitler when the two met in Berlin, Germany on 29 June 1937, writing in his diary that Hitler "is really one who truly loves his fellow man" (see King's diary, 29 June 1937). Although they discussed many topics, King did not bring up the Nazi party's anti-Jewish policies during the meeting. There was widespread discrimination against Jews even in Canada, and the country's immigration policy at the time was influenced by anti-Semitic views.

When they met in June 1937, Hitler reassured King that Germany had no desire for war. Events quickly revealed Germany's true intentions, however, and King's hopes of avoiding another war were disappointed. As the likelihood of war increased, he insisted that the Canadian Parliament (not the British government) would decide on Canada's

participation if war came; to make such a decision more palatable, particularly to French Canadians, he promised there would be no conscription for overseas service. Britain declared war on Germany in September 1939; the Canadian Parliament was recalled in an emergency session, and, with only token opposition, King declared that Canada was at war.

King called a snap election early in 1940 and his government was returned with an increased majority. Co-operation between the government and business and labour leaders shifted Canadian industrial production to a wartime footing, and unemployment fell dramatically. The remarkable industrial expansion involved special financial arrangements with the US and economic planning on a continental scale.

To placate Canadians who feared the return of the Depression after the war and who looked to the government for greater social security, King introduced unemployment insurance in 1940, and his reconstruction program, based on Keynesian Economics, included family allowances and proposals for health insurance.

Early German victories led some Canadians to advocate conscription but, fearing a political crisis, King tried to compromise. In 1940 he introduced conscription for the defence of Canada only (i.e., men would not be conscripted to fight overseas). In a 1942 plebiscite a majority of Canadians favoured relieving the government of its promise not to introduce conscription for overseas service, but Québec voters were opposed. High casualties in 1944 and a declining rate of voluntary enlistment led to prolonged debates within the government and the resignation of the minister of defence, James Layton Ralston. In November, King abruptly agreed to send some of the home-defence forces to Europe, a decision grudgingly accepted by French Canadians. (See *also* Second World War.)

The Liberals narrowly won the 1945 election. King did not play a decisive role in the postwar era, preferring a minimal role for the government at home and abroad. He was

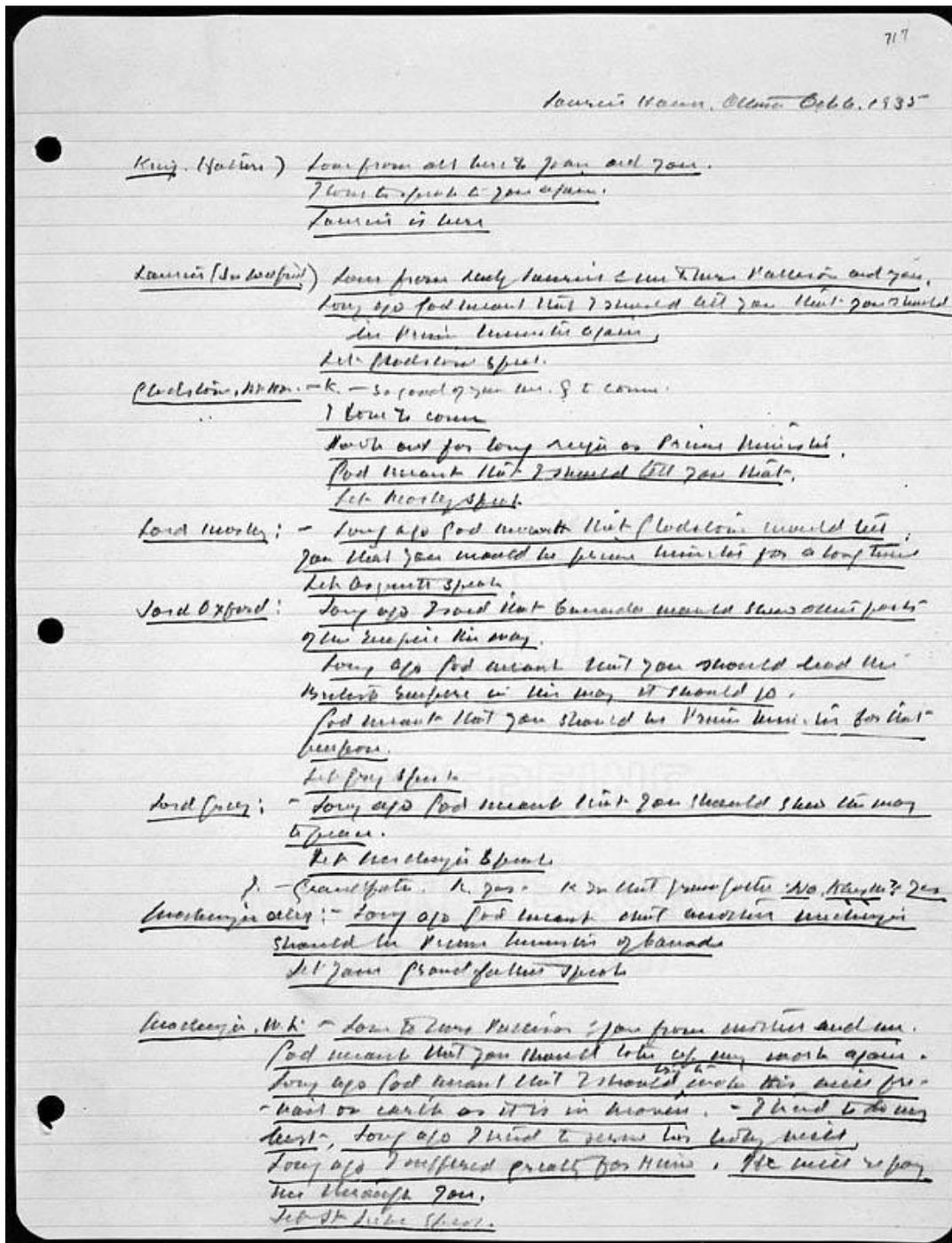
persuaded to resign as prime minister in 1948 and was succeeded by Louis St. Laurent. He died two years later.

Controversy and Legacy

Mackenzie King has continued to intrigue Canadians. Critics argue that his political longevity was achieved by evasions and indecision, and that he failed to provide creative leadership; his defenders argue that King gradually altered Canada, a difficult country to govern, while keeping the nation united.

However, King's political achievements have often been overshadowed by the revelation that this apparently proper and colourless man was a spiritualist, who frequently sought contact with his mother and other dead relatives and friends. King kept a detailed personal diary for much of his life; this diary — which was transcribed and published in a series of volumes edited by Pickersgill and Forster — has provided biographers and historians with fascinating insight into King's beliefs and his personal and spiritual life. The publication of C.P. Stacey's *A Very Double Life* in 1976 led to intense speculation about King's sexual and spiritual life, and many presented him as leading an almost Jekyll-and-Hyde existence. However, Allan Levine argues in *King: William Lyon Mackenzie King: A Life Guided by the Hand of Destiny* (2011) that King's eccentricities in fact informed his political decisions, and that King's faith and spirituality were an integral part of his personality. While many have ridiculed his regular seances and his discussions with his beloved Irish terriers (Pat I, II, and III), his personal idiosyncrasies should not overshadow his political achievements.

Transcript of a Seance



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Image & Transcription Source: National Archives of Canada, C-083734

Transcription:

Laurier House, Ottawa, Oct. 6, 1935

King (father): Love from all here to Joan and you.

I love to speak to you again.

Laurier is here.

Laurier (Sir Wilfrid): Love from Lady Laurier & me to Mr. & Mrs. Patteson and you.

Long ago God meant that I should tell you that you should be Prime Minister again.

Let Gladstone speak.

Gladstone, Mr. Wm. - K. - So good of you Mr. G. to come.

I love to come.

Look out for long reign as Prime Minister.

God meant that I should tell you that.

Let Morley speak.

Lord Morley: - Long ago God meant that Gladstone would tell you that you would be prime minister for a long time.

Let Asquith speak.

Lord Oxford: Long ago I said that Canada would show other parts of the Empire the way.

Long ago God meant that you should lead the British Empire in the way it should go.

God meant that you should be Prime Minister for that purpose.

Let Grey speak.

Lord Grey: Long ago God meant that you should show the way to peace. Let

Mackenzie speak.

I - Grandfather. M - Yes. K - Is that grandfather - No. K- Alex? Yes.

Mackenzie, Alex: - Long ago God meant that another Mackenzie should be Prime Minister of Canada.

Let your grandfather speak.

Mackenzie, W.L.: - Love to Mrs. Patteson & you from mother and me.

God meant that you should take up my work again.

Long ago God meant that I should try to make his will prevail on earth as it is in heaven.

- I tried to do my best. Long ago I tried to serve his holy will. Long ago I suffered greatly for him. He will repay me through you.

Let St. Luke speak.

St. Luke: Love to Mrs. Patteson and you.

Long ago I wanted to help you.

More power will be given to you from God.

Let St. John speak.

St. John: - Love to Mrs. Patteson and you.

Long ago I wanted to tell you that God had chosen you to show men & nations how they should live. Let your mother speak.

Mother: - Love to Joan & Godfroy & you from us all.

Joan said something about the meaning of "Long ago" -[mother could] Long ago means that we were in a former state.

"Long ago" means we are higher up in heaven.

"Long ago" means that we are happy here in God's service.

Let father speak.

Father: - Long ago I told Nelson that you would have a high place in the affairs of Canada.

Long ago I knew that God meant you would be Prime Minister.

Long ago I was told that you would honour my name.

Long ago your mother dreamt that you would be Prime Minister.

Let mother speak.

Mother: - Long ago I dreamt that you would succeed Sir Wilfrid Laurier.
Long ago I knew God meant you to be Prime Minister.
Long ago I [more than] knew that God meant that you would serve His holy will.
Good night.

K. - Do you think I might get a chance to speak to you through Mrs. Wreidt?

- No.

- Why - no?

Mrs. Wreidt is away from Detroit.
Long ago she told you that you would be Prime Minister.

K. - Will you all pray that I may do well this week, every night - pray for me.

Mother - God will help you.

When I phoned Mrs. Wreidt - after arriving at 2:30 at Windsor, she was out, not expected in till 5.

Note: Mackenzie King wrote this text in pencil. Then he apparently made additions and revisions later in ink. In this transcription, italics indicate the words written in ink.

Psychologist dives into seances and 'contacting the dead'

Douglas Todd

Publishing date: Nov 01, 2012

Source: [The Vancouver Sun](#)

Is it possible for the living to contact the dead?

Capilano University psychologist Leonard George was determined to find out.

The noted author and researcher travelled to upstate New York – to the global centre of Spiritualism, a religion that emerged in the 19th century and is based on the belief that humans can connect with the spirits of the deceased.

“I wanted to go to where it all began. I wondered what it would feel like to be a medium. What better way to find out than to sign up (for a course),” said George, a former clinical psychologist at Vancouver General Hospital who has a PhD from the University of Western Ontario.

George will reveal some of the “amazing” and “shocking” things he discovered about being a medium, and the existence of a possible spirit world, in a Halloween lecture at 11: 30 a.m. Wednesday, sponsored by the Capilano University Psychology Students Society.

George’s talk – entitled *The Medium’s Apprentice: A Psychologist Explores Spiritualism from the Inside* – will delve into the mysterious world associated with crystal balls, seances, ESP, hypnosis and even physical levitation.

George, a self-described skeptical psychologist, is also aware spiritualism has often been linked with fakery and fraud. So he wanted to get to the bottom of things.

It is fitting his lecture is being presented on Halloween because it is also the night known as Samhain – when neo-pagans believe, as George says, “the membrane between the two worlds (of the living and dead) is thinnest.”

HISTORY OF SPIRITUALISM

Before describing the conclusions George reached about whether he was able to communicate with the dead, some background information is in order.

Small spiritualist congregations continue to meet throughout Metro Vancouver and many parts of the world.

There is a long history of spiritualism in Canada, the U.S., Britain and Russia. Canada's longest-serving prime minister, William Lyon Mackenzie King, owned a crystal ball and regularly travelled to Detroit to see a medium.

Other famous supporters of the kind of parapsychological phenomenon associated with spiritualism include writers Sir Arthur Conan Doyle and Mark Twain, psychotherapists **Carl Jung** and **Sigmund Freud**, scientists David Bohm and Thomas Edison, literary figures William Blake and Elizabeth Barrett Browning, and philosopher **William James**.

For his journey deep into the parapsychological, George travelled to the small town of Lily Dale in New York State, near the Canadian border. "It's the oldest and largest spiritualist community in the world."

The region of upstate New York has been known since the early 1800s as a land of free speech, free love, women's rights and, especially, free religious expression, George said. Lily Dale is not far from where Joseph Smith founded Mormonism in 1823.

In this modern-day home of spiritualism, George and about a dozen others studied with the well-known medium Judith Rochester, who has a PhD in philosophy from the University of Toronto.

Although she is an expert on the respected German philosopher Ludwig Wittgenstein, Rochester is now more renowned for her talent at developing people's gifts to communicate with spirits of the dearly departed.

Rochester counts herself part of the tradition of mediums, channellers, mesmerists and mentalists who became famous in New York in the mid-1800s for their apparently remarkable ability to communicate with spirits. Some of the more well-known were

Maggie and Katie Fox, Jeremiah Carter, Andrew Jackson Davis and Daniel Dunglas Home.

George made his pilgrimage to Lily Dale after publishing two related books, *The Encyclopedia of Heresies and Heretics* and *Alternative Realities: the Paranormal, the Mystic and the Transcendent in Human Experience*.

Since he retains a scientific mindset, George seeks evidence for the unexplained. He teaches courses on abnormal psychology (for example, mental illness) and biological psychology (e.g.: neuroscience). His office is jammed with conventional books on psychology.

He also has a small skull on display in his small office, which looks out on towering North Vancouver evergreens. The skull reminds him of “memento mori,” which is Latin for how our time on Earth “is limited.”

There is on the wall, in addition, a poster of his favourite philosopher, the Second Century Syrian known as Iamblichus, an admirer of Plato’s theories about the nature of reality and divinity.

HIGH MORAL STANDARDS

What did George end up discovering about modern-day spiritualism? The first thing he realized was that the New York spiritualists conveyed “100 per cent sincerity.”

The Capilano University psychologist was impressed with the commitment, kindness and integrity that Rochester and others in Lily Dale brought to their psychic communications.

“It’s a religion. It’s the foundation of their lives,” he said. Their faith rejects the concept of hell and holds out the “wildly optimistic” belief that people who die will enter a blissful realm, like heaven, that they call Summerland.

But the spiritualists' high moral standards, and apparent complete rejection of trickery of any kind, did not begin to constitute any sort of scientific proof for George that they could speak to dead people.

George's mind was not shut, however. In his career as a psychologist he has regularly employed hypnosis. And nearly all his life he has meditated, been intrigued by parapsychology – the study of psychic events – and followed his dreams.

During his training as what he calls “a baby medium” under Rochester, George entered a mild trance in which some dream images he has had all his life suddenly became extremely vivid.

Since he was a young man in Ontario, George has had a recurring numinous, or spiritual, dream of “looking up at mysterious lights in the sky that seem to have an intelligence.” But those lights became even more remarkable when he went into an altered state of consciousness in Lily Dale.

“I had an experience of rising up. I was perched on a mountain and the lights were right in front of me. These lights communicated that they were my spirit guides. It was quite shocking.”

In another trance, George had a connection with his father, who died in 1982.

Following a sense of being buried alive, powerful images arose inside George of his father sitting on a marble bench; calm, talkative and reassuring. “It was one of the weirdest things that ever happened to me.”

Things really took a turn toward “otherworldly geography,” however, when George began to practice psychic readings.

He did a reading for a female student whom he had never before met. In an altered state as he contemplated the woman's soul, George sensed images of a short dark woman in a storm-tossed house covered with Christmas ornaments, whose name may have been Mabel or Annabel.

When George told the woman about the images that emerged during her reading, she responded that when she had been a child in the poor rural U.S., high winds would often knock out the family's water supply.

So the woman would walk through the forest to obtain water from a black woman named Mabel, who decorated her house year-round with Christmas ornaments.

"When she said that my hair was standing up. It's standing up right now," George said, sitting at his desk. "It seemed so accurate to me. I didn't have anything to say for hours after that."

Had he been experiencing genuine clairvoyance, the psychic ability to see or hear realities not normally captured by sensory experience?

A RESOLUTION, OF SORTS

The scientific reductionistic worldview that dominates in academia stipulates that the universe is like a machine made up of solid parts: there can be no such thing as clairvoyance, ESP and such.

But a minority viewpoint among philosophers and scientists holds out for a world view known as panexperientialism, which suggests all living things have some elements of mind – and that psychic phenomena are possible.

As a longtime admirer of the American philosopher, psychologist and panexperientialist **William James**, George cited the Harvard professor's dictum in support of paranormal experiences – that it only takes the discovery of one white crow to prove that not all crows are black.

Weighing the various philosophical options, George reflected hard on whether his image of a black woman named Mabel, of his father on a marble bench and of celestial lights as his spirit guides provided evidence of an afterlife.

They had a strong personal resonance, for certain. But was George ultimately convinced that it is possible to communicate with spirits of dead people?

“I didn’t cross the Rubicon,” was his answer.

He has not adopted spiritualist metaphysics since his summer apprenticeship as a medium. And he did not come away feeling he had “scientific proof” humans can psychically connect with people, including beings in an afterlife.

But that doesn’t mean he is not open to the possibility. “There is an unseen reality,” George said confidently.

“But I’m not committed to what spiritualists say it is.”

He was, however, convinced most spiritualists are having meaningful experiences that provide what he calls “personal proof” of another realm. These experiences tend, he noted, to make them more confident and resilient than most people.

Building on some of the themes about the parapsychological that he touches on in his Halloween lecture, George is planning to offer a unique psychology course called Concepts of the Imagination in the fall of 2013.

One thing George will propose during the credit course will be that people who employ their spiritual imaginations are “actually making contact with something real,” which could include parapsychological phenomena.

When people in the everyday world develop a relationship with the realm of the unseen, George said, it is almost inevitable that “sparks will fly” – just as they do when two sticks are rubbed together.

“There is something that is of us – and not of us. It’s impossible to disengage the two. I think, instead of debunking the mystery, we should be humbled by it.”



Source: Getty Images

Canada statue of John A Macdonald toppled by activists in Montreal

Source: [BBC News](#), August 30, 2020

Activists in Montreal have pulled down a statue of Canada's first prime minister Sir John A Macdonald, who was linked to cruel policies that killed many indigenous people in the late 19th Century.

Video captured the moment the statue's head flew off and bounced on to the pavement nearby.

Quebec's head of government condemned it as "unacceptable".

"Destroying parts of our history is not the solution," said François Legault.

No arrests have been made, according to Canadian broadcaster CBC.

Macdonald was prime minister of Canada for 19 years between 1860 and 1890 and is remembered for his nation-building policies but he also created the residential schools system.

For more than a century the system forcibly removed at least 150,000 indigenous children from their homes and sent them to state-funded boarding schools. Many children were abused and some died, and they were forbidden from speaking their own language or practising their culture.

A government report in 2015 called the practice "cultural genocide".

He was accused of allowing famine and disease to kill many indigenous people and his government forced some First Nation communities to leave their traditional territories, withholding food until they did so.

Quebec Premier François Legault wrote on Twitter, "whatever one might think of John A. MacDonald, destroying a monument in this way is unacceptable. We must fight racism, but destroying parts of our history is not the solution. Vandalism has no place in our democracy and the statue must be restored."

Earlier on Saturday a peaceful demonstration calling for defunding the police took place in central Montreal.

A leaflet distributed at the protest described John Macdonald as "a white supremacist who orchestrated the genocide of Indigenous peoples with the creation of the brutal residential schools system," according to CBC.

It said that the city's mayor, Valérie Plante, had been petitioned to remove the statue but due to her "inaction" a group of activists had decided to take matters into their own hands.

A number of statues of controversial historical leaders around the world have been toppled in recent months during heated public debates over how societies should remember leaders tied to slavery, empire and racism.

What's the best thing to do with unwanted statues?

In the US, statues of Christopher Columbus as well as Confederate leaders were removed, while in the UK monuments to prominent slave traders have been taken down.

Belgian protesters also defaced statues of King Leopold II due to the deadly legacy of his personal colony in what is now the Democratic Republic of Congo.

The “Who’s Who?” of *King of Canada*

In *King of Canada*, the Medium plays over 30 different characters, all of which were core to King’s life and career to some degree. Please note the below biographies are meant to be a quick introductory summary of each figure, and will not represent any careers or individual histories in their entirety. Please visit the sources included if you would like to know more about the individuals covered below.

Sir Wilfrid Laurier

Source: [Encyclopedia Britannica](#)

Sir Wilfrid Laurier, (born Nov. 20, 1841, Saint-Lin, Canada East [now Quebec, Can.]—died Feb. 17, 1919, Ottawa, Ont., Can.), the first French-Canadian prime minister of the Dominion of Canada (1896–1911), noted especially for his attempts to define the role of French Canada in the federal state and to define Canada’s relations to Great Britain. He was knighted in 1897.

As Laurier gradually rose to become minister of internal revenue (1877–78) and eventually to leadership of the opposition Liberal Party in 1887, he persistently sought to bring together his countrymen on the issues that have since been recognized as the dominant themes of modern Canadian politics: the relations of church and state, the bicultural entente between French- and English-speaking Canadians, and the country’s association with the British Empire and relations with the United States.

In 1885 Laurier became a national figure when he delivered a moving plea of clemency for Louis Riel, who had led a rebellion of the Métis (people of mixed French and Indian extraction) in Manitoba and whose death sentence provoked violent outbursts between the French Catholic nationalists in Quebec and the Britannic groups in Ontario. Showing great courage, Laurier, though not condoning Riel’s actions, charged the government with mishandling the rebellion.

At the same time he was turning his personal magnetism into a valuable political weapon. Between 1887 and 1896 he perfected his party’s organization, refined Liberal strategy, made political alliances, assessed local partisans, and judiciously applied his personal charm to winning over Conservative adversaries and dissident Liberals. [...] In mid-1896, with the Conservative government divided and disorganized, he easily carried the Liberal Party to victory in the general election.

Dr. Adolf Meyer

Source: [Encyclopedia Britannica](#)

Adolf Meyer, (born September 13, 1866, Niederweningen, Switzerland—died March 17, 1950, Baltimore, Maryland, U.S.), influential Swiss-born American psychiatrist, much of whose teaching has been incorporated into psychiatric theory and practice in the United States, Britain, and other English-speaking nations.

When Meyer emigrated to the United States in 1892, he was already exceptionally well trained in neuroanatomy and neurophysiology, having studied with Auguste-Henri Forel at the University of Zürich, where he earned his medical degree in 1892. In the United States he became acquainted with the thought of the psychologist William James, the philosopher-educator John Dewey, and others who were molding sociological and philosophical tradition in the United States. He fused these various influences into a concept of human behaviour that he called ergasiology, or psychobiology, which seeks a complete integration of the psychological and biological study of human beings.

Ernest Lapointe

Source: [The Canadian Encyclopedia](#)

Ernest Lapointe, politician (born 6 October 1876 in St-Éloi, QC; died 26 November 1941 in Montréal). Under Prime Minister Mackenzie King, Lapointe was minister of marine and fisheries (1921-24), minister of justice (1924-30, 1935-41), and was recognized as King's Québec lieutenant and his most influential adviser.

Often overlooked by historians, Lapointe played an important role in the representation of his province and the defence of French-Canadian interests in Ottawa from 1921 to 1941. The CCGS Ernest Lapointe, a Canadian Coast Guard icebreaker in service from 1941 to 1978, bears his name. Today the vessel is housed in the municipality of l'Islet, at the Musée Maritime du Québec.

Leo Amery

Source: [International Churchill Society](#)

Leo Amery (1873–1955) was a lifelong friend of Winston Churchill, although politically they were often at odds with each other. They first met while at school together at Harrow—a humorous account of which Churchill immortalized in his autobiography *My Early Life*.

[...] Unlike Churchill, Amery remained a lifelong Tory and zealously championed protective tariffs, while Churchill, a supporter of free trade, left the Conservative party to join the Liberals in 1904. When Churchill returned to the Tory fold to serve as Chancellor of the Exchequer under Prime Minister Stanley Baldwin from 1924 to 1929, he found a strong antagonist in Amery, who served as Colonial Secretary in the same Government.

After 1929 both men found themselves consigned to the backbenches during the appeasement years. Although Amery, like Churchill, was an outspoken critic of Hitler and an advocate of rearmament, the two men differed strongly over home rule for India, which Amery supported and Churchill opposed. Ironically, when Churchill became Prime Minister in 1940 he named Amery as his Secretary of State for India. This led to intense clashes between them in Cabinet.

General Jan Smuts

Source: [Encyclopedia Britannica](#)

Jan Smuts, in full Jan Christian Smuts, Christian also spelled Christiaan, (born May 24, 1870, Bovenplaats, near Riebeeck West, Cape Colony [now in South Africa]—died Sept. 11, 1950, Irene, near Pretoria, S.Af.), South African statesman, soldier, and prime minister (1919–24, 1939–48), who sought to promote South Africa as a responsible member of the (British) Commonwealth.

Despite his great abilities and achievements, Smuts was not a popular leader—he had a subtle and sophisticated mind, was impatient, could not tolerate mediocrity, was immensely hardworking, and had no time for the sociabilities that make for popularity. For almost half his lifetime—from 1912 to 1950—he was derided, mistrusted, reviled, and even hated by an increasing majority of his fellow Afrikaners. He was called a lackey of the empire and a betrayer of his own people. Before and during the South African War he was staunchly anti-British and in favour of a united Afrikaner people.

In 1917 and 1919 he persuaded British statesmen to grant dominion status and (in 1920) to drop the word empire. It was believed by some that Smuts was trying to break up the empire. In fact, he knew that the only way to preserve it was to allow as much independence as possible to its components. Nationalist Afrikaners knew this, too—hence, their detestation of Smuts. He was a great South African; they wanted him to be a great Afrikaner. He wanted an independent South Africa closely linked with the Commonwealth; they wanted an independent republic outside the Commonwealth. Ten years after his death the Nationalists achieved their aim.

Richard Casey

Source: [Australia Dictionary of Biography](#)

Casey, Richard Gavin Gardiner, Baron Casey of Berwick, Victoria, and the City of Westminster (1890-1976), engineer, diplomat, politician, governor and governor-general, was born on 29 August 1890 in Brisbane, eldest child of Richard Gardiner Casey, pastoralist and politician, and his Queensland-born wife Jane Eveline (Evelyn Jane), née Harris.

With the death of his father in 1919, Richard had returned immediately to Melbourne. Although young for such positions, he virtually succeeded to his father's seats on company boards, including that of Mount Morgan. Involvement in mining employers' organizations and with groups behind the National Party followed. These affiliations, in turn, led to friendship with S. M. (Viscount) Bruce who became prime minister in 1923. [...] In 1924, Bruce urged him to join the Commonwealth Public Service and go to London as Australia's liaison officer (in effect, as Bruce's political agent).

[...] In 1939 the Menzies government decided to establish Australia's first diplomatic posts, in Tokyo and Washington. Casey was asked to head the legation in Washington. Appointed Australian minister to the United States of America, he resigned from parliament on 30 January 1940. As in London, he proved to have an extraordinary flair for diplomacy, and, despite representing a country of which Americans knew little, soon enjoyed access to President Franklin D. Roosevelt and the friendship of leading politicians, officials and servicemen. Although he was now 50, boyish charm and courteous deference opened doors to him, and he was a keen convert to the American craft of public relations.

Lord Curzon

Source: [Encyclopedia Britannica](#)

Lord Curzon, in full George Nathaniel Curzon, Marquess Curzon, also called (1898–1911) Baron Curzon of Kedleston or (1911–21) Earl Curzon of Kedleston, (born January 11, 1859, Kedleston Hall, Derbyshire, England—died March 20, 1925, London), British statesman, viceroy of India (1898–1905), and foreign secretary (1919–24) who during his terms in office played a major role in British policy making.

John Wesley Dafoe

Source: [Manitoba Historical Society](#)

Born at Combermere, Ontario on 8 March 1866, son of Calvin Wesley Dafoe (1842-1916) and Mary Anne Elcome (1840-1913), he was educated at the public and high schools of Arnprior, Ontario. He commenced a life-long journalism career as a reporter for the Montreal Star (1883-1885), then was editor

of the Ottawa Journal (1886), a member of the editorial staff of the Manitoba Free Press (1886-1892), editor of the Montreal Herald (1892-1895), and a member of the editorial staff of the Montreal Star (1895-1901). He became editor in chief of the Manitoba Free Press in 1901, holding the position until his death in 1944.

Dafoe made the Free Press the voice of Prairie Liberalism as well as an international newspaper of record. He combined an advocacy of western issues (lower tariffs, lower freight rates, provincial control of natural resources) with an international perspective that favoured the Commonwealth and the League of Nations. Dafoe helped found the Canadian Institute of International Affairs, and he was highly critical in the late 1930s of Mackenzie King's diffident foreign policy. He was a member of the Rowell-Sirois Commission on Dominion-Provincial relations and, from 1934 to 1944, was Chancellor of the University of Manitoba, from which he received an honorary doctorate. He also received an honorary degree from Queen's University (Kingston). He also served as President of the Canadian Institute of International Affairs and Chairman of the Institute of Pacific Relations (1936-1938).

Lord Byng

Source: [Encyclopedia Britannica](#)

Field Marshall Julian Hedworth George Byng, 1st Viscount Byng of Vimy, Commander of the Canadian Corps from 1915 to 1917 and Governor General of Canada from 1921 to 1926 (born 11 September 1862 in Hertfordshire, United Kingdom; died 6 June 1935 in Essex, United Kingdom). Byng led the Canadian Corps to victory at the Battle of Vimy Ridge during the First World War. As governor general, he is best known for his role in the King-Byng Affair, when he formally refused Prime Minister William Lyon Mackenzie King's advice to dissolve Parliament and call a federal election.

Byng established the Governor General's Cup at the Royal Agricultural Winter Fair in Toronto. His military honours from the Battle of Vimy Ridge were donated to the Canadian War Museum in 2007.

The King-Byng Affair continues to be significant in terms of the governor general's powers and responsibilities in Canada. The crisis was discussed extensively in the press when Prime Minister Stephen Harper advised Governor General Michaëlle Jean to prorogue parliament in 2008, as there were parallels between the dilemma faced by Byng and that of Jean (though Jean ultimately agreed to prorogation after hours of deliberation with constitutional experts).

Bill Aberhart

Source: [Encyclopedia Britannica](#)

William Aberhart, (born Dec. 30, 1878, Kippen, Ont., Can.—died May 23, 1943, Vancouver, B.C.), the first Social Credit Party premier of Alberta, during and after the Great Depression.

In order to solve economic problems and to build a new society, Aberhart proposed to issue dividends (social credit) to each person, based on the real wealth of the province. After the 1935 provincial election in which the Social Credit Party candidates won 56 of the 63 assembly seats, he became premier and minister of education, and he determined to make Alberta an example of the Social Credit system. The necessary enabling legislation, however, was declared unconstitutional and was disallowed by the federal government. Aberhart nonetheless continued in office, directing Alberta's economy along orthodox financial lines, until his death.

Duff Pattullo

Source: [The Canadian Encyclopedia](#)

Thomas Dufferin Pattullo, politician, businessman, public servant, premier of BC 1933-41 (b at Woodstock, Ont 19 Jan 1873; d at Victoria 30 Mar 1956). Though best known as premier of BC during the 1930s, Pattullo had a long, varied career before that. He worked for the Woodstock Sentinel and in 1896 became editor of the Galt Reformer. His father's Liberal Party connections gained him the position of secretary to J.M. WALSH, commissioner of the Yukon Territory, in 1897. Pattullo worked in government service in Dawson City until 1902, becoming acting assistant gold commissioner. He then formed a business partnership in real estate and insurance, and for a time was a member of the Dawson City council. In 1908 he moved to Prince Rupert to open a branch office. He was alderman and mayor of the town, and in 1916 was elected to the BC Assembly, becoming minister of lands in the new Liberal government. After the Liberals' defeat in 1928, he became leader of the Opposition. Revitalizing the party, he led it to victory 1933 and became premier.

Faced with the tremendous economic and social problems of the GREAT DEPRESSION, Pattullo was innovative in extending the role of government. His frustration with the limitations of provincial power led to a battle with Ottawa that resulted in a reappraisal of Canadian federalism. After an inconclusive 1941 election, he rejected a coalition with the Conservatives and was rebuffed by his own party. Defeated in 1945 in his old riding of Prince Rupert, he retired to Victoria.

Mitch Hepburn

Source: [Encyclopedia Britannica](#)

Aided by the Depression, the ineptness of Conservative Premier George HENRY, and funding from business and mining interests, Hepburn won an overwhelming victory in the 1934 provincial election. In office, Hepburn implemented a number of populist measures - the auction of government limousines and the closing of the lieutenant-governor's residence. He cancelled power contracts with 4 Québec companies, tried to bring order to provincial finances, improved labour legislation and aided the iron-ore industry. He regarded the compulsory pasteurization of milk as his greatest accomplishment. Less successful was his attempt to aid parochial schools.

Maurice Duplessis

Source: [Encyclopedia Britannica](#)

Maurice Le Noblet Duplessis, (born April 20, 1890, Trois-Rivières, Que., Can.—died Sept. 7, 1959, Schefferville, Que.), Canadian politician who controlled Quebec's provincial government as its premier from 1936 until his death, except for the war years of 1940–44.

Educated at Notre Dame and Laval universities in Montreal, Duplessis was admitted to the bar in 1913 and made King's Counsel in 1931. He practiced law in Trois-Rivières and was elected to the Quebec legislature in 1927 as a Conservative. By 1933 he was head of the provincial Conservative Party. Advocating French-Canadian autonomy, he led his followers into a new nationalist party, the Union Nationale, which won the 1936 election. He became premier and attorney general. After questioning Canadian policy before World War II, he lost office in the 1939 election but was reelected in 1944.

Although Duplessis had campaigned on an anticorruption, anti-big business platform, he quickly established a powerful political machine and made peace with the Canadian and U.S. interests he had denounced. By virtue of his commanding personality and his appeals to provincial interests, he and his Union Nationale swept the elections of 1948, 1952, and 1956. With his death, the Union Nationale went into decline.

Joachim von Ribbentrop

Source: [Encyclopedia Britannica](#)

Joachim von Ribbentrop, (born April 30, 1893, Wesel, Ger.—died Oct. 16, 1946, Nürnberg), German diplomat, foreign minister under the Nazi regime (1933–45), and chief negotiator of the treaties with which Germany entered World War II.

Ribbentrop met Adolf Hitler in 1932 and joined the National Socialist Party the same year, becoming the führer's chief adviser on foreign affairs after the Nazi accession to power (Jan. 30, 1933). After his appointment in 1934 as Reich commissioner for disarmament at Geneva, he negotiated in June 1935 the Anglo-German Naval Agreement, which authorized German naval rearmament. In 1936 Ribbentrop became ambassador to Great Britain; by 1938, when he left his post, he had become a thorough Anglophobe. His advice to Hitler, that Britain could not aid Poland effectively, proved correct in the short run.

Hermann Goering

Source: [Encyclopedia Britannica](#)

Hermann Göring, Göring also spelled Goering, (born January 12, 1893, Rosenheim, Germany—died October 15, 1946, Nürnberg), a leader of the Nazi Party and one of the primary architects of the Nazi police state in Germany. He was condemned to hang as a war criminal by the International Military Tribunal at Nürnberg in 1946 but took poison instead and died the night his execution was ordered.

Göring had met Adolf Hitler in 1921 and joined the small National Socialist German Workers' (Nazi) Party late in 1922. As a former officer, he was given command of Hitler's Storm Troopers (the SA, Sturmabteilung). Göring took part in the abortive Beer Hall Putsch of November 1923, in which Hitler tried to seize power prematurely.

Göring was the most popular of the Nazi leaders, not only with the German people but also with the ambassadors and diplomats of foreign powers. He used his impregnable position to enrich himself. The more ruthless aspect of his nature was shown in the recorded telephone conversation by means of which he blackmailed the surrender of Austria before the Anschluss (political union) with Germany in 1938. It was Göring who led the economic despoliation of the Jews in Germany and in the various territories that fell under Hitler's power.

Adolf Hitler

Source: [Encyclopedia Britannica](#)

Adolf Hitler, byname Der Führer (German: "The Leader"), (born April 20, 1889, Braunau am Inn, Austria—died April 30, 1945, Berlin, Germany), leader of the Nazi Party (from 1920/21) and chancellor (Kanzler) and Führer of Germany (1933–45). He was chancellor from January 30, 1933, and, after President Paul von Hindenburg's death, assumed the twin titles of Führer and chancellor (August 2, 1934).

Hitler's ideas included inequality among races, nations, and individuals as part of an unchangeable natural order that exalted the "Aryan race" as the creative element of mankind. According to Hitler, the natural unit of mankind was the Volk ("the people"), of which the German people was the greatest.

Hitler was principally, and alone, responsible for starting World War II. (This was different from the various responsibilities of rulers and of statesmen who had unleashed World War I). His guilt for the implementation of the Holocaust—that is, the shift of German policy from the expulsion to the extermination of Jews, including eventually Jews of all of Europe and of European Russia, is also obvious. Although there exists no single document of his order to that effect, Hitler's speeches, writings, reports of discussions with associates and foreign statesmen, and testimony by those who carried out the actions have often been cited as evidence of his role.

[...] because of the brutalities and the very crimes associated with his name, it is not likely that Hitler's reputation as the incarnation of evil will ever change.

Winston Churchill

Source: [Encyclopedia Britannica](#)

Winston Churchill, in full Sir Winston Leonard Spencer Churchill, (born November 30, 1874, Blenheim Palace, Oxfordshire, England—died January 24, 1965, London), British statesman, orator, and author who as prime minister (1940–45, 1951–55) rallied the British people during World War II and led his country from the brink of defeat to victory.

After a sensational rise to prominence in national politics before World War I, Churchill acquired a reputation for erratic judgment in the war itself and in the decade that followed. Politically suspect in consequence, he was a lonely figure until his response to Adolf Hitler's challenge brought him to leadership of a national coalition in 1940. With Franklin D. Roosevelt and Joseph Stalin he then shaped Allied strategy in World War II, and after the breakdown of the alliance he alerted the West to the expansionist threat of the Soviet Union. He led the Conservative Party back to office in 1951 and remained prime minister until 1955, when ill health forced his resignation.

Franklin Delano Roosevelt

Source: [Encyclopedia Britannica](#)

Franklin D. Roosevelt, in full Franklin Delano Roosevelt, byname FDR, (born January 30, 1882, Hyde Park, New York, U.S.—died April 12, 1945, Warm Springs, Georgia), 32nd president of the United States (1933–45). The only president elected to the office four times, Roosevelt led the United States through

two of the greatest crises of the 20th century: the Great Depression and World War II. In so doing, he greatly expanded the powers of the federal government through a series of programs and reforms known as the New Deal, and he served as the principal architect of the successful effort to rid the world of German National Socialism and Japanese militarism.

During his lifetime Franklin D. Roosevelt was simultaneously one of the most loved and most hated men in American history. His supporters hailed him as the saviour of his nation during the Great Depression and the defender of democracy during World War II. Opponents criticized him for undermining American free-market capitalism, for unconstitutionally expanding the powers of the federal government, and for transforming the nation into a welfare state. It is generally accepted by all, however, that he was a brilliant politician, able to create a massive coalition of supporters that sustained the Democratic Party for decades after his death. There is also little argument that he was a talented administrator, able to retain leaders of diverse views within the executive branch. At his death most Americans were plunged into profound grief, testimony to the strong emotional attachment they felt for the man who had led them through two of the darkest periods in the nation's history. Although much of that emotion has dissipated over the years, Roosevelt's standing as one of the few truly great American presidents seems secure.

Louis St. Laurent

Source: [Encyclopedia Britannica](#)

Louis Saint Laurent, (born Feb. 1, 1882, Compton, Que., Can.—died July 25, 1973, Quebec, Que.), Canadian statesman and jurist who, as Liberal prime minister in 1948–57, helped to maintain Canadian unity and to bring about reforms.

He was persuaded to accept the leadership of the Liberal Party in 1948 and succeeded King as prime minister. Under Saint Laurent's leadership Newfoundland became a part of the dominion; his government supported UN intervention in Korea (1950–53) and in Suez (1956); and Canada helped to keep India and Pakistan as members of the Commonwealth. He endeavoured to unify and develop the country by equalizing provincial revenues, by expanding social security and university education, and by establishing a council for promoting arts and letters. He led his party to great victories in the general elections of 1949 and 1953, but the Liberals were narrowly defeated in 1957. Although personally reelected, he announced his retirement and was succeeded in 1958 as the leader of the opposition by Lester B. Pearson. He withdrew from public life in 1960 and resumed his law practice.

Excerpts from *King of Canada*

Scene 25: SS St. Louis

[Lights flicker.]

Medium: You forgot to bless the refugees.

[The music stops/changes.]

King: What blessed refugees?

Medium: The SS St. Louis fled Hamburg with 907 German Jews bound for Cuba. Their entrance visas were refused and no other county would take them.

King: We've little time for that. There's a war to be won. Now, who's our next spirit?

Medium: But Mr. King, did you not state: [Grabs a tarot card and reads] "The sorrows which the Jews have to bear at this time are beyond comprehension..."

Medium/King: "...Something will have to be done..."

King: "...by our country." Yes, I said that.

Medium: What did you do about it?

King: There was nothing to be done. Oh! I know who our next spirit should be!

Medium: Please, Mr King. We need to know that you at least tired.

[Medium holds out the tarot card to King. King accepts it.]

King: [Reads his own words from the card.] "We must perform acts that are expressive of what we believe to be the conscience of the nation, and not what might be, at the moment, politically most expedient."

Medium: Go on.

King: "Canada must do her part. We should view this refugee problem from the way in which our nation will be judged in years to come."

Medium: Thank you for those words.

King: Words fallen on deaf ears.

[King tosses the card away. The Medium catches it.]

Medium: But, Mr. King, knowing you would be [reads] "judged in years to come", why not use your power to save these refugees?

King: I said "our nation will be judged in years to come". Not me. My power comes from the people.

Medium: But Mr. King -

[King hands Medium a bottle of champagne.]

King: And the people do not want refugees.

Scene 31: The Closing Argument

[Medium flips the Future card she had placed down.]

Medium: Ah, as expected.

King: Lovers?

Medium: No.

King: Oh.

Medium: Judgment.

King: Judgment?

Medium: Yes.

King: Is that bad?

Medium: It is the Future card, so we'll find out.

King: Must everything on these cards be true?

Medium: While there is truth in every card, that truth is open to interpretation.

King: So perhaps this judgment has nothing to do with judging me?

Medium: Perhaps. But for now let's assume it does. Ladies and gentlemen, you will notice under your chair is a five cent piece.

King: What?

Medium: As you exit, please place your coin in one of two boxes.

[Medium reveals two 1920s style ballot boxes: one blue, one red.]

King: Miss?

Medium: The blue box for salvation and the red box for damnation.

King: Damnation?!

Medium: The results of your judgment will be made available on -

King: Stop! What is happening here? What sort of judgment do you speak of?

Medium: Oh, thank you, yes: The judgment of your legacy. Was that not clear?

King: No. Not in the least. In fact all of this has been painfully ambiguous.

Medium: Surely not all. We did have some laughs along the way.

King: Why this talk of judgment when everything has worked out for the best? There may have been some bumps in the road. But it's the result that counts, not the figure you cut while getting there.

Medium: Quite right. And ladies and gentlemen, that result is now in your hands.

King: Who's hands?! I did not agree to any of this!

Medium: But you said yourself you would be [reads from a tarot card] "judged in years to come." See, it says it right here. [Shows King the card.]

Scene 32: King vs King

King: Who's there?

Mackenzie King: William Lyon Mackenzie King.

King: That's me.

Mackenzie King: And I am you.

King: This is not possible. I am no spirit. I am alive and whole. I am here. I am... Where am I?

Mackenzie King: Feeling beside yourself?

King: My apologies, but my willing suspension of disbelief has reached its apex. Good day.

[King heads for the door.]

Mackenzie King: For both our sakes, in this moment, accept that we two are separate representations of the same person.

[King stops.]

Mackenzie King: Like two sides of one coin. Tossed in the air. Waiting to land. On one side salvation. And on the other -

King: I shall hear no more.

Mackenzie King: You will. In our own words. [Grabs a portion of the tarot cards.]

King: Then I shall hear the righteousness of my words, of my life guided by the hand of destiny.

[Grabs the remaining portion of the tarot cards.]

[Both performers reference the tarot cards for the following quotes, flinging each card away after each quote.]

During the following section music builds as the lights gradually come upon the audience.]

King: Number one. Fear God.

Mackenzie King: Canada should remain a white man's country.

King: Two. Honour thy Mother and thy Father.

Mackenzie King: People who are unemployed are so because they do not want to work.

King: Three. Love one another.

Mackenzie King: The future of white races will depend largely on the extent to which the black and yellow races prove their capacity for education.

King: Four. Guard your lips as they speak the truth.

Mackenzie King: There is something in a Jew's nature which is detestable.

King: Five. Do all you can to help others especially the poor and the sick.

Mackenzie King: We must seek to keep Canada free from too great an intermixture of foreign strains of blood.

[The following dialogue begins to overlap, indicated by a "/"]

King: Six. Let your Life bear witness for Christ.

Mackenzie King: The best policy for the Japanese Canadians is to distribute their numbers as widely as possible / where they will not create racial hostility.

King: Seven. Be honest and upright in all things.

Mackenzie King: I believe the world will yet come to see a very great man in Adolf / Hitler.

King: Eight. Do not waste Time. "Be up and doing." / Nine. Keep your mind pure.

Mackenzie King: It is fortunate that the use of the bomb should have been upon the Japanese / rather than upon the white races of Europe.

King: Ten. Seek to live a better life every day!

Mackenzie King: I shall be God's instrument to further His Will among men!

King: Enough!

[King snatches the remaining cards and flings them in the air. Music stops.]

King: [To the audience.] You shadows of another time, another place! I am not the one who is out of sorts today. It is you! You, who seek to lay judgement on me?! Well, think on this: Twenty-one years! Twenty-one years of democratically elected power. Does that mean I failed? That I should be condemned? On the contrary. Twenty-one years means that I performed in the precise manner that was expected of me, at great personal sacrifice. I am not your elected leader. I am your elected follower. As such, my most important task is to do your bidding. If I cannot, you would quickly find another who can. So you may place my folly on the scales next to my glory, and drop your coin in a binary ballot box. Though you would do well to further contemplate your decision and hold on to that five cent piece, as it will find its way back into circulation, and be utilized by yet unseen hands. For it is not me you are judging; it is your country, your ancestry, your family. And when your grandchildren's children look back at your leaders, know that they are looking at you. They are judging your missteps, your failings, your biddings. But not to worry, you may still sleep soundly as you ignore the atrocities of your own time. For we elected followers, have one other very important task: To take all the credit and all the blame. And I shall carry that task to the Great Beyond, for you, forever. You're welcome.

Medium: So you have no regrets, Mr. King?

King: I may not have always done my best, but I have no regrets for doing what was required.



Post-Show Discussion:

1. In **Scene 25**, King remarks that “power comes from the people”, and in **Scene 27**, King tells Lapointe, “I don’t care what they vote, as long as I don’t have to make a decision.” Throughout the play, King claims public opinion acts as a primary guiding force for his politics: King’s anti-conscription stance, his decision to turn away the SS St Louis, etc. Is it an elected official’s duty to act upon the will of their people, even if it contradicts ethics and morals?
2. The Medium asks for the Audience’s judgement of King: salvation or damnation. Which would you choose for King, and why?
3. Should the negatives of an individual’s legacy carry more weight than the good? Taking into consideration the BBC News article, “Canada statue of John A Macdonald toppled by activists in Montreal”, should historic figures continue to be celebrated and revered, despite racism, antisemitism, etc., being part of their legacy?



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