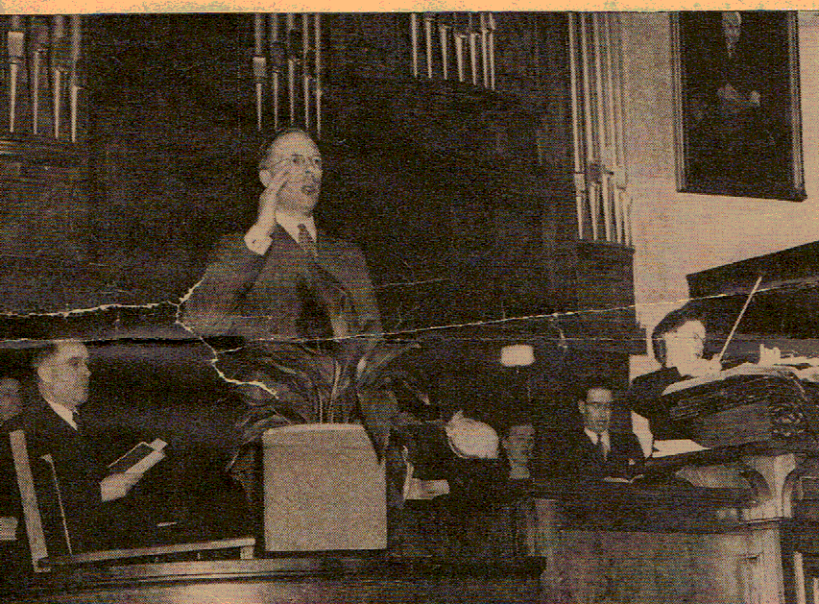
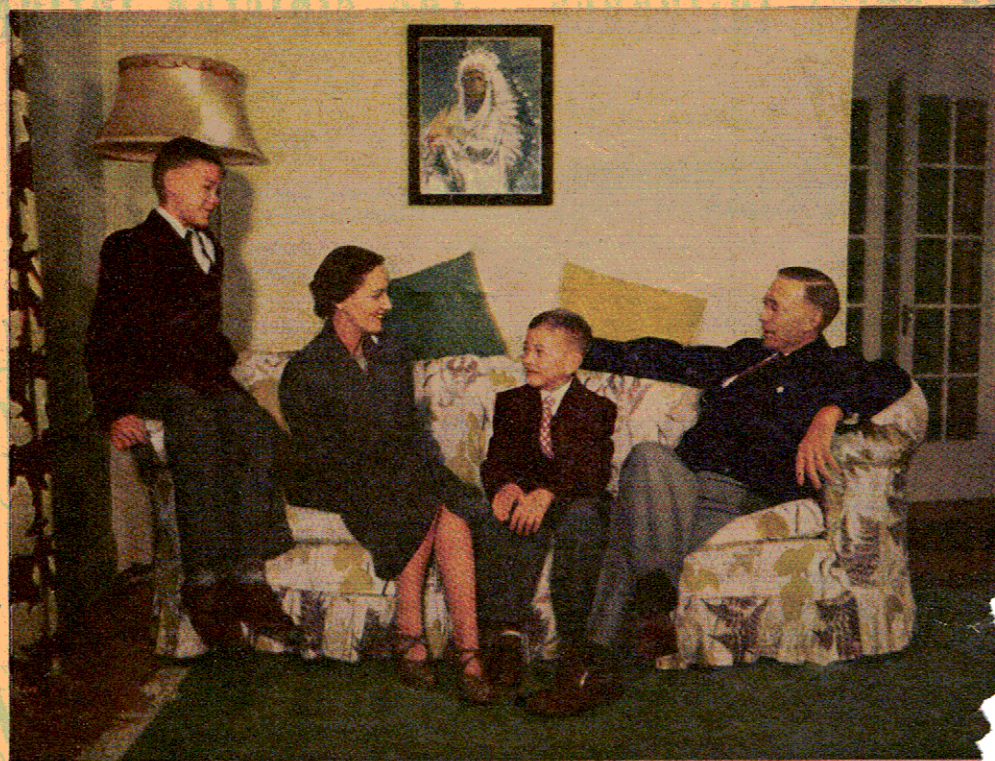


The Quietest Success Story in Canada



Every Sunday afternoon half a million radio listeners tune in on Prime Minister Manning's service in the Prophetic Bible Institute, Calgary. His wife directs the music.

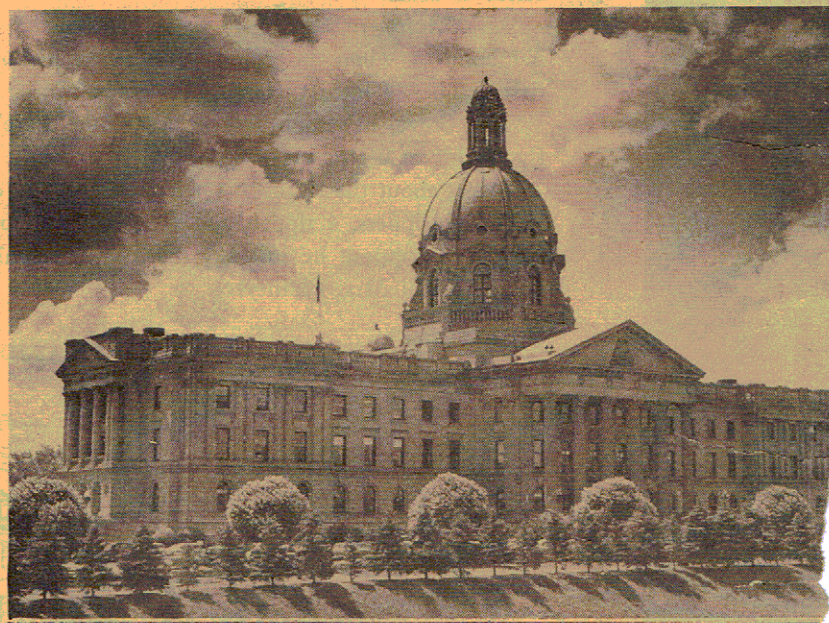


A typical evening at home, when Mrs. Manning, an accomplished pianist, runs over the selections for next Sunday's broadcast. Sons Keith and Preston offer helpful comments.

*I*t's so quiet it's spectacular; it's so different it's unique. It breaks all the rules of how to get along in the modern world—but it works. Here is a team of husband and wife who belong to no clubs, play no golf, get along without a liquor permit between them, who don't attend the races, who don't smoke, who don't go to cocktail parties, who never save up the newest jokes for the next bridge party, who spend not one instant cultivating "useful contacts." And where did it get them? Only to the position of Premier and Premier's wife of one of Canada's richest provinces—Alberta.

Hon. Ernest C. Manning and Mrs. Manning, who are still in their very early forties, haven't found it necessary to lean on the social props which are part of the personalities of the smart young set riding the crest of Alberta's financial boom. Yet they aren't stuffy and withdrawn. They have found religion so rewarding that it has given them an objective quite apart from politics, which has made their lives vital and meaningful. It takes them into the world to spread their secret, which they believe is the answer not only to those who are confused and unhappy, but to the world's ills. Leading the government in a province where financial prospects were never brighter, they have accepted as their Christian obligation this task which guides the whole pattern of their existence, spreading the message of the need for a return to spiritual values.

"We are of one mind," they will tell you. "We share a conviction that something more is needed today than purely materialistic planning. We are trying to make people realize that each individual must personally establish a relationship with God."



The Parliament Buildings in Edmonton, core and nerve-centre of Alberta's zooming economic expansion, over which Canada's mildest mannered Prime Minister presides.

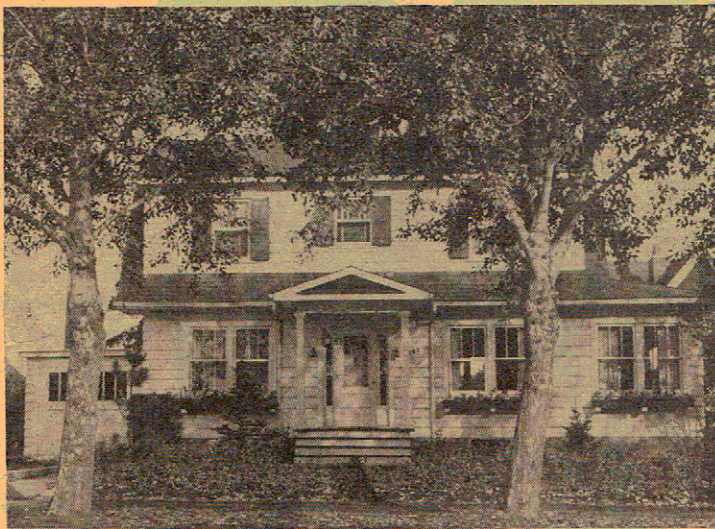
There isn't an ash-tray
or a cocktail shaker
in the house, yet the
Mannings of Alberta
keep on winning friends
and influencing people
year by year.



By Helen Beattie

Nonetheless, a good deal of materialistic planning is being done in Alberta now and because its extravagant endowments from nature are being developed by man's ingenuity, the place has a flavor all its own. The open-handed hospitality of the early ranchers gave it its early character and the type of settler who followed, particularly those who gambled on oil, only increased that characteristic. The altitude and weather may have something to do with it. The height makes most people feel brisker than they do at sea level—they move more quickly and have the look of going somewhere. Even the beneficent chinooks, which can turn winter into spring in a matter of hours, contribute to the feeling that the unexpected can certainly happen here—and the calm assurance that the unexpected is going to be good. It is a lively province, a friendly province and an optimistic province where the pot of gold never seems too far away. Meanwhile "let's enjoy ourselves." It's a contagious mood. Torontonians who have gone west on special trains for football games have found their self-consciousness falling away from them and have surprised even themselves with the flamboyance of their behavior.

That is why it seems so fantastic that the couple who run Alberta, the 43-year-old man, entrusted with the administration and development of all the potential material : *Continued on page 24*



The modest green-shuttered, white clapboard house on Edmonton's 112th St. West where they live. In rear garden there's a brick terrace which Mrs. Manning built, unassisted

An important quiz for all wives

Your husband's WILL

By D. S. Viner

Has he made a will?

You should be able to give a prompt answer to this question, now or at any moment. Too many men put off the making of a will too long, leaving their affairs in a tangle and often causing added anxiety and actual suffering for widow and family. If there is no will, a man's estate is settled according to the terms governing intestate deaths in that province.

Where is it kept?

Frequently, after death strikes, no will can be found, yet the widow has been sure that "there was a will." A good plan is to leave the original copy with the husband's lawyer or executor; the second copy should be kept in a safe place, preferably a safety deposit box. In case the original is lost, the second, properly authenticated, will be accepted by the courts.

Who is the executor?

The executor is the person whose duty it will be to administer the terms of the will. There may be one or more executors. As an executor's duties are many and require a thorough knowledge of present-day legal and accounting practices, it is important that the right choice be made at the time of the drawing-up of the will; a well-meaning but totally inexperienced friend may be a poor choice. An executor's fees are set by the courts, and thus excessive charges are obviated.

To give you an idea of an executor's responsibilities: trust companies' Duties Memorandum check-list, used for every will they probate, has as many as 35 basic steps that must be covered or looked into during the settlement of an estate. They know from experience that it is all too easy to overlook an important step.

Do you know the terms of the will?

A wife should be familiar with the general provisions of her husband's will. It is worth while for her to know *why* he made certain arrangements, therefore it is best for husband and wife to talk over the matter before the will is drawn up. At this point competent legal advice is essential. There is no truer saying than, "The man who is his own lawyer, has a fool for a client." Professional charges are moderate: most law offices charge only five or ten dollars for advising on and drawing-up a will.

Who are the beneficiaries?

Are you the sole beneficiary or is there a certain amount to be held in trust for the children? In the case of modest estates experience has shown that the widow, if she is a conscientious : *Cont. on page 80*

QUIETEST SUCCESS STORY • Continued from page 21

wealth, should, with his 40-year-old wife, be fighting a constant battle for a return to spiritual values.

It is equally amazing that, instead of taking part in Edmonton's or Calgary's weekend gaiety (and there is plenty of it) they should spend the whole weekend, *every* weekend, preparing and conducting a religious service which is broadcast from Calgary's Prophetic Bible Institute Sunday afternoon.

Nothing interferes. In nice weather they hop in the car, (otherwise, they take the train), and make the 200-mile trip from Edmonton to Calgary every Saturday. They check in at the hotel, and unless Mr. Manning has a pressing appointment, they don't leave their room until the next day. The evening is spent polishing up the address for the Sunday service.

It is incredible too, that there should be so little criticism of the couple personally. Politically the government gets the same kind of abuse all governments get and the Department Ministers are called all kinds of names by all kinds of people. But Mr. Manning himself seems to have impressed them with his sincerity.

A veteran newspaperman remarked: "I've been watching him for years, trying to see what he was getting out of it. It didn't make sense to me. But I'm convinced now. The guy really wants to do good." A rancher said: "I wouldn't give them a vote in a federal election, and I didn't when they were talking about handing out that \$25 a month to everyone, but I vote for them now, because I figure Manning is an honest man who will keep the rest in line. He really tries to practise what he preaches about God."

This reporter has sat in countless politician's offices and heard almost every subject discussed — but never, until this interview, had God been mentioned. And when either the Premier or Mrs. Manning discusses God, it is with such complete ease and unselfconsciousness, it could not possibly embarrass even those who like to regard their religious feelings as a purely private matter.

While material success seems to weaken the spiritual convictions of most people, it has only made stronger the Manning belief that unless individuals and nations return to God and let Him rule their lives, there is no hope for survival. It is the only effective weapon against Communism, they will tell you.

They are fighting their own battle to lead people back to God: in their own lives, in their daily contacts, and in more spectacular fashion in the weekly Sunday afternoon service and broadcast from the Prophetic Bible Institute in Calgary. The Institute, a monument to the late Premier William Aberhart's genius as an organizer and fund raiser, is really a combined church and Bible school of Baptist denomination, which preaches the old-time religion with rather more emphasis on interpretation of prophecy than found in most Baptist churches.

The Sunday morning devotions are

conventional religious services, as in any other Baptist church. The Sunday afternoon service, which lasts for an hour and is broadcast, is, according to Mr. Manning, designed to be non-denominational and non-political — an attempt to put religion into concrete form, to make people realize what Christianity is and what it stands for.

And while the Mannings drive home the fundamental old-time religion, they are astute enough to know that the method of presentation has to be up-to-date. It is a well produced radio program — and Mrs. Manning is

12, and Preston, nine. Both attend a public school in Edmonton.

Mrs. Manning is chatty, very much at ease socially. A tall, slim, good looking woman, she at times bears a striking resemblance to the Duchess of Kent. She wears her hair short, neatly waved, and is strictly a suit person in the daytime, favoring semi-tailored clothes which set off her excellent figure.

In evening dresses she likes color, bouffant skirts and rich fabrics such as lace, although the places to which she wears the garments are pretty well circumscribed by Mr. Manning's position as Prime Minister. They

and the first Social Credit Premier of the province.

At this time Aberhart had not heard of Social Credit. He was preaching a sermon, and so effective was it that it moved the young farm boy in Rosetown.

"I was raised in a Christian home," Mr. Manning will tell you, "but it was a Christianity of generalities; there was no driving force, no realism. I realized what Christianity might be by listening to the radio that day."

So he packed his bags and went to Calgary, as a Bible student. He was the first graduate of the Institute's Bible School and later went on the teaching staff. The emphasis then, as it is now, was on Christian laymen's work. They are striving for a country of Christian citizens. "God needs Christians in service stations, offices and stores just as much as he needs them in the pulpit," Mr. Manning points out. (It is worth remarking, though, that neither Mr. Manning nor Mr. Aberhart before him had much success in converting members of their own government. They are of every hue of religious faith, from Mormon to Roman Catholic, and are no more religious or worldly than the elected representatives in the other nine Canadian provinces.)

The zeal of the young student (the name, "Ernest" could not have been more aptly bestowed) so impressed Mr. Aberhart that he invited his pupil to assist in the office, as well as with the radio work, and to live in the Aberhart home.

Public opinion on Mr. Aberhart, even after his death, is much more divided than on his successor. He was vilified and idolized, adored and despised, and often accused of using religion to advance himself politically. Mr. Manning insists that this was unjust, that actually the first Social Credit Premier was entirely without political ambition.

"Social Credit didn't start with a political angle at all," according to Mr. Manning. "Mr. Aberhart had an intense interest in young people (he was a Calgary high school teacher) and a profound concern for people generally. When the depression came he was so disturbed about what was going to happen not only to young people but to everyone that he started reading in the economics field, groping for a solution. He became interested in the Social Credit approach and started mentioning it in his broadcasts."

In 1933 and 1934 Mr. Manning and Mr. Aberhart travelled throughout the province holding public meetings. They were non-political, Mr. Manning says, and Mr. Aberhart was advancing the Social Credit philosophy as an educational feature.

Listeners, who believed with Mr. Aberhart and Mr. Manning that Social Credit might be the solution to their problems, urged them to take some action. According to Mr. Manning, Mr. Aberhart suggested to the United Farmers of Alberta government that an inquiry into the Social Credit philosophy be undertaken, but

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PRAYER AT CHRISTMAS

Dear God, when all the world is like a fire
And faces hold the constant question Why?
And truth is hidden by the blatant lie
And power seems the peak of men's desire;

Grant us a miracle, that through the thunder
All people everywhere will hear the sound
Of an old carol; in wonder look around
And see the holy star, the still town under.

And wide-eyed, silent, may we see the manger
And wrapped in light the sacred, sleeping Child
'Til hardened hearts grow reverent and mild
And lips refuse to call a brother "stranger."

May we become as little children then
Who ask it all in Jesus' name. Amen.

By M. E. Drew



the producer. It reaches nearly half a million people on a network of Canadian stations. To further stimulate interest the Mannings took their broadcasting group to Winnipeg last summer where they staged a rally. An audience of 5,000 turned out. In Regina they attracted 3,000 and in Vancouver 8,000. The group includes themselves and four artists who receive no compensation for their hard work — just their expense money while travelling.

Apart from the conviction they share which makes their way of life a contented but stimulating one, they are completely different personalities, according to Mrs. Manning. "We're entirely opposite," she says, "but we work together very well. My husband is quiet and considered in everything he does. There is no trivial talk from him at all. He never 'sounds off.' And because he doesn't bother them too often he can discipline the boys much more successfully than I do." The boys are Keith,

seldom go out socially unless the requirements of their position take them there.

"We simply haven't the time," she explains.

Their farm, actually, is their only relaxation. It is about four miles from Edmonton and they bought it nine years ago. While a foreman runs it, any time the family has a free few hours they drive out and the Premier hops on the tractor and does some physical work. When the boys go out they must help with the chores, because both the Mannings feel it important to teach them that things do not grow without work and attention.

Mr. Manning is still a farmer at heart and loves the land. He was born on a farm at Carnduff, Saskatchewan, in September, 1908, but when he was a year old the family moved to a farm near Rosetown. It was there, in 1927, that he heard a religious broadcast delivered by William Aberhart, who later became leader of the Social Credit movement,

THE QUIETEST SUCCESS STORY IN CANADA

● Continued from page 24

it was refused. He then tried to get other political leaders interested but with the same results.

"The only alternative, when people turn you down, is to go ahead and do it yourselves," Mr. Manning said. So Mr. Aberhart set out to organize the province—primarily by radio, into 1,600 Social Credit groups. The groups became the nucleus from which candidates were chosen in the provincial election of 1935. Mr. Aberhart did not run for election but persuaded Mr. Manning to be a candidate.

The election, of course, was a Social Credit landslide. And of the 56 Social Credit members elected, not one had ever sat in a legislature before. At this point the Lieutenant Governor stepped in and insisted that since Mr. Aberhart had started the movement he should form the government. Mr. Manning was definitely in politics. He was 27, Provincial Secretary—and still single.

He had been pretty busy, all this time, but not too busy to notice the pianist at the Bible Institute. Her name was Muriel Preston. She was a pretty girl and an accomplished musician. Although a Protestant, she received most of her schooling in convents where she got her early musical education. She finished off with the well-known Calgary teacher, Annie Gunn Broder, and received her Licentiate degree from the Royal Society of Music, London, England.

Her mother had become interested in the work of the Institute and passed along the word that a pianist was needed there. Muriel went to the church first to play for the services,

then the radio broadcasts, and before too long was in love with the slim, shy, auburn-haired Bible student. They were married April 14, 1936.

Their first home in Edmonton was so unpretentious that even their most ardent supporters were a little relieved when they moved into a still modest but perhaps a "more fitting" home for a Premier—at 8597 112th St. W., in Edmonton. It is still the kind of house to be favored more by the rising young businessman, rather than by the leader of a wealthy province, but it has the charm and intimate quality of people who live in it and love it.

It is a green-roofed, white clapboard house on a 50-foot lot, facing the University Hospital. The garage has room for only one car. Green shutters are on the windows and in the summer, snapdragons blossom in the window boxes. You will find address in the phone book—but the Mannings believe it is their duty to be accessible.

The small entrance hall, stairs and living room floors are covered with a carved broadloom rug in green, and the dominating piece of furniture in the living room, as you enter, is a grand piano at the far end. The music on the rack is all by serious composers. Three walls are gray, and the third is brown, picking up the color from the brown and green curtains. It is a colorful, comfortable place. Mrs. Manning planned it. Beyond it is a small, cheerful room where such current

as they subscribe to are found. It is not an ash-tray in either

The garden at the back is a joint effort. If Mrs. Manning works in it, a

band has a few free minutes before dinner he will slip out and pull a few weeds. Mrs. Manning is not too proud of the garden but she is very proud of the brick terrace, 20 feet long and 14 feet wide which she built herself. She made it during the war when bricks were hard to get, but she haunted the "second-hand brick dealers," and brought her finds home, one by one, until she had enough to make her terrace. How did she find out how to do it? "Today you can get books on almost everything," she will tell you. "You can do almost anything you want if you really try."

The Mannings feel they are really in luck if they have two evenings at home in a week, even if they do have to work. On those evenings Mrs. Manning passes on the books and religious literature with the passages marked which she thinks will be helpful for the Sunday talk at the Institute. Together they work on it and when the theme is decided Mrs. Manning begins planning her musical program.

At one time, when all the work was finished, they would relax with music—Mr. Manning playing the violin while his wife accompanied him. Those evenings have been dropped by mutual consent. Whatever else Mr. Manning may be, he is not a musician and his wife is. "It didn't really relax anyone but him," Mrs. Manning admitted. (It is an indication of the man's integrity that when it was suggested for this month with Mr. Manning at the piano and Mrs. Manning at the piano, he stood on the grounds that it would not be honest—"I don't play violin any more.") Son Preston has inherited some of his father's musical talent.

He is the kindly sort of people

who don't have servant trouble. Their last maid (they have one only) stayed with them 11 years and the present one is a sister of the predecessor.

When there is any fancy cooking to be done Mrs. Manning does it because she is basically quite domestic and when she has the time she pitches in to help with the housework. She is very conscious of her role as wife and mother and tries hard to be on hand when the boys come in from school. Yet she is in great demand as a speaker to women's organizations and obliges as often as she can.

Of her political life she believes "that a woman should behave solely in an auxiliary capacity. Referring to people as a team used to appeal to me until that Peron incident." For that reason, when she expresses an opinion about their joint philosophy she will tell you: "but you would do better if you asked my husband about this. He seems to be able to put it into words better than I can."

So in the Premier's office in Edmonton's Parliament Buildings a slight man explains his convictions in a quiet voice: "Whether it be individuals or nations, we can't cope with life until we recognize the sovereignty of God and give Christ the allegiance that is due Him." Mrs. Manning had put it almost the same way.

Mr. Manning feels that even the godless are worried about the state of the world. "Many people today who haven't been interested in religion recognize that men and nations are not making satisfactory progress in straightening out the mess the human race finds itself in. If we rely on human efforts there is not a bright future ahead. : *Continued on page 79*

QUIETEST SUCCESS STORY

• Continued from page 47

"My conviction is that there is a way out. But unless men and nations recognize the sovereignty of God their own efforts will be futile. These things have to stem from individuals. We are trying to make people realize that each individual must personally establish a relationship with God. If enough of them do it, it will be reflected all over the world."

Religious though he is, he is practical enough to see that the radio program must have certain essentials to appeal to an audience which is accustomed to professionally produced programs.

"Radio people tell me our program rates high on co-ordination—on the selection of music," he says. "I work out the theme and Mrs. Manning

picks out the hymns so that they will dovetail in with the message."

The program which has been on the air for 25 years goes on more radio stations as the voluntary contributions increase. Mr. Manning does not believe in pussyfooting when asking for money. "We simply tell our listeners that we will be able to add more stations to the network as our funds grow."

The hour works out at about half music and half message. Although he has been accused of combining politics with his message, Mr. Manning insists that he never discusses "party" politics. Believing as he does, however, that it is impossible to divorce religion from every-day life, he feels it is impossible to divorce religion from politics.

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WATCH FOR THE

Portfolio of Interiors

**IN CANADIAN HOME JOURNAL
FOR JANUARY, 1952**

There are no compromises in the religion he preaches. It is fundamental. From a Bible class he organized in Edmonton in 1935 grew the Edmonton Fundamental Baptist church which ordained him as the minister. Each church is self-governing and that is the only one at which he is authorized to administer the Sacraments. While he could get it by application, he has never taken out his licenses to perform marriages.

"Can you see what I would be getting into if I did?" he asks with a shudder. One of the reasons he could not squeeze in time to perform even one marriage a month is that he likes to spend whatever time he has strengthening and enjoying his own. Quietly and sincerely he will tell you: "I couldn't possibly carry on alone." ¶