

Read Feb 2012



# Alberta's Fight For Freedom

Part 1 A History

Part 2 Public and Private Debt

Part 3 Sovereignty and Constitution

Part 4 The Road To Reconstruction

Part 5 For Economic Democracy

This is a series of five booklets, compiled from the archives of the Alberta Social Credit League, giving a factual account of how the people of Alberta fought the money monopoly.

H. E. NICHOLS

1963

A Publication of the  
ALBERTA SOCIAL CREDIT LEAGUE

ALBERTA'S FIGHT FOR FREEDOM... Nichols



H. E. Nichols, the compiler of this history, first homesteaded in Alberta in 1907, and has therefore had a close, personal experience of many of the events recorded herein. To supplement this knowledge, he has also made use of appropriate extracts from authoritative documents in the archives of the Alberta Social Credit League. Although retired, he is still very actively interested in Social Credit, and carries on research work for the League.

<b>Price: Individual Booklets .....</b>	<b>.25</b>
<b>Set of Five Booklets .....</b>	<b>1.00</b>



# SOCIAL CREDIT PUBLICATIONS

<b>A Handbook of Social Credit</b> by H. E. Nichols .....	.50
<b>Alberta's Fight For Freedom</b> by H. E. Nichols .....	each .25
(5 booklets) .....	per set 1.00
<b>The Meaning of Social Credit</b> by Maurice Colbourne .....	1.25
<b>Monetary Proposals of Social Credit</b> by Lucien Maynard .....	.25
<b>"Gran" on Social Credit</b> by Vera Hattersley .....	1.00
<b>The Social Credit Movement in Alberta</b> by John A. Irving .....	6.00
<b>Canadians, Face Facts</b> by Robert N. Thompson .....	1.00
<b>Social Credit</b> by C. H. Douglas .....	2.00
<b>Wealth, Want and War</b> by C. Marshall Hattersley .....	1.00
<b>Money, The Master Key</b> by John H. Blackmore .....	.50
<b>The Problem and the Price of Survival</b> by Ernest C. Manning .....	.25
<b>The Alberta Homemaker's Cook Book</b> .....	1.00
<b>Do You Know</b> .....	.10
<b>Surely You Believe the Experts</b> .....	.03
<b>The Social Credit Yardstick</b> .....	.03

Available from The Alberta Social Credit League,  
9974 Jasper Avenue, Edmonton, Alberta



# ALBERTA'S FIGHT FOR FREEDOM

## *A History of Social Credit in Alberta* 1905 - 1947

This is the first of a series of five booklets giving a factual account of how the people of Alberta fought the Money Monopoly, compiled from the archives of the Alberta Social Credit League,

by H. E. Nichols.

---

---

### PART 1

---

---

The other four booklets will continue the history, which will be completed in five handy pocket-size editions.



To the Reader:

This factual history tells of the beginning and growth of the Social Credit political movement in Alberta.

It has never before been published, but the facts have been compiled by those who were eye-witnesses and participants in the events related.

These events are the roots of a movement that is now due to grow, and bear flower and fruit.

The extent to which it does so, will now depend upon the response made to this call, by the people living in the other provinces of Canada.

The succeeding four parts of this history will complete the basis for the call, which now goes out to ALL THE PEOPLE OF CANADA.

“Join with us and live, freely and  
democratically, or

“Serve the enemy and die, a slave  
under a Financial Dictatorship.”

---

It is hoped at a later date to incorporate the five parts into one volume, and amplify it considerably. The effort will be made to give an historical introduction to the philosophy and policy of a movement, the mechanics of which must be developed and implemented before mankind can realize in full, the fruit of his human efforts to attain a prosperous and leisured economy—world wide—with freedom and dignity for all.



## FOREWORD

At this vital stage in the progress of Social Credit in Canada, more and more people want to know about the beginning of the movement in Alberta. The question is often asked, why was Alberta the only province to endorse it at first, and why were the people of the neighboring province of Saskatchewan not energized at the same time, or stirred as deeply as were the people of Alberta.

Both of these questions will be answered in the following pages.

It is hoped that a recital of these historic facts will impel the people in the other provinces of Canada to realize the mighty issues that are now at stake—issues that are now, not only nation-wide, but world-wide—and that all the people of Canada will become imbued with the same enthusiasm that inspired the early Social Crediters in Alberta 40 years ago.

The need is greater now and the opportunities are also greater, because like the cultural heritage of Social Credit, this generation is heir to the experience and knowledge gained by the early pioneers in the Social Credit movement and they can, if they will, profit by the mistakes of their forerunners as well as by their accomplishments.

"There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune,  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries.  
On such a full sea are we now afloat  
And we must take the current when it serves  
Or lose our ventures."

Wm. Shakespeare.

The contents of this short work have been gleaned from the records of the Social Credit Board,



and those who were in touch with the very genesis of the movement even before it was known as Social Credit.

These facts—for such they are—have been compiled in this small book to acquaint people even in Alberta, of an earlier manifestation of the philosophy of Social Credit—which is really as old as the human race itself—in the hope that their recital will inspire the people in every Canadian province to emulate what was accomplished in Alberta in 1935, so that Canada may, in the near future, have a Social Credit government at Ottawa.

R. N. THOMPSON,  
National Leader.

## PREFACE

The penetrating message of Democracy in Alberta must of its very nature find recognition and response in the minds of freedom-loving people in all lands. The dynamic action of Albertans in the field of social and financial reform is the manifestation of the greatest social force known to man. It is Social Credit; the belief that, in association with his fellows, man can obtain and secure the results of that association.

As the bewildered world moves closer to the centre of a social maelstrom, the message of Social Credit is heard by growing numbers everywhere. In that message is the one human promise of hope for the future; a future in which the aspiration of man may, in the light of a Christian concept of society, elevate him to new heights of achievement and a fuller enjoyment of his heritage.

The struggle outlined in the pages that follow is a record of war between policies. But it is more than that; it is a war between philosophies. On the one hand is the growing philosophy of the jungle, manifest in stateism, centralization and a militant materialism. On the other hand is individuality, personality, a militant Christianity. The battle is joined. The message of Social Credit is more than a cry of hope; it is a challenge to all men of good will to heed the call—join with us and live under a real democracy, or continue to serve the enemy under an oppressive financial dictatorship.



# DEMOCRACY IN ALBERTA

## PART 1

### The Pioneers

Alberta, one of the ten provinces now comprising the Dominion of Canada, was established as a Province in September, 1905, in response to the demands of the people. At that time the population was approximately 185,000, of whom some 127,000 were farmers and ranchers.

In racial origin, the first Albertans were largely Anglo-Saxon, with a fair sprinkling of French Canadians, and with the exception of a small number of native born, were all newcomers to that part of Canada which became the Province of Alberta.

Growth of population in the four years prior to 1905 had been rapid, and by 1906 the census recorded an increase of 154% over the 1901 figures; the following five years showed a continuation of the trend, with an increase of 102% over the 1906 figures.

In common with others who migrated to the frontiers of Canada, Alberta's first citizens were imbued with a strong democratic spirit. In choosing Canada's West as their home, they sought in this new and undeveloped country the democratic freedoms and economic security denied them in the social environment they left behind. In short, they came West to create a social organization which would give them the political and economic democracy they desired.

### Organization

The pioneering spirit of Alberta's foundation stock was reflected in various phases of endeavour.

For instance, the establishment of a Provincial Legislature in 1905 was paralleled by the establishment of the Society of Equity and the Farmers' Association—organizations designed to protect the interests of the rural population. In 1909, these bodies amalgamated under the name of the United Farmers of Alberta.

By 1913, the organization in Alberta of a farmer-owned grain elevator system, called the Alberta Co-operative Elevator Company—a counterpart of the already established Grain Growers' Grain Company of Manitoba and Saskatchewan—had been accomplished in an attempt to remove some of the commercial hazards confronting the growing farm population in their grain marketing problems.

At the outbreak of war in 1914, the municipal franchise had already been extended to women, and shortly afterwards Albertans led the world in electing women members to the Legislature.

Climax of the first phase of Alberta's social pioneering came in 1921, when the United Farmers of Alberta became a political party, and elected a Government to replace the Liberals who had been in office since 1905.

The U.F.A. had originally been organized as a non-political group, and decision to enter the political field came only after the members were convinced that traditional party government was ineffectual to deal with the economic and financial problems of the producers. In view of later events, this move may be considered of prime importance. Their leader at that time, Henry Wise Wood, who became president in 1915, had attempted to hold them back from this decision, but each year at the Annual Convention, the determination to get into politics as an organization, became more vocal. Eventually, Mr. Wood



abandoned his opposition and acquiesced in the movement for political action.

Within the ranks of the U.F.A. was a large sprinkling of immigrants from the United States, some of whom were disciples of William Jennings Bryan. It should be noted here that a much larger proportion of United States' citizens immigrated into Alberta—among them several senators—than into the neighbouring province of Saskatchewan. These immigrants had experienced the severe depression of the nineties in their own country; and had been deeply impressed with Bryan's famous speech, "Shall Humanity be Crucified on a Cross of Gold"?

Bryan's crusade was for the Re-monitization of Silver, in the proportion of 16 to 1 of gold; and his supporters blamed the depression in the United States on its adoption of the Gold Standard.

### **First Monetary Reform Group**

But within the body of the U.F.A. there was a similar movement, active since 1913, whose importance was to grow with the passage of time. This was initiated by a group of monetary reform students whose best informed member and leader was Mr. George Bevington, a farmer of Winterburn, Alberta, who was a member of the U.F.A. Board of Directors. This group devoted a considerable amount of hard effort to a study of financial and economic systems.

Their studies led them to re-examine some important historical events and especially the underlying causes of the real reason for the War of Independence 1776-1783. It is historically recorded that Benjamin Franklin protested against the imposition of taxation upon the American "colonists", which taxes had to be paid in Bank of England money.

The colonists had been doing their own business with "Colonial Script" issued by themselves, and there was no poverty. When Benjamin Franklin returned to England, he noted poverty on every hand—in a rich country. When the taxes payable in Bank of England money were enacted on the American Colonists, poverty speedily increased among them, even though actual production was adequate.

The analogy between these historical facts and the conditions which were prevailing in Alberta made a deep impression upon the minds of those earnest students of economics and finance in Alberta, and strengthened their conviction that finance played an important part in economic depression.

Keeping abreast of developments in this field, the group became familiar with the early writings of Major C. H. Douglas, and in the philosophy of Social Credit eventually expounded by Douglas they claimed to have found the makings of a policy of political and economic democracy such as they had long visualized.

A noteworthy feature of this new movement—which as yet was without specific organization—was that it was not confined entirely to farmers and ranchers. A small number of business and professional men, teachers and members of the clergy, made up the group which comprised the Monetary Reformers.

One event of 1921 was of marked significance to the future of Alberta. This was the election to the Dominion House of Commons of a group of farmer representatives under the "Progressive" banner. Among them were some of the ardent students of monetary reform who later became known as "The Ginger Group".

This group was instrumental in having a Parliamentary Committee established in 1923, to



study the credit structure of Canada. Mr. George Bevington appeared as a spokesman for the farmers of Alberta and gave testimony which had an impressive impact upon the prominent bankers and economists there. His testimony is recorded in the "Evidence before the Banking and Commerce Committee in 1923".

Major C. H. Douglas was invited to appear before this committee and after his appearance, interest in the Social Credit proposals grew across Canada, and became intensive in Alberta.

The year 1921 had also brought a sharp depression as a result of the decrease in the demand for wheat and other farm produce after the termination of the First World War, resulting in a drastic drop in the farmers' incomes, which inflicted incredible hardship on thousands of new as well as established settlers; and tended to focus attention on the obviously maladjusted economic system to a greater extent than ever before.

### **U.F.A. Conventions**

Every year saw a number of resolutions dealing with the injustices of the financial system brought to the U.F.A. Conventions, where they aroused intense interest and gave rise to prolonged and well-informed debates. The officials in the U.F.A., however, were becoming more "orthodox" in their outlook and viewed these discussions with disfavour; while the attitude of the U.F.A. Government itself, could almost be described as reactionary.

But the rank and file farmers in the organization were anxious to get all the information they could upon the subject. Accordingly a debate was arranged by the U.F.A. Convention at which George Bevington, a farmer and director of the U.F.A., who had previously given evidence before the Banking and Commerce Committee at Ottawa in 1923, was

to discuss finance and banking with a Mr. Brown, appointed by the Bankers' Association.

However, the debate never came off. Mr. Brown failed to appear, and it was rumoured that the bankers feared their representative would be thoroughly beaten by the remorseless logic of the veteran advocate for financial reform, farmer George Bevington.

Had that happened and the bankers' policy been discredited, they feared it would be followed by a demand from the farmers' organization for a National Bank. Forseeing this in prospect, the bankers had used "moral suasion" upon the provincial farmer government to use its influence with the officials of the U.F.A. organization to postpone the debate indefinitely.

The grapevine had it that at a "friendly" consultation between the U.F.A. provincial government and a bankers' representative, it was intimated that it might be difficult for the government to get future "financial accommodation" if the proposed debate had been pulled off as intended. Mr. Bevington was not even asked to address the convention, although he was a director of the organization.

### **Farmers in Favour**

But discussions at the U.F.A. conventions on monetary reform increased, although the U.F.A. leaders tried to give a cold shoulder to the agitation. On one memorable occasion, the President, H. W. Wood, was asked to give his views upon a resolution which advocated an enquiry into the workings of the money system.

Mr. Wood approached the chairman's desk with a clenched fist upraised: "I know nothing about money, and I don't believe anyone else does," he said. "This question has been a hardy annual; and it has



now become a noxious weed; my advice to you, is to kill it;" and he brought his fist down with a thump on the table as he finished. The motion was defeated of course; and we leave the reader to evaluate the judgment of a man on a subject about which he admitted he "knew nothing".

Henceforth, the official attitude of the U.F.A. was to support the formation of commercial co-operatives for both buying and selling; and from that time all discussion on monetary reform was officially banned within the U.F.A., and a similar attitude has been copied by the officials of every farmer movement since. They have yet to learn that the practice of commercial co-operative methods alone cannot bring much success until the factor of co-operative financing is added. In other words, the real credit generated by their co-operative methods must meet with a reciprocal action by Co-operative Finance if their members are to receive a realistic financial benefit.

However, the believers in the movement for financial reform did not give up and were constantly on the alert, looking for a man who could lead the movement along the lines of Social Credit.

Following the 1929 Stock Market crash, brought about by a restriction of financial credit to business and industry; then followed by even more stringent restrictions on agricultural credit, Albertans generally found themselves in a more hazardous economic condition than they had experienced in 1921. Destitution and acute privation became commonplace in a land blessed with vast natural resources. Unemployment and relief, bankruptcies and idle manufacturing plants, farm and home foreclosures—all the consequences of economic stagnation were evident and of everyday occurrence. This was caused entirely by the

action of the banks in calling in all existing loans whenever possible and refusing to grant new ones in spite of the need and opportunity for new development apparent on every hand.

### **The Hungry Thirties**

Through the early 1930's, this condition persisted and was aggravated. In January, 1932, No. 1 Northern wheat sold for as low as 20¢ per bushel, which was the lowest price reached in 400 years; while prime hogs of 200 lbs. sold for \$5 each. Farmers with supplies of near worthless wheat, burned it in their stoves because they could not afford coal. Stockmen shot cattle that were only worth 75¢ per 100 lbs. on the hoof, to salvage the hides, which brought better returns than the meat. Cases are on record of cattle being shipped to market and their owners being billed for shipping expenses after the sale, because the returns from the cattle were insufficient to cover the freight charges. A well authenticated case tells of a farmer who shipped a number of hides to a dealer and later received a bill from the dealer for \$1.50 to pay the difference between the market value of the hides and the freight charge on the shipment. The farmer replied that he had no money, but he could send the dealer a few more hides. At the same time, miners walked the streets because there was no demand for coal, and lived on subsistence relief rations because there was no money to buy the beef and wheat which was rotting and burning on the prairies. On every side, the grim spectre of poverty stalked through a land of potential abundance.

The pioneers had built what they imagined was a new empire of freedom in a land teeming with natural resources. But, in their attempts to wrest even a bare living from the elements at hand, they

were frustrated. They wrapped their feet and legs in gunny-sacks because they had no money to buy socks and rubbers, while they dined off gophers which had got fat on the unsaleable grain lying in the fields. These people wanted to produce, and they wanted to consume the fruits of their production, but they were thwarted on all sides. They turned to their leaders in the farm movement and found them divided. On the one hand, talk of socialization was offered as a palliative. On the other hand, talk of foreign markets and restriction of production was prescribed as a remedy.

### **Lack of Buying Power**

But at that time of penury and want, the people of Alberta were not so greatly concerned with the subject of foreign markets as with that of markets at home where people were suffering from semi-starvation in the midst of plenty. They questioned the wisdom of selling the major part of their produce in order to bring in the money to buy the minor part for their own consumption. An ever-recurring "why" swept the country.

The farmers looked to their own government for some forthright effort, but in vain. Instead of getting action to cope with the real problem, their ears were assailed at frequent intervals over the radio with a message from Premier Brownlee constantly repeating the idiotic phrase: "Prosperity is just around the corner". How far off the corner was, or how long it would take to get there, nobody seemed to know; least of all the government which was responsible for the parrot-like repetitions, but which seemed totally inept to DO anything.

A spirit of desperation had now seized the farmers. This was their zero hour. At their con-



ventions there was apparent a seething spirit of discontent directed towards the apparent unwillingness of their own Farmer government to do anything effective for the protection of their people from the legal but confiscatory results of the orthodox financial system.

At annual U.F.A. conventions the opinion was freely expressed that economic conditions had become so bad that any attempt at rectification through legislative or parliamentary action was now "too late"; and "secession from the East", or even open revolution was firmly advocated by serious-minded and responsible farmers who were seeing the results of thirty years of unremitting toil, incredible patience and bountiful production, going down the drain into the insatiable maw of the interest incubus, engorged to an abnormal degree by the outworking of unrestrained orthodox finance.

Many farmers, some of whom had seen service in the First World War, stood up in convention and stated with bitter determination and conviction that "things had gone too far to be cured by peaceful means", and they were ready to turn to arms again in a last desperate attempt to defend their homes and families from being rendered destitute in the land they had made habitable and productive with infinite dedication and toil.

Not many people today realize just how near Canada was to bloody revolution in those stark days of the early thirties, during the Great Depression.

### **The Heart of the Problem**

It was not because the farmers were inefficient as producers that they could not pay their debts, nor because of drought. Many of them had harvested big yields of grain, the price of which was so low that even the out-of-pocket costs of production could

not be recouped, without making any allowance for wages for the work of the farmer and his family. The records show that more wheat was produced during the five-year depression period 1931-1935, than during the prosperous five-year period 1926-1930.

It appeared to most Albertans that the system of distribution was at fault. Goods and services were available. Labour, machinery and power were available. The fields, forests, mines and fisheries were awaiting development. Only lack of money prevented access to the goods and services which spelled comfort and security. Since the money problem loomed so largely in their affairs, it was inevitable that Albertans should redirect their attention to it. Owing to the educational work that had already been done within the U.F.A., a considerable number of people were especially interested in the creation and cancellation of financial credit, and with the methods by which control of credit policy was exercised—and by WHOM?

### **William Aberhart Appears on the Scene**

In 1933, William Aberhart, prominent educationist, sociologist and Dean of the Calgary Prophetic Bible Institute, publicly espoused the Social Credit proposals in the course of one of his regular religious radio broadcasts. He had been distressed and impressed when some of his best pupils on leaving school had told him, "nobody wants us, we cannot get anything to do, we can't get a job of any kind, nobody has any money". One of his pupils actually committed suicide because he was unable to obtain any work, and this so affected Aberhart that he determined to do what he could to reform an economic system which caused such happenings.

A fellow teacher brought to Mr. Aberhart's

attention, Major Douglas' Social Credit proposals as outlined by Maurice Colbourne, in a book first entitled, "Economic Nationalism", and later called "The Meaning of Social Credit". Aberhart read it, then re-read it; and was convinced that it contained the solution to the pressing problem of unemployment—which plagued the economy then; and has been plaguing it on and off ever since.

Aberhart did not aspire to become a politician and had no thought of becoming the leader of any political movement. He was also acquainted with the fact that within the U.F.A. movement there were many able exponents of financial reform and he referred frequently in his radio talks to the responsibility of that organization and offered freely to make available to them the results of any interest which he had aroused. In subsequent addresses, Mr. Aberhart urged the people to study Social Credit, and if they were satisfied that it provided a remedy for their economic ills, to press for its adoption by their U.F.A. Provincial Government. He promised to do what he could.

### **Alberta Social Credit League**

Aberhart conveyed a message of HOPE, and the response was overwhelming, and once again the social pioneers of Alberta began to organize for their own protection. Out of their efforts came the Alberta Social Credit League (in which the present President, Orvis A. Kennedy, and Robert N. Thompson, National Leader, were members), a body of citizens committed to the study of the philosophy and practice of Social Credit principles.

To the student of social organization, the growth of the Alberta Social Credit League offers a revealing picture of democracy in action. Here was a movement solely initiated and financed—out of



fantastically meagre incomes—by individuals and groups of ardent seekers after social justice. Until an able and dedicated leader appeared, the movement was not integrated in any form. But in William Aberhart they recognized a dynamic personality whose energy, courage and vision could weld them into a coherent whole. Establishment of the Social Credit League provided thousands of others with a vehicle for study and expression. As a result, more than 2,000 study groups, many of them re-converted U.F.A. locals, were spontaneously organized in all parts of the province, and quickly affiliated with the Alberta Social Credit League. Pressure was exerted on the governments in Edmonton and Ottawa. The administrators gave the first indication of their submission to the will of the people. Major C. H. Douglas once again was called to Ottawa and then to Edmonton.

### **C. H. Douglas Called**

Major Douglas had appeared before the Banking and Commerce Committee of the Dominion Parliament in April 1923. In Edmonton, in 1934, he appeared before the Agricultural Committee of the Provincial House. William Aberhart also appeared at this time, as did others who held opinions both favourable and antagonistic to the Douglas proposals. An important development of this Edmonton hearing was the appointment of Major Douglas as Reconstruction Advisor to the U.F.A. Government in Edmonton, which however, was forced into this action by weight of public opinion aroused by Aberhart's campaign over the radio.

On May 23rd, 1935, Douglas submitted his first Interim Report to the Alberta Legislature. In his report, the Reconstruction Advisor stressed the distinction that should be drawn between any program

for the practical utilization of public credit, and the strategy required **for acquiring the power** to deal with public credit. He warned that every step taken toward the emancipation of credit from its monopoly control would be opposed.

The warning was timely. As public interest in Social Credit rose to public clamour for governmental action, the first signs of organized opposition became evident. Press and radio facilities were utilized on a grandiose scale in a well-financed and organized attempt to discredit a movement which had by this time embedded itself deep into the consciousness of the people.

It became evident that the U.F.A. administration would not take any positive action in the direction of Social Credit legislation without well-defined instruction from the people. Indeed, open espousal of socialism—which Albertans considered the direct antithesis of Social Credit—was made by individual members of the provincial Farmer Government. The Social Credit League, accordingly, determined to exert full pressure on all political parties, in and out of office, with a view to their pledging support to the popular mandate. The reaction of existing political parties to this pressure was considered negative by the League. Accordingly, **it was decided to take direct political action.**

### **1935 Election in Alberta**

An election was called by the U.F.A. government for August 22nd, 1935, and the Social Credit League placed candidates in every constituency. The U.F.A. members had treated the Social Credit candidates with a certain amount of derision and foretold utter defeat for them. However, when the returns began to come in over the radio, telling of Social Credit candidates either winning or leading in practically every

constituency, one U.F.A. member was walking up and down in front of his radio, and with every report of another Social Credit victory, he reiterated, "I can't believe it . . . I won't believe it."

When the returns were completed, Albertans had elected 56 Social Credit members in the 63 seat legislature. But not a single U.F.A. candidate was elected. The total representation of the U.F.A. had been thoroughly repudiated by an indignant and resurgent electorate.

Thus died a movement that had been inspired by democratic ideas of freedom at its inception; but which had become orthodox and hidebound in the short space of 20 years because it had refused to recognize and accept the key to economic freedom—i.e., financial reform along Social Credit lines.

Mr. Aberhart had not been a candidate. However, with the overwhelming success of the candidates which he had helped to select, there was an equally overwhelming demand for him to become their leader in the legislature. He complied with the demand and, accepting a vacated seat in the Okotoks constituency, he became the Premier of the first Social Credit government in the world; one which was destined to last for more than a quarter of a century without a single defeat.

### **Mackenzie King's Promises**

A Dominion election was to be held in the second month following the Provincial election; and the Right Hon. W. L. Mackenzie King, campaigning as Leader of the Liberal party, made it clear that, if elected, his government would support Alberta's bid for credit control and all that it implied.

Said Mr. King: "Canada is faced with a great battle between the money power and the power of

the people, a battle which will be waged in the new Parliament. I plead for a sweeping Liberal victory to carry out my policy of public control of currency and credit", and to . . . "guarantee the issue of public credit in terms of public need".

And; . . . "Until the control of currency and credit is restored to Government, all talk of the sovereignty of Parliament and democracy is idle and futile."

Mr. King assured his audiences that . . . "If Social Credit ever gets a chance to prove itself, it will be in Alberta . . . Mr. Aberhart has the whole Province in his hands and if a Liberal Government is returned to power at Ottawa, he will be given the fullest opportunity to work out his plans"; and again . . . "Hands off Alberta. I hope with all my heart they will be successful".

These utterances by Mackenzie King led many Social Crediters into thinking that he was converted to the proposals of Social Credit; but it soon became quite apparent that he was either parroting some Social Credit phrases he had heard, in complete ignorance of their meaning; or else he did know something about it, and deliberately intended to deceive.

Mr. King and his Federal Liberal party were elected to office in October 1935. The people of Alberta, allowed 17 members of Parliament in the Federal House, elected 15 Social Credit members.

The stage was now set for one of the most unique experiments in British parliamentary history. Alberta had a Social Credit government. Canada had a Liberal Government committed to wage battle against the money power; and also to allow Alberta complete freedom to institute the financial and



economic reforms necessary to end the monopoly of financial credit in that Province.

Thus, on the day in September 1935, that William Aberhart's new Social Credit government assumed office in Alberta, the curtain rose on Canada's greatest political drama; the repercussions of which were to reverberate across Canada and around the world.

