



# ON TARGET

## A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

---

Vol. 61 No. 32

15<sup>th</sup> August 2025

---

### IN THIS ISSUE

An Aberhart Broadcast 1943	51
"Bible Bill" Aberhart: Monetary Populist of the Alberta Prairie by Mark Anderson	55

---

## An Aberhart Broadcast 1943

The *Social Crediter* Saturday, June 26, 1943.

William Aberhart was Premier of the Province of Alberta, Western Canada, from 1935 until his death which occurred very shortly after he made this broadcast, transmitted on 6 May 1943. The Social Credit Government which he led swept to power in 1935, taking 56 of the 63 seats in the Provincial Legislature. Both before the election and during his years as Premier, Aberhart mobilised support for Social Credit ideas and policies through his broadcasts which informed and encouraged the many, many Social Credit study groups which met throughout the scattered population of the province.

### The Plan for World Control By William Aberhart 1943

A few nights ago I was listening to one of those "quiz" programmes which have become so popular with radio stations; and it struck me very forcibly that it was but another example of how people are being taught today to guess rather than to think for themselves. The kind of questions being asked were: "Who is the Minister of Agriculture?" "Is Moscow further North or further South than Quebec?" and so forth. The participant either knew the answers or he had to guess them. I cannot recall a single question that would have the effect of making people think. Has it ever occurred to you that it is becoming very much the same in regard to all phases of our national life?

For example you will recall the famous plebiscite we had recently in Canada. In it the people were asked a question, the answer to which would not commit the government to any particular course of action. The government refused to indicate what they would do if the people voted either yes or no, hence the people themselves could not possibly tell what would be the result of their decision. They had to guess.

Or take election time. As a general rule the candidates of all parties came forward with their platforms all nicely dressed up to catch votes. The people are not asked, "What do you want? Do you want security in terms of more goods and better homes? Do you want these without regimentation and bureaucracy so that you may enjoy the maximum of freedom? Do you want freedom from debt and overburdening taxation?" Oh! No, No! They are not given the opportunity of voting on anything so straightforward as that. They are asked to vote on tariffs or freetrade, on compulsory unemployment insurance under one party's bureaucracy or another party's bureaucracy, or whether they want industries nationalised, or would they prefer an international police force. In this way complicated and technical questions are put before the people, without giving them the proper information upon which to form sound opinions regarding what the results would be for them if these things were done. In other words - they have to guess.

That is the kind of thing that is going on all the time. People are being discouraged from thinking. We are being drilled into becoming a nation of guessers - and as the men who manipulate the situation from behind the scenes know all of the answers, and the necessary information is carefully withheld from the people, the manipulators are always right and the people generally guess wrong.

Nowhere is this more strikingly demonstrated than in regard to the stuff that is dished up to us as news. Tonight I propose to deal with just one example, to show you the dangerous intrigue that is being perpetrated right under our noses.

Suppose that you pick up your newspaper some evening and read bold headlines such as these: "World Totalitarian Dictatorship by Finance Proposed as New Post-War Order - Confidence Expressed British Empire and American Governments Will Be Hoaxed Into Acceptance of Plan." What would be your reaction to that news? Would it make your blood boil? Would you feel indignant that anybody should dare to put forward treason like that while your son or your brother or your husband is over there risking his life for the ideals of democracy and our traditional British freedoms?

Well, my friends, let me tell you frankly, you have read that news in your papers, but it was not stated nearly so boldly. Possibly because what you read was complicated or was couched in altruistic language, and since you had no definite information on which to form an opinion, you just had to guess what it meant. And you probably guessed that there was nothing very sinister about it. That is what you were intended to do.

A short time ago you may remember reading in your newspaper that plans for an International Monetary Reform were published on the same day in both London, England, and in Washington, by the British and the United States Governments. These two plans were presented in the newspaper reports as simple and innocent expedients for making it easier to re-establish international trade after the war - a most desirable and worthy objective.

Strange as it may seem, though, the so-called British and American plans were

supposed to have been drawn up independently, they were basically similar, and both were made known to the public on the same day. This would tend to impress the people with the spontaneity of agreement and the unanimity of purpose in the whole matter. It was another of those strange coincidences like the similarity of the Beveridge, Marsh and N.R.P.B. plans of social security which were offered to the public within a few days of each other and were identical in their main features. Well, I tell you frankly I don't believe in coincidences of that kind. They are too weird to be genuine.

Let me draw to your attention some of the main features common to both the British and the American plans for an international money system. Both advocate setting up an international unit of money, based on gold. In one case the name "Bankor" is suggested; in the other the term "Unitas" is put forward. But what does the name matter anyway, since both plans involve control of the international money system by an international authority, which will likewise control international trade?

You see it is all international - centralisation of power, etc. Both plans suggest that some such system should be set up in a hurry. Both plead its necessity on the grounds that it is essential for the purpose of averting confusion in world trade after the war. How plausible! How persuasive! "Will you come into my parlour said the spider to the fly," sort of manner.

Lord Keynes, a director of the Bank of England, is reputed to be the author of the British scheme. He is reported as having stated that such an international monetary system might be used to finance a World Police Force. All Totalitarian Powers evidently need a Gestapo. We are not told who was the author of the American plan.

On the face of it there seems to be nothing in those schemes to unduly alarm people, does there? But that is only because the people haven't the information which would enable them to understand what an international money system controlled by an international authority, backed up by an international Police Force, would mean to them.

Listen carefully, Ladies and Gentlemen! For the past three years - in fact ever since the outbreak of war - there has been a steady stream of propaganda, carefully organised and well financed, to win support for setting up a World Federation of Nations under an International authority, to which all Nations would surrender control of finance, international trade, their armed forces and their citizenship rights. How long is it going to take for the people to realise what is going on and what it will mean to them?

In the first place it would mean that the people of Canada would no longer be sovereign. They would no longer be the constitutionally supreme authority in their own country. By giving over control of finance to some alien dominated international dictatorship, they would be giving that authority complete control over every aspect of their national life. You see, control of finance would mean control of the money system - and that in turn controls every phase of production and distribution.

Stripped of all its camouflage, the final result will be a slave state, worse than

anything as yet proposed by our bombastic dictators. Is that what our brave soldiers are fighting and dying for? Do you, as a true Canadian, desire such conditions? Then I ask, what are you doing about it?

Now is the time to act. If we wait until the bonds are welded and this dreadful totalitarian order set up, the people of Canada will then be helpless to do anything about it if they do not like the harsh conditions that are imposed upon them.

Remember that in addition to control over finance, the international authority would also have control over the Armed Forces and the citizenship rights. If any individual dared to challenge the authority of the international dictatorship he might find that they had deprived him of his citizenship rights. And if the people as a whole started to kick over the traces - well, they would be unarmed and helpless while the international over-lords would have control of all the Armed Forces and the World Police Force. So it would be just too bad for the people.

Do you consider it fantastic to imagine that anything like that could happen? How can you when the very idea I have outlined has been put forward seriously as the basis of our Post-War Order?

### **Published Plans**

In the first instance, two books on the subject were published. One of these was written by a man connected with a newspaper which, on the evidence of a British Ambassador to the United States, was controlled by the banking institution that is the Headquarters of International Finance. The other book was by the son of one of the founders of the Money Power on this continent. There is absolutely no question about it that this plot, this evil conspiracy - to set up an international totalitarian dictatorship with control over every aspect of our lives and armed with overwhelming forces to impose their will upon us, can be traced to that small group of men which comprise International Finance.

If ever that scheme should be put over, it would mean the end of democracy, the end of the British Empire, the end of freedom. On the other hand, it would be the establishment of a World Slave State more ruthless and vile than anything which the evil genius of the Nazis have (sic) as yet conceived. Yet poisonous propaganda in favour of this diabolical idea is being openly scattered far and wide in Canada - and that in wartime also. I assert that it is treachery of the worst kind that, even while all the suffering and sacrifices of this present war are going on to overthrow totalitarianism, anyone should even suggest that we do away with all that our brave lads are fighting to defend.

It is most important that we realise that the proposals for inveigling (persuade by deception) us into an international dictatorship are not put forward in an obvious, above-board manner. No, indeed! They are carefully wrapped up in an attractive, and subtle propaganda form.

You are told that international control of money is a means for ensuring orderly world trade. You are not told that immediately you hand over constitutional control of finance to an international authority, it will be impossible for the people of Canada

ever to change their unsatisfactory monetary system. That fact is kept hidden.

Again, you are told that international control of the Armed Forces is necessary to maintain world peace. The plausible term used to describe it is "an international police force." It sounds more innocent. You are not told that such a force would place the people of all nations completely at the mercy of the international authority which controlled that force.

And remember where you have a concentration of power in a few hands, all too frequently men with the mentality of gangsters get control. History has proven that. As the British peer, Lord Acton, put it so aptly: *"All power corrupts; absolute power corrupts absolutely."*

I warn you, Ladies and Gentlemen, with every ounce of sincerity and vehemence I possess; for your own sake, for the sake of the brave lads who are fighting so heroically to overthrow tyranny, for the sake of your children, for the sake of the future of our country - yes - for the sake of everything you hold dear, oppose, expose and resist by every means in your power this audacious and evil conspiracy by the Money Powers to set up a World Slave State.

And now before I close, may I once again thank all of you who have written to me, and who have contributed to these broadcasts during the past week. You will be glad to hear that our radio fund is building up nicely, but we have not yet reached the point to undertake the more ambitious programme to which I referred last week.

I hope that, if these broadcasts are giving people the satisfaction which the increasing number of letters indicates, the time is not far distant when all who listen to them will be sharing in their cost.

I feel with all the fibre of my being that this question of Post-War Reconstruction is so urgent and the situation which is developing is so critical that it will require a supreme effort by us all, working together, to meet the problems we face.

I will be on the air again one week from tonight, over this same station, at the same time. Until then I bid you goodnight, Ladies and Gentlemen.

### **"Bible Bill" Aberhart: Monetary Populist of the Alberta Prairie By Mark Anderson**

The man known as "Bible Bill" in Alberta, Canada in the pre-World War II years—who was widely lauded by the public but suffered severely at the hand of crass critics in the press and elsewhere—managed to go from teacher and administrator at several schools to the position of Alberta's provincial premier via a new political party that targeted the banking cartel and achieved the winningest election in Alberta's history, and among the most successful in Canada's history.

His unrelenting efforts at monetary reform as premier for eight years gave him a notoriety that approximated that of the great American radio priest Charles E. Coughlin of Royal Oak, Mich. Indeed, Aberhart's remarkable journey in life left a lasting imprint which showcases the power of the Christian faith combined with

civic initiative—Coughlin called it “Christian Americanism”—versus the wretched underhandedness and godlessness of the banking fraternity.

One thing’s for certain. The period of the mid-1920s to the years just before World War II saw a massive challenge mounted against the monetary mattoids whose quill pens, even before the advent of computers, created massive interest-bearing debts with a mere stroke; meanwhile, the “journalistic” printing presses they suborned launched shrill screeds like missiles against anyone who dared question the policies of the lords who rent money to governments at punishing and permanent interest.

This massive showdown was made possible in large part by radio, which was then in its infancy and hadn’t yet yielded to the total control of the banking-media axis.

### **A Youth of Many Talents**

William Aberhart Jr. was born Dec. 30, 1878 in Kippen, now part of Bluewater, Ontario to William and Louisa (Pepper) Aberhart. William Sr. had emigrated from Germany to Canada at the age of seven with his family. His wife was born in Perth County, Ontario. The fourth of eight children, William Jr. delivered milk to his father’s customers daily before school, where the young Aberhart excelled in mathematics and soccer, while also enjoying solitary pursuits such as teaching himself to play musical instruments and copious reading.

At the age of 18 in 1896, Aberhart enrolled in business college in Chatham, Ontario but withdrew after a short stint there. In 1897–98, Aberhart went on to attend Seaforth Collegiate Institute, where he was nicknamed “Whitey” for his blond hair. There, he broadened his athletic prowess to include the long jump, shot put, 100-yard dash, high jump, cycling, and football. In this sense and other vital ways, Aberhart mirrored Father Coughlin, who also excelled in collegiate athletics. Clearly, it took more than intellect alone to take on the financial cabal.

It also required an indomitable spirit which, in the lives of Protestant Aberhart and Catholic Coughlin, manifested itself in various ways, including their passionate preaching of God’s Word and in meeting the rough-and-tumble challenges of the athletic field.

In 1901 Aberhart met his bride-to-be, Jessie Flat, at a football game. They were married on July 29, 1902. A daughter, Khona Louise Aberhart, was born in the winter of 1903, followed by Ola Janet Aberhart in August 1905. While those were happy days, William Jr. saw his share of tragedy. On July 20, 1910, his father died in an accident at a pharmacy owned by William Jr.’s brother, Charles. Although prohibition was in effect, pharmacists were permitted to provide alcohol for medicinal purposes. Charles apparently kept a bottle of whiskey for William Sr. to occasionally drink whenever he came by the store. According to most accounts, one day a store clerk unthinkingly rearranged the bottles, and William Sr., who was said to be illiterate, took a swallow of carbolic acid and died within minutes.

By that time, William Jr. had moved to Calgary and did not make the trip east to his father’s funeral. Notably, his mother Louisa didn’t die until February 20, 1944; yet she outlived William Jr., though only by less than a year.

In Junior's 64 years—he passed away on May 23, 1943—he took on epic challenges, experienced hard-won victories and endured a cacophony of public scorn and ridicule as he endeavored to enlighten his fellow man without regard to personal reward. Much like Coughlin—he and the persecuted priest eventually met in person to compare notes on challenging the banking establishment—Aberhart was a genuine Christian soldier who would carry on, no matter what.

### **Disciplined Teacher & Preacher**

Aberhart's first major job was secured in the autumn of his first year of marriage, at the Central Public School in Brantford, Ontario—where, as a teacher, he earned a reputation as a strict disciplinarian, even though the students, some of whom received “the strap” from Aberhart, gave him mixed reviews. Yet, the positive reviews he did receive soon boosted his career as an administrator-educator. For five years, starting in 1905, he served as Central's principal. His salary shot up from \$60 per month as teacher to \$1,000 per year in his new post. But what finally prompted this Ontarian to “go west” to Alberta was a principalship offer for \$1,400 per year from the Calgary Board of Education.

After declining a counter-offer from the school in Brantford, Aberhart, who made it to Calgary by the spring of 1910, purchased a two-story home while daughter Khona finished her academic year back in Brantford. When that was complete, the family followed Aberhart to Calgary—a frontier town that reeked of horse droppings and public drunkenness. But Aberhart quickly adjusted to his new home and became the

Alexandra Public School's principal when an initial job offer at the new Mount Royal school was shelved due to construction delays. He went on to serve as principal at the Victoria School and, by 1915, at Crescent Heights High School. His love of discipline and organization persisted, although he took a more easy-going approach at Crescent Heights. Still, his no-nonsense policies were cited by many as a key reason why Crescent Height's pupils scored exceedingly well on departmental exams.

Aberhart soon created Calgary's first and largest parent-teachers organization. An average of 200 parents would attend the meetings, with whom Aberhart developed good relationships. Here was a dependable, well-spoken man of integrity who had wide appeal and could punctually get things done. What's more, he taught English and math amid his duties as principal and offered extensive tutoring while urging his students to adopt four axioms that he followed in his own life:

Be enthusiastic; be ambitious; develop a distinctive personality; and find a hobby and ride it hard. All told, Aberhart exhibited an organizational prowess and compassion that would serve him well in his upcoming, but at this point unanticipated, foray into politics.

### **Godly Disposition**

Aberhart's religious life developed in a more informal fashion. While his parents apparently weren't frequent churchgoers, as a child Aberhart attended a Presbyterian Sunday school. And, according to the 1987 book *“Bible Bill: A Biography of William*



*Aberhart*,” by David Elliot and Iris Miller, “Under circumstances that are not clear to history, in high school [in the latter 1800s], he became a devout Christian.”

His studies at Brantford’s Zion Presbyterian Church piqued his interest in biblical prophecy, which led him to dispensationalism (which held that history was divided into seven dispensations; God made a covenant with man in each of them, but man broke all the covenants). Aberhart’s evolving Christian worldview also encountered the corrosive meanderings of dispensationalist change-agent Cyrus Scofield, whose infamous Scofield Bible persuaded many Christians, to their everlasting detriment, to stay out of the organic and political affairs of the temporal world altogether, and instead “pack their bags” and wait for a rapturous end of the world according to the Book of Revelation.

Thankfully, Aberhart ultimately did not take such admonitions to heart, since the proposed monetary and financial reforms that soon would define his tenure as Alberta’s premier for the new Social Credit Party were based on the opposite notion that civic officials could and should seek to establish a system of “practical Christianity” suited to everyday life—via financial reforms that would disarm the Satanic monetary-slavery system imposed with an iron fist by the banking class and their minions.

Upon his above-noted arrival in Calgary for school-principal jobs, the ambitious Mr. Aberhart, as a lay preacher, also taught the Young Men’s Bible Class at the Grace Presbyterian Church. Within a few weeks, attendance topped 100 but his teaching privileges were nixed when the church’s senior minister, a Mr. Esler, disagreed with some of Aberhart’s prophetic views.

Aberhart, while he carried with him the seeds of the Baptist faith from growing up in Ontario, went on to teach successfully at the Wesley and Trinity Methodist churches. The baptism of he and his wife in the Baptist faith was consummated upon his involvement with Calgary’s Westbourne Baptist Church as a lay preacher.

The Bible study that he began there in 1918 grew steadily. By 1923, the local Palace Theater had to be rented to provide adequate space for Aberhart’s followers.

But the year 1925 brought with it a highly pivotal change when radio station CFCN began broadcasting his Sunday sermons for the first time (Notably, Father Coughlin’s first radio sermon happened just one year later when the priest was assigned to the Royal Oak parish near Detroit). Thus, with Aberhart’s inspiring voice leaving the theater’s confines and rolling across the Alberta prairie, the stage was set for him to endear himself with a population that soon would feel the frightening squeeze of the economic jackals that engineered a “Great Depression,” driving scores of Americans and Canadians to destitution and suicide.

Something had to be done by someone. And Aberhart would soon realize that someone was him.

### **Depression Spurs Political Turn**

With the financial octopus that intentionally spawned the Great Depression extending its tentacles into western Canada, Aberhart’s observation of its harsh



effects on Albertan and Saskatchewan farmers quickly propelled him into the harsh world of politics. Amid his studious efforts to understand underlying causes and seek solutions, Aberhart discovered the “Social Credit” monetary-reform writings of Major Clifford Hugh Douglas, a British engineer of considerable renown who documented precise inadequacies in the British monetary system and devised remedies.

From 1932 to 1935, Aberhart thought he could persuade existing political parties, particularly the United Farmers of Alberta (UFA), to adopt Douglas’s prescribed economic reforms—which included dumping the debt-based monetary system so that governments could directly create, interest-free, the necessary medium of exchange for a fully functioning society.

Douglas’s early books, “Social Credit” and “Economic Democracy,” among others, also called for a “national dividend,” periodically paid to individuals regardless of employment status, to offset what Douglas showed was a “gap” between the comparatively paltry supply of citizen income on the one hand, and the increasingly prodigious output of goods and services (thanks to a growing reliance on automation, even back then) on the other. However, while Western society’s bountiful production technically made it richer, the inverted economic system registered “progress” as a perpetually growing debt. Douglas abhorred this insane situation. His call for infusing extra (dividend) money into society—in carefully calculated amounts to seek parity with GDP data, distributing newly created money, not redistributed funds from the tax till—would enable the people to get off the proverbial treadmill and comfortably buy what’s produced in order to liquidate production in each production cycle, thereby avoiding the paradox of having to rely on loans and credit extensions in the present to pay for past production.

Social Credit as outlined by Douglas also was based on decentralization and broad ownership across all classes—basically populism—thus it was not centralized state socialism as many wrongly assumed, nor was it the top-down, predatory monopoly capitalism that fostered the Great Depression and still runs much of the world today.

Those still employed, however feebly, could quickly recover with such a supplemental dividend and those currently unemployed could survive, pay off old debts, and weigh their options. Yet for all the potential benefits that “Douglas Social Credit,” as it’s known today, might bring, the refusal of the UFA and other similar entities to adopt it prompted Aberhart to found the Social Credit Party of Alberta.

The party won the 1935 provincial election by a landslide with more than 54% of the popular vote and all but seven of the 63 legislative seats. The winners, who came to be known as the “socreds,” didn’t actually expect to win the Aug. 22 election, at least not so resoundingly. Yet when the party was tasked with picking its leader, Aberhart—who didn’t want the job, at first—was persuaded into accepting it, as he was the party’s guiding light. He was formally sworn in as Alberta’s 7th premier on Sept. 3, 1935.

Although Aberhart had become premier, he was not yet a member of the

Legislature. A fellow “social creditor,” Assembly member William Morrison, gave up his seat for Aberhart—a standard Westminster system practice when a leader or cabinet minister doesn’t have a seat. Aberhart, in a system where one can wear many hats, served as his own education minister and, starting in 1937, attorney general. And his government did indeed implement some social credit policies as promised in the party’s platform, amid Alberta’s poor financial status in the depths of the Depression. But the federal government’s opposition to social credit was a major obstacle, especially due to the federal government’s jurisdiction over Canadian currency and banks. But since there was no rule against Alberta producing its own currency, Aberhart’s government produced “prosperity certificates” to boost purchasing power. Moreover, he threatened private banking power through extension of a measure to halt foreclosures and enact mandatory debt adjustments. The Alberta government even started its own banks, the Alberta Treasury Branch (ATB Financial), which still exist but operate along more conventional lines.

### **Aberhart also:**

- Sought in 1937, via two bills, to put all the province’s banks under provincial control, but royal assent was refused. Another bill would have required the already hostile newspapers to print government rebuttals to stories deemed “inaccurate” by the provincial cabinet. All three of these bills were later declared “unconstitutional” by the Supreme Court of Canada.
- Instituted several relief programs to help people out of poverty, as well as public works projects and a program that halted some mortgage foreclosures and debt collections.
- Brought in legislation under which members of the Legislature could be recalled by a portion of their constituents.

The newspapers of the day were by and large shameless toadies for the moneyed class and their political prostitutes. Many of the papers printed highly insulting political cartoons against Aberhart and his policies.

And while no sitting government is beyond reproach—Aberhart’s recall bill generated a recall against him, so he repealed the law—the Pulitzer Prize Committee awarded a special citation, the first one awarded outside the U.S., to the Edmonton Journal, the *Calgary Herald* and several other daily and weekly newspapers for their “leadership” in the fight against Aberhart’s editorial-rebuttal act. But these and other news outlets were hostile to virtually everything else that the Aberhart government proposed as well.

### **Klinck Family Connection**

Wallace Klinck, who was born in Medicine Hat, Alberta in 1934, is among the world’s top experts on social credit. Much the same could be said of his brother Robert, who worked for the Social Credit national party in the 1970’s and 1980s, and of another brother, Donald. They are proud of a special family keepsake, a class picture of their father, Raymond, when he was a member of William Aberhart’s debate team at Crescent High School, 1921-22.

Raymond later became quite knowledgeable about social credit. Thus, Raymond's sons are, in a strong sense, the intellectual descendants of social credit's bold entry into the Depression-era political scene. Wallace will be the first to tell you, however, that the corrupting nature of party politics likely doomed the Social Credit Party from the start, since much more public education about social credit was needed for related political action to succeed over the long haul; still, the Alberta Social Credit party lasted until 1971. Wallace, in the post-Aberhart party years, immersed himself in social credit, distributed books and gave talks on the subject to the Canadian League of Rights (CLOR) and other groups. He gave a great oratory in his own right at the Jubilee Auditorium in Edmonton at a CLOR function in the 1970s. The audio address is posted on You Tube.

"Alfred Hooke, or 'Alf,' a teacher and preeminent cabinet minister in the Social Credit government, kept promoting social credit right till the end, but I think he was under duress to promote it the wrong way. I knew Alf quite well," Wallace told TBR. "He was a powerful speaker. But Ernest Manning, who talked a good talk but ultimately betrayed Aberhart's social credit legacy— especially when Manning took over as premier upon Aberhart's passing under suspicious circumstances— kept Alfred around, due to his competence and abilities."

"[Aberhart told 'Alf' that he had been feeling very tired over the last couple months.] When Aberhart died, he had just departed to British Columbia. Many felt he was murdered. I spoke to Tom Taylor, who was formerly dean of industrial arts at the University of Saskatoon college. I spent a lot of time with Tom. He told me in no uncertain terms that Aberhart had had salad on the train to B.C. and that he may have died from it; that it was possibly poisoned," Wallace added.

He continued: "Manning, who ultimately controlled Alf, had an 8th grade education when he joined Aberhart's social credit movement. Manning always 'professed' to stand for social credit, but if you even mentioned Douglas under his iron rule after Aberhart passed away, you were almost certain to be expelled from the party. Orvis Kennedy was the party strongman and protected Manning. Several social credit parliament members rebelled and managed to get reelected, but they were neutralized and discredited by the party machinery run by Kennedy and Manning who, together, captained a counterfeit organization. They even literally incinerated Douglas's books and deemed Douglas an 'anti-Semite' while Manning declared the Jews 'were the chosen people of God.'"

### **Aberhart's Legacy**

In the 30 years from the time Alberta was formed in 1905 to 1935 when the socreds came to power, the provincial public debt soared from zero to \$167 million, a vast sum at the time. Liberal party and UFA party governments shared in the responsibility for such profligacy. According to H.E. Nichols' insightful book about the Aberhart era, "Alberta's Fight for Freedom," this also included "municipal debt of \$70 million, farm mortgage debt of \$162 million, other rural private debt of \$233 million and urban private debt of \$100 million. This made a private debt burden

alone of \$495 million, on which the average interest charge was 7%, amounting to \$35 million a year; and a total public and private debt structure of \$726 million.

But this was not all. The Dominion of Canada had incurred a public debt of [just over \$3.2 billion] in [its] 68 years since confederation, and Albertans shouldered a proportionate share of this burden too.”

This was the largely hidden but terrible economic context in which Aberhart, who perhaps did not fully grasp all aspects of social credit himself, tried with all his might to address. “What William Aberhart inherited was an administrative machine in the last stages of decay,” Nichols noted.

But what Aberhart lacked in precise economic knowledge, he made up for with wall-to-wall moxie; his regular radio addresses during his years in office from 1935 to 1943 continued largely unabated, even as he and his fellow socreds did everything they could policy-wise, against vicious opposition in the press, some pulpits and the bankers, to level the playing field, un-rig the system and bring relief to an injured and bewildered populace which, like most populations today, has been led to believe that foreign governments and other cultures are their unremitting sworn enemies, when its largely the predatory financial mandarins who, perched in the shadows, constitute the only intractable enemy actually worth challenging and defeating.

Speaking of bonded debt, Aberhart himself announced to the people: Now I want you to listen carefully for I am most anxious that you should understand just how vicious and inequitable is this type of debt . . . every dollar of money which is issued under our present system creates a debt . . . and is owed by the people to the banking institutions. It will be obvious then, the people can never get out of debt . . . did you get that?

[I]magine that I alone have the monopoly right to issue money in Canada and I also have the full protection of the law. Anyone else who dares to issue money will very quickly be hustled into jail. Coupled with this authority I would have the power as much or as little money as I liked, and by that means I would be able to control all production . . . I would be able to decide what standard of living the people would be allowed to have . . . you can readily see, I am sure, the tremendous power that would be mine under such a set-up. I would be absolute master . . .

In summary, while Douglas sent advisers to Alberta from time to time, and personally visited Aberhart, these forces that Aberhart so well described eventually prevailed through hook or crook. McKenzie King became the federal prime minister and, as an apparent Rockefeller agent, denounced Aberhart’s efforts, among other widespread opprobrium. So, the presumption that he may have been taking out by his enemies is not hard to believe. Ironically, Major Douglas himself met a similarly untimely and mysterious end when, upon entering a Scottish hospital in 1952 for a rather routine leg problem, he emerged dead. Douglas himself wrote a eulogy for Aberhart. In the June 5, 1943 edition of his “Social Crediter” newsletter, he indicated that Aberhart appeared to be on track to becoming the prime minister of all of Canada, which would have terrified his enemies.

Douglas wrote:

A recent Gallup Poll recorded a doubling of support for Social Credit ideas over Canada as a whole . . . . Whether it was humanly possible for a man of Aberhart's age and localised experience to have succeeded in the more complex problems of the Federal Government it is hard to say, but there is little doubt that he was beginning to appear as a coming Prime Minister of Canada.

While drastically remodeling and purifying the day-to-day administration of the Province, [Aberhart] uncovered his enemies' hand by a series of bills which forced Mr. Mackenzie King—returned to power in Ottawa on a speech [called] “Hands of Alberta,” to forswear himself by disallowing [those bills].”

It was during a 1943 visit to his daughters in British Columbia that Aberhart's death on May 23 came about under murky circumstances—what the media usually calls his “unexpected” death. The man who nearly saved Alberta from banker rule and could have saved Canada, and perhaps beyond, was interred at Forest Lawn Memorial Park in Burnaby, B.C.

May his example of the only war really worth fighting never be forgotten. \*\*\*

### **Our Policy**

To promote service to the Christian revelation of God, loyalty to the Australian Constitutional Monarchy, and maximum co-operation between subjects of the Crown Commonwealth of Nations.

To defend the free Society and its institutions -- private property, consumer control of production through genuine competitive enterprise, and limited decentralised government.

To promote financial policies which will reduce taxation, eliminate debt, and make possible material security for all with greater leisure time for cultural activities.

To oppose all forms of monopoly, either described as public or private.

To encourage all electors always to record a responsible vote in all elections.

To support all policies genuinely concerned with conserving and protecting natural resources, including the soil, and an environment reflecting natural (God's) laws, against policies of rape and waste.

To oppose all policies eroding national sovereignty, and to promote a closer relationship between the peoples of the Crown Commonwealth and those of the United States of America, who share a common heritage.

## League Objectives

- (a) To promote loyalty to the Christian concept of God, to the Crown, and to the Country.
- (b) To advocate genuine competitive individual enterprise and personal initiative.
- (c) To defend private ownership and advocate its extension in order that individual freedom with security shall be available to all.
- (d) To attack and expose government-by regulation and bureaucratic interference with economic and social activities.
- (e) To take steps designed to secure to the individual very definite rights which no government can take away, and especially steps which defend the written constitution.
- (f) To defend the Rule of law which makes all equal before the Law.
- (g) To stress the value of our system of Common Law, originally built up in Great Britain, to protect the rights of the individual; and to that end, to expose corruption and partiality in all their forms.
- (h) To expose the manner in which the safe guards of individual rights and liberties are being destroyed.
- (I) To emphasise the value of the Senate and of Legislative Councils.
- (j) To expose and oppose all anti-British propaganda and actions, irrespective of their origin.
- (h) To take such other actions as may be deemed desirable to promote the policy of the League.

## Save The Date

The Australian League of Rights National Seminar will occur in South Australia the weekend 11th - 12th October. Mark Your Diary. Our traditional venue Sandford House has been retained for that weekend.

Annual Subscription to 'On Target' \$75.00 pa which includes an Insert, the On Target and the NewTimes Survey journals - **printed and posted monthly.**

Donations & Subscriptions can both be performed by  
**Direct Bank Transfer to:**

A/c Title Australian League of Rights (SA Branch)

BSB 105-044

A/c No. 188-040-840

Postal Address: PO Box 27, Happy Valley, SA 5159.

Telephone: 08 8322 8923 eMail: [heritagebooks@alor.org](mailto:heritagebooks@alor.org)

Online Bookstore : <https://veritasbooks.com.au/>

Our main website of the Douglas Social Credit and the Freedom Movement "Archives" :: <https://alor.org/>

On Target is printed and authorised by Arnis J. Luks  
13 Carsten Court, Happy Valley, SA.