

CHAPTER XIV

RELIGION

CHAPTER IV

RELIGION

Although I was not whole-hearted, like Tor, I have seen the need of thoroughness in religion ever since I was sixteen. Before Christian Social Union days (till I was about twenty-seven) my old Bibles show, by the marks and notes made with an etching pen, that I was a fairly keen example of the school known in the family as "piosities". It was their maxim to rise early for reading the Bible. At Harrow (after I was sixteen) I was impressed by the School Prayers asking that we might live "as to the Lord and not as unto men". That remained with me when I had moved toward the Christian Social School. Thoughts in illness took me further, and I recorded the resultant outlook in a pamphlet called "Religion and Morals" in 1910.

Why do I not tell my friends of the benefit which is open to them? Mother used to tell us about her great friend, Lady Portman, who wrote tracts to tell what benefit she received and gave them to all and sundry. That practice is out of favour, but the principle seems to me perfectly logical. At seventy-three I was challenged by Prebendary Carlile, then ninety-five, to say what I was doing to tell people about Christ. This led me to attempt

No 11

RELIGION

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I have never been quite happy about our application to religion of the rule that we should do what we can for others. Mother used to tell us about her ^{great friend} ~~grand~~ Lady Portman who wrote tracts to tell what benefit she received, and gave them to all and sundry. That practice is out of favour, but the principle seems to me perfectly logical. At 73 I was challenged by Prebendary Carlile, then 95, to say what I did to tell people what I received. I still do not see what to do.

Would I be religious if not biased by upbringing? We cannot tell what our outlook would have been. It is difficult to experiment. I have done so as far as I can without feeling guilty of irreverence. It is very interesting to try living

without thought of God as seems to be the way with most people. I found that I turned to thoughts of parents and departed benefactors; ^{and} that I was dissatisfied without some thought of the unseen, so I could not learn what it is like to have no thought of the metaphysical. Nine-tenths of people seem equipped for life without it. Is this because they are what Wells describes as "tough-minded" not needing any prop. Being I suppose what he calls "tender-minded" I am sure that I owe everything to religion. I should feel still more indebted if I felt like the Groups that one can be clearly guided, and that we have been guided on the whole.

It is asking a lot of rational men that they should believe in an Almighty power which is responsible for the natural world, and is also intensely benevolent to each and all. We who can accept this view as a possible one are indeed fortunate. I have been assisted by the sense that the dead are still living; that prayer is a reality, and that the character of Jesus is unique.

Robots meant to break our nerve
Quite a different purpose serve,
Serve our purpose of the past
To live each day as if our last.

to the heart by the sorrow of the sword.

Then must it mean, not only that Thy sorrow
Smote Thee that once upon the lonely tree,
But that to-day, to-night, and on the morrow,
Still it will come, O Gallant God, to Thee.

by WB
Then can I ^{see} ~~feel~~ not only that Thou carest
But that Thy care is simple care above.

Surely a father's love is of the rarest
Grieving to give pain but giving it for love.
When it gives pain in exercise of love.

Now can I feel a solid ground for loving
Thee Whom till now I only could revere,
What seemed injustice now Thy love is proving,
Now through the darkness is Thy purpose clear.

Stand deck
Kennedy

1946

Kennedy

Father, if He, the Christ, were Thy Revealer,
Truly the First Begotten of the Lord,
Then must Thou be a Suff'rer and a Healer,
Pierced to the heart by the sorrow of the sword.

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Marley's Birt

Stern daughter of a sterner sire,
Oh Marley, if that name thou love,
Who art a light to guide, a fire
To ~~check~~ ^{usage} the Warlies family and reprove;
Thou who art Victory and Law,
When empty terrors overawe,
From strong depressions dost set free
And calmest ~~sleepless~~ ^{calmest} nights of foul anxiety.

cataleptic
I, loving freedom and half blind,
A sport to every random gust,
And, being to myself unkind,
Too little have reposed my trust;
And oft, when in mine ear I heard
Thy timely mandate, I deferred
The task in pickier walks to stray,
But now I fain would serve more stumly if I may.

By no disturbance of my soul
Or strong compunction in me wrought;
I supplicate for thy control;
But in the ~~ag~~ ^{trembling} ags of thought
Me this ragassing carcass tires,
I feel the weight of chance desires,
My corpse no more must change its name,
I long for livid bliss which ever is the same.

Stern lawgiver ! yet thou dost wear
Our mother's most benignant grace;
Nor is there anything more fair
Than is the smile upon thy face.
Bozzoos spring before thee in their beds,
And fragrance in thy footing treads;
Thou dost redeem even ags from wrong,
And the most ancient picks by thee are fresh and strong.

To humbler functions, awful Power,
I call thee; I myself commend
Into thy keeping from this hour;
Oh let my stumness have an end.
Give unto me more birthday teas,
With ~~bliss~~ ^{very} talk of old Warlies.
The ~~spirits~~ ^{spirits} of our parents give
And in thy saintly flat thy Bozzoo let me live.

CHAPTER XIII RELIGION

add verses (Student)

RELIGION.

I was wholehearted
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This led me to attempt a statement. It is most inadequate, but here it is. (207A)
 an attempt at a "fact"
 205 A

~~able to believe through the conviction~~
~~assisted by the sense that the dead are still living,~~
that prayer is ^{answered} a reality, and that the character
of Jesus is ^{sufficient evidence of his divinity.} unique.

207A

207 B

207 C

207 D

Should I have cared for religion?

~~Would I be religious~~ if not biased by upbringing?

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It is asking a lot of rational men that they ^{viewing this earth & the universe, as they are,} should believe in an almighty power which is responsible for the natural world, and is also intensely benevolent to each and all. We who can accept this view as a possible one are indeed fortunate. ^{myself} I have been

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Religion

" I wish I could convey to others the enormous benefit that I get from religion. I feel like a man who has been given some marvellous cure for a trouble that afflicts him and his friends, and which he wants to tell them of, and not keep to himself. They may not be conscious of any need, but neither was I till I found how much happier I could be than I had been before.

" We get used to what we have got, and make shift with a view of life which just makes the best of the situation. I was hampered by many things that depressed me, e.g. fears, anxieties, regrets, and resentments. My best help has been my belief in the teaching of Jesus. Without it I could never realise that we are in the hands of a power which cares intensely for us.

" This view of God is given by no other religion. It depends on believing that Jesus was divine as well as human, so that we may trust His statements about God as having authority. His character and teaching give us confidence, in defiance of evidences that the creation is chaotic and purposeless, or even ruled by an evil force. I am fortified in this view by finding what seems a response to prayer, and also by the conviction that the dead whom I revere are alive.

207A
Tract
by W.B.

Working 1942, Saturday
urged witnessing to
RELIGION
what one owes
Christianity.

Flora

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I have tried the experiment of ^{living} without thought of God, and I found myself as it were, without a compass, or ^{any} help in defeating my own weaknesses. Jesus taught that we may feel ourselves one with God, regarding God as like Himself, and that we may draw on Him for power and joy and health. To practise this needs work,

p2
A
the end)

I can testify that every effort brings a great reward.

Modern science has made it difficult to think of the creator in *per-*
personal being of such unthinkable magnitude, but great scientists
e enabled us to see that a spirit of love at the heart of things
not an absurdity. ^{to believe in}

Not only are we provided by the Christian faith with hope
and confidence, and a sense of companionship, but we are entitled
to believe that we may claim powers of the spirit over the health
of the body beyond what is possible to the physical
the rational.

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207 B

I think religious vitality
is hampered by our (Protestant
tradition of) modern attitude
to any sort of mortifying
of flesh. Surely spiritual life
requires that we should practice
spiritual to natural thoughts.

at least now & then (I think I
have gained by denying myself
a pipe till after lunch, & for a period
in every year, till the evening.)

without giving a chance to the
hunger of the spirit, they must
be satisfied.

Archie Fisher told
me a good bit about this.
He said he left his pipe at home
when he was in the army.

in there was no fortifying I
to distract from the
joy of the spirit. I think
enjoyed keeping the body under.
what he called

207C ~~8~~ for Fri.

1

My ~~past~~ religious life began
with thoughts of the atonement
wrought by Jesus, as I have told
in speaking of my benefactor
his death. I came to feel
differently of the ~~crucifixion~~.

Its meaning comes for myself is
expressed in my Alexander's
hymn about ~~Jesus~~ words "I thirst."
God thirsts to save man by the
demonstration of his love

& the heinousness of evil.
~~The~~ ^{the} ~~recept~~ ^{recept} was not enough
without ~~the~~ ^{the} ~~crucifixion~~ ^{crucifixion} ~~the~~ ^{the} ~~idea~~ ^{idea}
would not be roused.

Jesus said nothing little
to form the a doctrine ~~except~~
~~that~~ ^{that} ~~he~~ ^{he} ~~was~~ ^{was} ~~born~~ ^{born} ~~about~~ ^{about} ~~his~~ ^{his} ~~death~~ ^{death}
when he ~~told~~ ^{told} ~~us~~ ^{us} ~~to~~ ^{to} ~~believe~~ ^{believe}
except in ~~the~~ ^{the} ~~word~~ ^{word}
ransom, ~~it~~ ^{it} in telling herodians

who asked about new birth, ²
 that he wd be 'lifted up'
 like the crucified snake of
 Moses. (Dr Campbell however,
 a profane upon Champé +)
 used to ~~to~~ ^{to} ~~revere~~ ^{make me}
 see how ~~the~~ ^{the} ~~looking~~ ^{of Christ's death}
~~truly~~ ^{truly} looked at + taken in,
 would ~~compel~~ ^{compel} ~~repentance~~ ^{involve}
 a deep desire for a new life.
 The agony of the ^{whole self-immolation} ~~execution~~
 was ~~necessary~~ ^{undone} that
 we might be taught the new
 life.

qy add my verses

4 Tract ~~1.~~ ~~2.~~ ~~3.~~ ³ Spuddell Kennedy
~~By the death.~~

207 D ^{my} Lord's Prayer

I found the Lord's Prayer,
repeated by itself, apt to become
a form without much meaning.
I have gained by the plan
of making it a framework for
all my subjects I want to
pray about. Thus when I think
of begin with tevering (halloing)
God I think of what I most
clearly believe in & honour for
? ing the dead whom I loved &
love. (~~the~~ ~~the~~ ~~diff~~ divided
over the week. Then there comes the
the appeal for the
The Kingdom, the end of this
schooling of mankind, & of
the pain which goes with schooling.
'They will be done' to apply
to progress, to bring in special
causes: - peace, weather, recess,
children, &c. - again spread over
the week. The prayer for material
'daily bread' covers all

207 D

personal cares: family & friends. Forgiveness recalls my ~~to~~ need of penitence. & as we forgive reminds to try & rid myself of 'judging', which is one of my worst sins.

Dear Lord Noel-Buxton,

Many thanks for your invitation to lunch
on Friday. I am very glad to accept.

Yours sincerely,

A. E. Backhouse

A. E. BACKHOUSE
Chairman.

Handwritten notes on the right side of the page:
1. A vertical line of scribbles.
2. A vertical line of scribbles.
3. A vertical line of scribbles.

ch XIII
Religion

CHAPTER XIII RELIGION

1890

1891

1892

1893

1894

1895

1896

1897

1898

1899

1900

" Modern Science has made it difficult to think of the Creator in personal terms as being of unthinkable magnitude, but the views of many great scientists have enabled us to see that to believe in a spirit of love at the heart of things is not absurd.

" I have tried the experiment of living without thought of God, and found myself, as it were, without a compass, or any help in defeating my own weaknesses. Jesus taught that we may feel ourselves one with God, regarding God as like himself, and that we may draw on Him for power and joy and health. To practise this needs work, but I can testify that every effort brings a great reward."

Should I have cared for religion if not biassed by my upbringing ? We cannot tell what our outlook would have been, and it is difficult to experiment. I have done so as far as I can without feeling guilty of irreverence. It is very interesting to try living without thought of God, and it seems to be the way with most people. I found that I turned to thoughts of parents and departed benefactors, and that I was dissatisfied without some thought of the unseen, so I could not learn what it is like to have no thought of the metaphysical. Many people seem equipped for life without it. Is this because they are what H.G. Wells describes as "tough-minded", not needing any prop ?

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It is asking a lot of rational men that they should believe in an Almighty Power which is responsible for the natural world, and is also intensely benevolent to each and all. We who can accept this view as a possible one are indeed fortunate. I have been

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that prayer is a reality, and that the character
of Jesus is unique.

11

CHAPTER VIII.

RELIGION.

Some may be surprised that we who insist so strongly on social and secular reforms should also urge the need of religion. Material conditions are often regarded as secular. In our view of Christianity, however, they are not secular at all. Christianity above all taught the love of every member of society, and occupied himself with doing material good. The incarnation of divine qualities in a human being shows that human life must be revered. The only ceremonial which Christianity ordained indicates the sacredness of common things. Therefore every Christian must long not only for the salvation of the soul but also for that of all the faculties - moral and physical - of man; not only for individual lives but that every person may arrive at a full share of development of body and mind. One of the chief preachers of the religious side of life in Bulgaria, Professor Stoyan Makhailovsky urges the religious basis of social reform.

The seriousness of the Bulgarian character is shown in the earnestness with which the majority of the people follow the service of the church. It is true that they are not what the French call "devot", i.e. superstitiously wedded to a strict and unchanging series of religious practises, and that many are leaving the church. But this is not altogether regrettable if it means a search for greater reality in religious thought. On the other hand, if it means the ignoring of the claims of true religion, it is disastrous to the

find the test by which we may discover the existence of true religion we must seek for that test in the feelings of humanity which it produces and in the actions of benevolence to which it gives rise. On the other hand we do not regard forms and ceremonies as unimportant and we recognise that when these things have become deeply rooted in the traditions of a nation and associated with its highest feelings and ideals, they may be necessary. They may be the best channel through which the stream of religious life may flow. This will be the case for the great masses of the people, even the large sections of the most educated class may prefer a simple form of religion.

For ourselves, we always, when at Sofia on Sunday, derive the utmost pleasure from the service at the Cathedral with its wonderful music. Those who have really formed religious ideas of their own need not be bound to every word of a liturgy. It is enough for such people that the use of bread and wine, the only outward observance established by Christ, is being celebrated. It is fitting to surmount it with all the beauty of the eye and the ear, the gathering of men women and children of all classes, while the ^{enmities} ~~enmities~~ and differences of ordinary life are ignored, typifying the pure social spirit of our faith.

Sat Fri 1934.
The meaning of Mt's dedicⁿ.
Fore's 'Jesus of Nazareth.'
& 'Teaching of 1 Church.'

Is it more than leading-
demonstratⁿ?

Something altering God's view
of man - & man's status?
'redeeming. atoning?'

"God was in Mt. reconciling 1
world to himself."

Fore says. Jesus is God -
God suffered himself
not accepted other's suffering.

Sermon on wireless sd of
Gov^r of Formosa. forbidding human
sacrific. failed. gave in, saying
I will find 1 victim. They
killed him. & found it was 1 Gov^r.
impressed deeply. custom ceased.

L says not our job to reason.
accept 1 unintelligible.
Fore hardly uses 'atone'.

STATIONS { LOUGHTON,
WALTHAM CROSS } 3½ MILES.
TELEGRAMS, UPSHIRE.

UPSHIRE BURY
WALTHAM ABBEY.

25th November 1935

Dearest Lol,

It was lovely to see you, and also
Flycatcher.

The builder has been this morning about
putting up the shed, and I am sure the ponies
will enjoy it greatly. They cannot like a
draughty little box so much.

about 10/-

Relig. ^{Nov 1955} CRM Minutes
Get a new evidence (intuition)

God sd? God of humanity is n always
Wells right.

Then hopeless if I believe Christ
seems winning)?

Ans. There is progress.

Hope end for action.

Soldiers in / army.

Evidence. Intuition is end.

In reason or revel?

Can't call it God.

Truth & Beauty = search for.

(To me it has authority)

ans. only bec my intuⁿ teaches to
revere.

Bible. Hoffatt. on Sun.

Ily use - own words.

Saying re Calm. Sociality etc.

274

11

"All human goodness must be social goodness. Man is fundamentally gregarious and his morality consists in being a good member of his community. A man is moral when he is social; he is immoral when he is anti-social. The highest type of goodness is that which puts freely at the service of the community all that a man is and can."¹⁷²

On the same occasion he described his idea of the Kingdom of Heaven.

Jesus was very sociable. He was always falling into conversation with people, sometimes in calm disregard of the laws of propriety. When his disciples returned to him at the well of Samaria, they were surprised to find him talking with a woman! Society had agreed to ostracize certain classes, for instance the tax-collectors. Jesus refused to recognise such a partial negation of human society. He accepted their invitations to dinner and invited himself to their houses, thereby incurring the sneer of the respectable as a friend of publicans and a glutton and wine-drinker. He wanted men to live as neighbours and brothers and he set the example.

In regard to Christianity and political programmes reformers are for ever trying to claim support from the highest authority. None of them, however, can prove beyond controversy that the New Testament is on the side of any definite social scheme. Mr. R. very truly says:- "Men are seizing on Jesus as the exponent of their own social convictions. They all claim him. 'He was the first socialist.' 'Nay, he was a Tolstoian anarchist.' 'Not at all; he was an upholder of law and order, a fundamental opponent of the closed shop.' It is a great tribute to his power over men and to the many-sidedness of his thought that all seek shelter in his great shadow.

~~But after all this has been said, it still remained a social hope.~~ "The kingdom of God is still a collective conception, involving the whole social life of man. It is not a matter of saving human atoms, but of saving the social organism. It is not a matter of getting individuals to heaven, but of transforming the life on earth into the harmony of heaven. ~~— If he put his trust in spiritual forces for the founding of a righteous society, it only proved his sagacity as a society-builder.~~

Being what I suppose he would call "tender-minded" I am sure that I owe everything to religion. I should feel still more indebted if I felt, like the Oxford Groups, that one can be clearly guided at every turn, and that I have been guided on the whole. I myself have been able to believe through the conviction that the dead are still living, that prayer is answered, and that the character of Jesus is sufficient evidence of his divinity.

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Although not through like Tor, I have known the need of thoroughness in religion ever since I was sixteen. Before Christian Social Union days (till I was about twenty-seven) my old Bible shows, by the marks and notes made by an etching pen, that I was a fairly keen example of the school known in the family as "piousities". It was their maxim to rise early and read long. At Harrow I was impressed by the School Prayers urging life as to The Lord and not as unto men. That remained with me when I had moved toward the Christian Social School. Thoughts in illness took me further, and I recorded the resultant outlook in a pamphlet called "Religion and morals" in 1910.

I have never been quite happy about our application to religion of the rule that we should do what we can for others. Mother used to tell us about her great friend, Lady Portman, who wrote tracts to tell what benefit she received and gave them to all and sundry. That practice is out of favour, but the principle seems to me perfectly logical. At seventy-three I was challenged by Prebendary Carlile, then ninety-five, to say what I did to tell people what I had received. I still do not see what to do.

Would I be religious if not biased by upbringing ? We cannot tell what our outlook would have been. It is difficult to experiment. I have done so as far as I can without feeling guilty of irreverence. It is very interesting to try living without thought of God, as seems to be the way with most people. I found that I turned to thoughts of parents and departed benefactors, and that I was dissatisfied without some thought of the unseen, so I could not learn what it is like to have no thought of the metaphysical. Nine-tenths of people seem equipped for life without it. Is this because they are what Wells describes as "tough-minded", not needing any prop. Being what I suppose what he would call "tender-minded" I am sure that I owe everything to religion. I should feel still more indebted if I felt, like the Groups, that one can be clearly guided, and that we have been guided on the whole.

It is asking a lot of rational men that they should believe in an Almighty Power which is responsible for the natural world, and is also intensely benevolent to each and all. We who can accept this view as a possible one are indeed fortunate. I have been

assisted by the sense that the dead are still living,
that prayer is a reality, and that the character
of Jesus is unique.

DOCUMENTS.

- 1 My View of T.F.B. Preamble to my Charity Trust Deed.
- 2 Religion and Morals. My tract of 1910, "by a Politician".
- 3 Speeches in Parliament. (Hansards in case)
- 4 Review Articles (at Adstock) { Contemporary,
Nineteenth Century, etc)
- 5 Article on Trust System (Contemporary Review)
- 6 Notes at Bury and in attache case and small suitcase.
- 7 Letters to Times, Manchester Guardian, etc.

temptation to distract from the positive joy of the spirit. I think St. Paul enjoyed what he called keeping the "body under".

My religious life began with thoughts of the atonement wrought by Jesus, as I have told in speaking of my benefactor, Miss Marsh. I came to feel differently of the Crucifixion. Its meaning for myself is expressed in Miss Alexander's hymn about Jesus' words "I thirst". God thirsts to save man by demonstration of His love and the heinousness of evil. Precept was not enough. Without the drama of the Crucifixion men would not be roused. Jesus said little to form a doctrine about his death except in using the word "ransom" and in telling Nicodemus, who asked about new birth, that he would be "lifted up" like the crucified snake of Moses. Certainly the spectacle of Christ's death truly looked at and taken in, would involve a deep desire for a new life. The agony of the whole self-immolation was undergone that we might be taught the new life.

Father, if He, the Christ, were Thy Revealer,
Truly the First Begotten of the Lord,
Then must Thou be a Suff'rer and a Healer,
Pierced to the heart by the sorrow of the sword.

Then must it mean, not only that Thy sorrow
Smote Thee that once upon the lonely tree,
But that to-day, to-night, and on the morrow,
Still it will come, O Gallant God, to Thee.

Then can I feel not only that Thou carest,
But that Thy care is simple care above.
Surely a father's love is of the rarest
When it gives pain in exercise of love
(order to give)

Now can I feel a solid ground for loving
Thee Whom till now I only could revere,
What seemed injustice now Thy love is proving,
Now through the darkness is Thy purpose clear.

THE LORD'S PRAYER

I found the Lord's Prayer, repeated by itself, apt to become a form without much meaning, and I have gained by the plan of making it a framework for all the subjects I want to pray about. Thus when I begin with revering (hallowing) God I think of what I most clearly believe in and honour for the dead whom I loved and love, divided over the week. Then comes the appeal for the kingdom, the end of this schooling of mankind, and of pain which goes with schooling. "Thy will be done", I apply to progress, and bring in special causes: peace, weaker races, children, etc., again spread over the week. The prayer for material 'daily bread' covers all personal cares; family, friends. Forgiveness recalls my need of penitence, and "as we forgive" reminds to try and rid myself of 'judging', which is one of my worst sins.

XIV Religion

XIV

"LABOUR PARTY and COMMUNIST PARTY -
The Case for Affiliation" (2d)

by Emile Burns, translator of "Anti-Du,ring"
and author of "Russia's Productive System"
"Communism and the
Transition"
"The Crisis and the Only
Way Out"
and many others.

This pamphlet sums up the case for affiliation to
the Labour Party in these words:

".....we believe it is essential to unite
all sections of the Labour movement within
the Labour Party, so that the full strength
of the working-class, organised in Trade
Unions, political parties and Co-operatives,
can be brought to bear in a united way on
the issues of the war and the peace."

The author refers to the previous occasions when
the Communist Party's application for affiliation to
the Labour Party was refused. He traces the tragic
results of disunity in the Labour movement - the defeat
of the Spanish Republicans; the betrayal of Czechoslo-
vakia; the failure to force the alliance with Russia;
and says: "British workers paid with their lives for
the disastrous policy that had kept the working-class
divided."

A special chapter is devoted to the National
Front; the need to strengthen it and at the same
time to strengthen the unity of the Labour movement
within it, so that the democratic will of the people
can be reflected in the policies carried out by the
Government.

Reference is made to the record of Communist
Party members in building up and recruiting to the
Trade Unions, and the pamphlet reaffirms the
willingness of the Communist Party to carry out
the decisions of Labour Party Conferences.

Issued by:
Press Office, C.P.G.B.,
41 Walter House,
Bedford St.,
London, W.C.2.

TEMple Bar
7808

(PUBLICATION DATE - 29th JANUARY)
1943.