

case or anything else. I think a fair presentation of the thing will be best served by having questions from both of us.

At this stage I now turn to page 15. I am not going to read this all through, but may I just say with respect to the question of the opposition of Jehovah's witnesses to war that between the years 1920 and 1940 almost every religious organization at some time had a conference and put on record a resolution opposed to war. One of those expressed the opinion -- and this is taken from the Christian Guardian of the Methodist Church -- it is all cited in the brief and hon. members will read it over for themselves. Then I mention that even after this war started there was a group of 75 clergymen of the United Church who still opposed war. I say that so far as Jehovah's witnesses are concerned there is not one example that can be cited where any one of Jehovah's witnesses after the war had started either endeavoured to organize a "No" vote against conscription, or by creating mobs, riots, public demonstrations or distributing pamphlets urging opposition to war. The fact is to-day that the sons of many of Jehovah's witnesses are serving in the various forces.

BY MR. HAZEN:

Q. What paragraph are you reading from? A. The fourth paragraph at the bottom of page 16. This is what we say: No one will suggest that one of Jehovah's witnesses has done any such thing since the war began. The sons of many of Jehovah's witnesses are in the army, the navy and air force.

Now, then, the next point. I say the minister's statement, if they merely opposed war, that this would not be a ground for declaring them subversive. With regard to opposing war, J.S. Woodsworth opposed war, Ramsay Macdonald opposed war, Neville Chamberlain and the entire British government