ARVEST SIGHTINGS

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Ephesians 6:12

THE EVIL ONE AGAIN ATTEMPTS TO DISRUPT THE SOCIETY

CONFIDENTIAL STATEMENT OF FACTS BY REQUEST

To International Bible Students scattered throughout world:

Dear Brethren in Christ:

In this hour of sorrow, mingled with joy, we think of the words of St. Peter, so appropriate at this time: "Beloved, see that you have no prejudice or feeling, either for or against; and that you do not form any distinct opinion until you have read all this statement. In order for you to understand, it will be necessary for me to speak of the brethren involved by name, even if it is painful so to do. Brother Russell long warned us that the evil spirit would exercise great power in the closing hours of the Church's pilgrimage, and I am wondering if they are the days of this fearful trial. He will make it clear in due time. Read Rev. 7 comments in Vol. 7 of Starfox Scripture.

That you may understand why I was led to appoint four members of the Board of Directors in order to save the Society's money from being tied up by law suits and its work wrecked, both of which have been threatened, it is needful that I relate to you some things that have occurred in the past. As you know, if I became your President I would do this, I am impelled to tell you what occurred in Great Britain with reference to Brother Johnson, whom I have loved very dearly. Some of the four brethren hereinafter mentioned, members of the Bethel Family, acting under advice of a lawyer who is not too friendly toward the Truth, and the advice of another who is not a lawyer, have been about some of the classes making derogatory statements against President, Secretary and Treasurer and others of the Society with a view to creating a sentiment in the minds of the friends against these brethren. They have done this while traveling at the expense of the Society and as its representatives. Since they have made it public and disturbed the minds of the friends, it becomes my duty to you to make a statement of the facts.

RESOLUTION OF THE BOARD OF DIRECTORS OF THE WATCH TOWER BIBLE AND TRACT SOCIETY

WHEREAS, the President of the WATCH TOWER BIBLE AND TRACT SOCIETY has this day made a statement in writing before the undersigned, who are now members of the Board of Directors, setting forth his acts done and performed since the death of Brother Russell, and his election as President;

AND, WHEREAS, it is in the sense of the Board that the President should prepare and publish, for the benefit of the Church at large, a statement of facts concerning his said activities;

AND, WHEREAS, it is well known that opposition has arisen against the President;

AND, WHEREAS, we have heard a statement at length by Brothers Rutherford, Hirsh, Herskine, Wright, Elisha, MacEwan, A. Van Amstel, and J. D. Wright having been read to the members of the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY, which details they desire him to continue; and we take this occasion to express our utmost confidence in him as a brother and servant in the Lord, and to command him, with loving prayers and assurance of our support, to all who love our dear Pastor Russell and who believe that he was sent to be the guide of the Church to the end of her way;

NOW, THEREFORE, BE IT RESOLVED, that we, the undersigned members of the Board of Directors, do hereby express our hearty approval of the acts and conduct of our President and General Manager and Executive Officer of the WATCH TOWER BIBLE AND TRACT SOCIETY, which details we desire him to continue; and we take this occasion to express our utmost confidence in him as a brother and servant in the Lord, and to command him, with loving prayers and assurance of our support, to all who love our dear Pastor Russell and who believe that he was sent to be the guide of the Church to the end of her way;

AND BE IT FURTHER RESOLVED, that we believe that our dear Pastor Rutherford is one of the Lord's chosen to carry the glad tidings of the gospel to the ends of the earth, and that no other in the Church is as well qualified for the work; and if the Lord should see fit to take his life before this task is completed, it will be in his Father's name and in the name of the Lord, and as no other in the Church is as well qualified for the work, or could have required at the Lord's hand greater evidences of His love and favor.

AND BE IT FURTHER RESOLVED, that the President be, and he is hereby requested to prepare a full statement of the facts leading up to the conditions now existing in the work at Brooklyn; and a full statement of the necessity arising for the appointment of members of the Board of Directors and why the same connection for the good and welfare of the Church at large; and such statement be published if deemed necessary. In the name of the Master of the Harvest, our Lord and Saviour Jesus Christ, Amen!

"A. N. Pierson,
"W. E. Spill,
"W. E. Van Amstel,
"J. A. Bohm,
"A. H. MacEwan,
"Geo. H. Fishers"

"Brooklyn, New York,
"July 17th, 1917."
EPITOME OF FACTS HEREINAFTER ESTABLISHED

That you may intelligently follow the evidence hereinafter set forth, I first give a brief outline of what the facts prove:

1. That Brother P. S. L. Johnson was sent to Europe last November to do pilgrim work for the WATCH TOWER BIBLE AND TRACT SOCIETY and, in order to procure a passport, was given a letter of introduction to the President of the Society, together with certain facts about the work there and reporting them to the Society; that for some cause he overstayed his authority; that he charged several brethren with disloyalty to Brother Russell; that he discharged, without authority, two of the managers of the Society's London office and compelled them to leave the London office.

2. That the Executive of the Society appointed a commission of five able brethren of Great Britain to go to London and ascertain the facts and report; that Brother Johnson attempted to unduly influence this commission before it met; and being unable to do so, he repudiated it and refused to appear before it; that he was recalled from England by cablegram.

3. That Brother Johnson announced in various places in England that he was the "Steward" of the "Penny" mentioned in the Lord's parable (Matt. 20:3), and claimed all the power and authority that Brother Russell possessed; that he had a well-laid plan to take full control of the Society's work in Great Britain and to establish a new WATCH TOWER there; that he announced to the friends in Great Britain that he should have been the Society's President but declined to accept.

4. That when the commission met in London for the purpose of examining into the facts, Brother Johnson then repudiated the action of the Shareholders in electing the President of the Society at Pittsburgh, January 6, 1917, and ignored the President and began to communicate with Brother A. I. Ritchie and, through him, to appeal to the Board of Directors.

5. That when he was resisted by Brother Hemery, the remaining manager in the London office, Brother Johnson, together with an accomplished man in possession of the keys and forcibly took possession of the London office, the Society's mail, opened the safe and extracted therefrom a large sum of money belonging to the Society and then instructed a law suit in the High Court of Chancery in London, in the name of the Society by himself as special representative, against the manager of the London office and against the Bank where the Society's funds were deposited and caused this law suit to be decided adversely to Brother Johnson, and his solicitor was required by the High Court to pay costs that later Brother Hirsh and allies and at the instance of Brother Johnson tried to have the Society pay Brother Johnson's solicitor in the case, but failed.

6. That everything at the Brooklyn office was moving smoothly, with no discord, until Brother Johnson demanded of the Society's President that he be returned to England and, being refused, then exercised his influence over Brothers Hirsh, Hoskins, Wright and Ritchie and induced them to believe that the President was ignoring him. He influenced them to ask for a meeting of the Board of Directors to give him the third hearing about what he did in Europe; that when the President refused to call a meeting for that purpose, then he advised them to set aside a by-law which the Shareholders had passed and which the Board of Directors had passed and take away from the President all of the authority and turn it over to these four brethren. Brother Johnson, on the 25th day of July last, admitted that the trouble hereinafter described was the result of the refusal of his demand for a re-hearing with a view to his being sent back to England.

7. That the other four brethren, acting under the advice of Brother Johnson, began a systematic campaign amongst the brethren, charging that the President is ignoring Brother Russell's will and going contrary to the precedent established by Brother Russell. That a plan was outlined by them and they, acting under the advice of Brother Johnson and the lawyer, set about to influence some of the prominent brethren against the President and bring pressure to bear upon him to surrender his authority of the Society to these four brethren. That they outlined a course exactly parallel to that which Johnson pursued in England, and openly stated that if the President and the PEOPLES PULPIT ASSOCIATION resisted, that they would resort to the courts of law and tie up all the money of the Society, so that it could not be used, and that they would either run the Society or wreck it; and that their wrongful action was prevented by the President.

BROTHER JOHNSON GOES TO ENGLAND

Brother Russell had arranged last Fall for Brother Johnson to visit Europe, and those left in charge after Brother Russell's departure thought well to carry out his wishes and send him. Brother Johnson called at the State Department at Washington, and the Bureau of Citizenship in New York for information concerning passports. Returning he informed the Committee that it was necessary for him to have credits showing that it was imperative for him to attend the foreign countries in the interests of the Society; otherwise the government, because of the war, would not grant the passport. Myself and Brother Johnson together prepared a letter for the State Department, with the standing that it was for the procuring of a passport. When it came to the signing of the letter Brother Van Amburgh, the Secretary, refused to sign, because it granted sweeping authority to Brother Johnson. Then it was explained in the presence of Brothers Van Amburgh, Ritchie and myself, and Brother Johnson, that the only purpose of the letter was to enable Brother Johnson to procure a passport, and that his authority would really be the same as any other pilgrim or learner. Brother Ritchie then remarked to Brother Johnson that it would be well for him to inquire at the Society's offices he visited in Europe and get all the information he could about the manner of conducting the work, to all of which Brother Johnson agreed. It then became necessary for him to have a letter of introduction to the London office, and of course this had to be written consistent with the other letter, because the Government of Great Britain would examine all of his papers when he arrived at the border, and nothing inconsistent would probably result in sending him out of the country, hence we wrote a similar letter to the London office with the same understanding.

TROUBLE BEGINS IN ENGLAND

About the 8th of February a cablegram was received from Brother Johnson, reading as follows:

"Situation intolerable. Shearn, Crawford, dismissed. Appealing to you. Withhold answer pending my mail."

About the same time another cablegram was received from Brothers Shearn and Crawford, as follows:

"Astounding developments, office and Tabernacle. Please defer all judgment."

The INTERNATIONAL BIBLE STUDENTS ASSOCIATION, operating under the laws of Great Britain, has a council of five members, Brothers Hemery, Shearn and Crawford constituted the members in England, while Brother Russell and myself were the two members here. The same three brethren
above mentioned were the managers of the London office, conducting the work there.

Knowing that Brother Johnson had no authority to discharge brothers Rutherford and Camford, and being doubtful of the situation, I sent the following cablegram to Brother Johnson:

"Have contending sides sign agreed statement of facts and send to my decision."

Then in a few days I left California. Some time after I reached Los Angeles I received information from Brothers Crawford and Shearn, also from Brother Johnson, that the two brothers mentioned had been discharged from the London office and the London Bethel. I appointed five able brethren in Great Britain as commissioners to investigate, and then sent the following cablegram:

"Shearn, Hemery, Crawford, Johnson, London; Shearn, Crawford dismiss absolutely without authority. Restore them immediately. Must have fair trial before my commissioners. Show cable commissioners. Report awaited."

The next day I received a cablegram dated Liverpool, February 24, 1917, and reading as follows:

"Rutherford, Watch Tower Society, Brooklyn, N. Y.


"JOHNSON."

(This, and subsequent cablegrams sent out by Brother Johnson cost the Society hundreds of dollars for their transmission.)

Within the next two or three days I received the following cablegram from Brother Hemery, dated London, Feb. 26th:

"Johnson claims full control everything. I resist as your representative. Dispute with co-managers his, not mine. Los Angeles cable has attention. What are Johnson's powers?"

On the 27th of February I cabled Brother Johnson as follows:

"Your work finished London; return America, important.

"Believing from the information that I had, and from the language used by Brother Johnson in his cablegram, in which he stated that he was 'stewed' with all powers formerly held by Brother Russell, I was convinced that his mind was determined and that he was disturbing the work in Great Britain. Thereupon I cabled from Los Angeles to Brother Hemery as follows:


A cablegram dated London, March 7, 1917, addressed to Brothers Ritchie and Van Amburgh, was received from Brother Johnson, which is as follows:


Later, Brother Hemery, learning of this cablegram, sent the following, dated London, March 18th, addressed to Brother Rutherford:

"Understand Johnson cabled untruths Ritchie. Hope soon report his collapse."

The following cablegram was received from Brother Hemery, dated March 14th, London, addressed to myself:


After the commissioners were appointed and Brother Johnson learned that they were to go to London to investigate the facts and report, he asked each one of them personally and tried to influence them to take his side against the others. This fact is proven by the following letters from Brother Crawford:

LETTERS FROM BROTHER CRAWFORD

January 20, 1917.

Mr. J. F. Rutherford
and the Executive Committee.
Watch Tower Bible and Tract Society,
Brooklyn, N. Y.

"DEAR BROTHER IN THE LORD:

... Briefly, the circumstances are as follows:
About a month or so before our dear Brother Russell passed beyond, the Elders of the London Tabernacle — realizing that the arrangements then existing in the Tabernacle were not giving complete satisfaction to the members of the Congregation—unanimously agreed to call a meeting and inquire into all the circumstances which lay at the root of the trouble...

"Shortly after, I came to the conclusion that he had been charged by Brother Russell with the expression of his mind on the matter. When Brother Johnson arrived, however, he knew nothing of the correspondence and set about the business of setting down in order to set things in order in the Tabernacle. We all wished him God speed and gave him every assistance possible. Judge, then, of my surprise when, a few days later, I found all the eleven Elders condemned by Brother Johnson, and myself with two other brethren of the Office staff charged by him on the following three counts: (1) With attempting to deceive Brother Johnson. (2) With concealing the real purpose of the Resolution. (3) With having an evil motive in signing same.

"At first I did not take the matter seriously and tried to believe that Brother Johnson surely did not mean to brand all the eleven Elders of the Tabernacle as liars, etc., without any proof or hearing whatever, and the three brethren of the Office as even worse—1 Tim. 5: 1, 19...

"The situation that was created became impossible, because, in the first place, neither of the three involved were conscious of any sin or evil motive nor had they wronged any one either by word or action; second, to relinquish Eldership meant to expose two of them to myself included to the probable operation of the Military Act, a step which, to every reasonable mind would surely seem wrong. Brother Johnson's reply to this point was that having committed this sin I must now bear the consequence: in the third place, this procedure was altogether contrary to the policy advocated by Brother Russell—whose recommendation was that the Pilgrims and Office workers who represented the Society as lecturers should be Elders either in a home Church or in the Tabernacle.

"A few days later Brother Johnson came to London, when I had further word with him and endeavored to point out how unreasonable his attitude was...

"Your brother and servant in the Anointed,

"W. CRAWFORD."

Also the following letter written ten weeks later will be of interest:

"42 Selborne Rd., Ilford E., April 3, 1917.

"DEAR BROTHER RUTHERFORD:

"Doubtless Brother Johnson informed you that he dismissed me and my wife from the office and home and instructed us to leave the premises immediately. As I had no time to make any arrangements and Brother Johnson threatened to put my furniture out or have it used if not removed at once, I was forced to have it taken to the above address to be stored.

"I am sorry to say that Brother Johnson seems to be going from bad to worse. To my mind he is
either under the influence of spiritism or else has temporarily lost his balance of mind. No sane man would act or do the things that he has done during the last month or so. For no cause whatever but merely evil surmising on his part he has denounced me for hours in the Tabernacle, telling them that I was dead spiritually and no longer a brother, etc., etc. He has also gone to my wife when I was absent on more than one occasion, telling her the same ridiculous story and tried to isolate us. Once he gave her such a talking to in this way that when I came in I found her weeping and almost in hysterics.

... Brother Johnson has been telling the classes that he is the steward of the parable of the Prodigy and that he would have been the president only if he refused to allow his name to go forward for nomination.

A peculiar delusion of his which he has been preaching to the classes is, Brothers Shearn and Guard and I are fulfilling certain types recorded in Nehemiah, Chap. 2:4 and 6. He says that I am "Sanballat," Brother Shearn, "Tobiah," and Brother Guard "Geshem."

The classes here are in sore straits through his visits. He seems to have unsettled nearly every class he visited. The brethren have been much relieved however by the receipt of your cable and are glad to know that his doings did not represent the Society.

Brother Johnson, however, does not now acknowledge your authority to counsel his dismissal and says that only be done by the Executive Committee. He refused to allow either Brother Shearn or me to be reinstated.

... Now just a word about the Commission of Inquiry. It was very kind of you to make this arrangement and I much appreciate your efforts to have justice done. I would like however to make a few remarks regarding the members of the Commission and how the inquiry was conducted. It was no fault of the members of course that they had all been interviewed by Brother Johnson and their minds influenced to some extent by Johnson's views of things. Brother Johnson had spent several days in Brother M. Cley's home trying to convince him of his views of things, and indeed was there when your cable of instructions was received.

"Yours by His grace,

"W. CRAWFORD."

BROTHER JOHNSON WRITES BROTHER HEMERY

We also quote a letter addressed to Brother Hemery, written and signed by Brother Johnson. This letter appears in Exhibit C in the High Court of Justice in the case wrongly instituted by Brother Johnson in the name of the Society against the London managers. The letter follows:

"1917. W. No. 541.

"IN THE HIGH COURT OF JUSTICE

CHANCERY DIVISION

MR. JUSTICE EVE

WATCH TOWER BIBLE AND TRACT SOCIETY

- VS -

HEMERY AND OTHERS

"This is the Exhibit marked 'J. H. 4,' referred to in the Affidavit of Jesse Hemery sworn herein this 22nd day of March, 1917, before me.

"A. S. JACKSON,

"A Commissioner of Oaths.

"A. T. Greenop & Co.

"Bush Lane House,

"Cannon Street,

"London, E. C. 4."

"BIRKENHEAD, 24th February, 1917.

"Mr. J. Hemery,

"34 Craven Terr., London, W.

"DEAR BROTHER HEMERY:

"Grace and peace. Glad to receive your letter. Will answer it first, and then you something else.

"Re a further trip. I had better remain at London from the time of my arrival there until the following Thursday or Friday then go to Glasgow, with possibly a day off at Manchester. I will wait and see what Manchester develops next week. On the way back, as far as I can, I would like an appointment at Edinburgh so as to set matters clearly before the Edinburgh Church.

"Everywhere I go I am now giving an account of this trouble. This must be done to counteract the mischief that has been already working. They are working on quite a campaign, and this we must frustrate. Shearn is spreading the report that I have interfered with his success in the Military trial. As to dogma on the part of the Watch Tower, that is not my province. We are not a dogmatic body. We have been receiving long电 of false teaching, and it is necessary to fight back, so far as I can, to that end. I have been in Edinburgh or not will depend on what develops. Keep your eyes open, please, for sore spots. These are the places to which I wish to go.

"Thanks for information about Sister Anna, and the adoption. I understand your letter to mean that you won't have to go to Court to have it settled—that our agreement before the Bethel family made it binding and legal; am glad.

"Re food: I wish, dear Brother, that you would follow my suggestion on this line. I am speaking very advisedly when I say it is imperative that staple articles be gotten and stowed in a safe place, safe from man and rats. Please let them be bought from a reliable place. I do not suggest the making of a false ceiling as a receptacle, and let it be lined throughout with tin, as a safeguard from rats. Wheat is the special thing needed, and monkey nuts. The famine will be very sore shortly, and the prices very heavy. You will notice Elisha calls attention to the famine, and that is what I have in mind. You will remember that I told you when I came at first, that there would be this condition, and also I know it is at the very doors and therefore suggest that it be done immediately, for the good of the family. I have a way of answering questions that would be perfectly right, and will secure the food. Will tell you about this when we meet.

"Re Brother Shearn's furniture: I think you did very well on what you have bought. However, the balance of his furniture must leave the house as soon as possible. We will wait for indications and so for the present, will let the furniture stand as it is.

COMMISSIONERS INTERVIEWED BY BROTHER JOHNSON

"Thank you for the Manchester matter. I have it under advisement; also Brother Smedley. I am going to dictate a form letter to all of the eight brethren who furnished the money to come to Bethel for a Conference with me, March 3rd at 2 p.m. I am going to lay the whole position before them. Brother Rutherford has appointed four of these eight as a Committee to investigate; Brother Housten is the fifth member of the Committee.

"I trust Sister Cormack has returned, and thank you for what you have done re Elders and Deacons. Re Brother Smedley and me, bringing this to my attention. I will do as you suggest; we must put an end to grasping for power on the part of everybody concerned. I will write him today on this line, sending the letter to the office.

"Re the six Elders elected who signed the Resolution: You will notice in Esther that on the 1st day that the Jews stood for their lives, which, I understand, would be the 2nd day, they were hanged up. This 2nd day I understand will be March 4th. At that time, since they are the sons of Haman, the Agagites (an Agagite is a man of humbleness), I am sure that everyone of those brothers were ambitious, and their ambition moved them along with other things, to sign that Resolution, and I will therefore, after proving this point, recommend their dismissal. This process will be their..."
the Lord will sustain me to finish the work that he has given me to do.

I send the following associate managers, your wife and yourself, much Christian love. The Lord bless and keep thee.

“Your brother and servant,

P. S. L. Johnson.”

SUIT INSTITUTED WITHOUT AUTHORITY

When Brother Johnson was unable to influence the Commissioners he remained quiet for a day or two, and then suddenly it occurred to him to deny that I had been elected President of the Watch Tower Bible and Tract Society. He wrote to me that he would have me removed from his society, and write him letters, and then proceeded to forcibly take possession of the mails and money in the London office, and employed a lawyer and instituted a suit in the High Court of London in the name of the Watch Tower Bible and Tract Society, and the bank where the Society’s money is kept, and tied up all the funds of the Society. Brother Hemery thereupon acted generally in the following manner:

“Johnson applying court Friday next for injunction restraining bank. Cable us instructions immediately.”

I immediately cabled Brother Hemery to oppose injunction and in reply received from him the following cablegram:

“Am consulting Greenop. Please cable him direct to oppose injunction and take necessary steps, restraining Johnson’s interference as not representing Society in any capacity.”

Thereupon I cabled Mr. Greenop, London solicitor for the Society, as follows:


On March 24th Brother Hemery cabled me:

“Johnson business frazzled. Situation normal. Most money received. Deposits safe. Johnson’s supporters repented. He left Bethel suddenly by upper room window.”

On the same day Brother Hemery wrote me in detail a letter, of which the following is a copy:

LETTER FROM OUR LONDON MANAGER

“My dear Brother Rutherford—

24 March, 1917.

“At last I am able to write to you with some measure of satisfaction with reference to this sad business which has been the subject of so many cablegrams exchanged between yourself and us in London...”

“The immediate situation is this, as my telegram would indicate. Johnson’s rebellion, and his attempt to seize the whole of the British work, and its funds in bank deposits, has failed, though the matter of the injunction is not yet out of the High Court because of the question of costs. Judge Peterson adjourned the hearing of the Motion until next Friday. But the case will not again come into the Court. On receipt of your cablegram of the 10th, in which you instructed me to take full possession, I, knowing something of Johnson’s mind, immediately got in touch with the bank to safeguard the deposit of £800. I was none too soon; he was there immediately after me, endeavoring to use his letters from head office to gain control of the money. We fought for it. At last he issued an injunction through the High Court for a clasp on the money and against the bank for withholding it. The writ was returnable yesterday. However, when the case came before the judge yesterday, Johnson’s counsel said, after reading my affidavit, that he did not propose to proceed with his motion; but we, trying to protect ourselves, had made a little slip, and thus gave them a chance to haggle over the costs for the action, and this is all that remains to be settled as far as the motion is concerned. This will mean that the bank account has the names of Brothers Shearn, Crawford and my own, and this
arrangement will suit very well until any further readjustment needs to be made according to whatever you may decide to do.

Now I must tell you how the immediate events developed. After your telegram giving cancellation of all Johnson's activities, he was quiet for twenty-four hours or so, then suddenly blossomed out with the statement that the election of the President of the Society must be absolutely out of the question. He was determined to sit at the head of the table in the Bethel family, and in order to make sure of his right, he went and sat in the Chair before the family assembled. He refused to have anyone else to represent you, and said to the family that this was open rebellion. I called upon them to give no adherence to the rebellion against your authority as representing the Society. To which most of the brethren stayed with Johnson, and they continued to handle the work. That morning Johnson raved at me for a couple of hours and dismissed me half a dozen times or more. His insistance, and his mouthing, made some of the brethren think too, the person in authority, and they had, unfortunately, listened to his claim of being the antitype of many Scripture characters and, as they now say—for they have recanted—they had to have their reasoning faculties. It was about the middle of the week when I began to discern the true inwardness of the situation, that Johnson was not merely intending to take the control in the meantime, but that he had an ulterior purpose in mind: gaining the whole control of the British field, of its resources, and running a separate Watch Tower. Looking over some manuscripts which showed the working of his mind, but which he carefully hid, I tried to rally the family, but three brothers stayed by him, enabling him to carry on the execution of the orders, while Brother Cramond preferred, as he said, to be not involved. Through him I had a good deal of intercourses with Johnson and none with me. I involved them of a statement of the monies received and expended, but was refused. In the meantime I was in constant communicalations with our solicitors, Messrs. Greenop, doing everything to safeguard the financial side of our work, and felt quite assured that, though we might have some present difficulty, there could never be this led by Johnson. Brothers Sheran and Crawford, as members of the Council of I. B. S. A. and as associates in the work, were called in. . .

"Last Tuesday I called together a city a few of the Elders and Deacons of the London Church, and told them the situation. They immediately began to take steps to relieve the situation, and from Sunday night last, we have had someone in the house all the time. This was beginning when we had the seizing of the mails on Monday morning, failed through an act of treachery, but we began on Tuesday morning, and since then every letter delivered has come through my care. Johnson was furious. He, and Brother Housden with him, spent much time in meditating over the situation. I asked again for the money and statement, believing that the money was safe in the safe. As refusal was made, it seemed necessary to take some more stringent measures, for we found it impossible to do anything in the way of arresting Johnson for lunacy.

SOCIETY'S FUNDS TAKEN FROM SAFE

"So on Wednesday both Brothers Johnson and Housden having gone to bed rather early, Johnson's door was hung with a man, one of the Elders, and I went up to Housden's room and demanded the keys. Two helpers were nearby, and on Housden's refusal to hand them over, they were taken out of his pocket, though without any violence, for he made no resistance. On checking the safe, I found the money gone. They had scooped a deposit of £300 in gold which we had by us, about £40 which had been given to the relief of the Militia's situation, and which was neither in the Society's money, nor the Church's money, and a good sum of about £150 besides, the takings during the days when they held the mail. Besides this sum there was a cheque of £350, a donation, and which I believe we shall yet save to ourselves, though at the moment there is a little doubt. Housden refused to say where the money was, and we had to talk to him pretty plainly. He promised however, that he would not say Johnson any more. We had spoken to him about the possibility of the police coming in. I should here tell you that the day before, Brother Bridge, who had been in the office, saw the folly of the situation, and apologized and repudiated Johnson's position. He, feeling some responsibility, had gone up to Brother Housden's room to plead with him. The window lining was up, Brother Bridge's door was shut, the electric light were all off, and he had got so busy talking with Housden, that neither of them noticed that they were breaking the lighting regulations. About 11.30 p.m. the door bell rang, and I went down to see what was the matter. The constable was at the door wanting an explanation of this violation of the very stringent London lighting regulations. He insisted upon seeing those who were responsible, and I had to take him. You can imagine the situation! Here was a constable appearing at the bedroom door immediately after our talk about the constable coming. However, that matter was soon over, and the constable went away, knowing nothing, of course, of our conversation.

LEAVES BETHEL THROUGH UPPER WINDOW

"About 6 o'clock in the morning Brother Johnson's foot began pounding on the door, and he had not a great difficulty in driving away the bit of wood that had been waiting for him to be removed. He had not a single minute to lose. He brought to the room with another brother, spoke to Johnson, told him he could go into the bathroom if he wanted, but he must remember that he could not have things his own way, and that a constable had better come to see Brother Bridge the next night. Of course this was a bit of bluff to help keep Johnson within bounds. He went up to Housden's room, and when he found that Brother Housden would not come out to him, he began to think there was something wrong with 26, Craven Terrace. Instead of going into the bathroom, he hastily dressed himself, left his baggage open, got out on the balcony, and then the milk man saw the ludicrous figure of a man with a tall hat and frock coat and, as they said, with goloshes only, letting himself down from the balcony into the street. It the matter were not so serious, the ludicrous side comes on this, but of course, beginning when we had the seizing of the mails on Monday morning, failed through an act of treachery, but we began on Tuesday morning, and since then every letter delivered had come through my care. Johnson was furious. He, and Brother Housden with him, spent much time in meditating over the situation. I asked again for the money and statement, believing that the money was safe in the safe. As refusal was made, it seemed necessary to take some more stringent measures, for we found it impossible to do anything in the way of arresting Johnson for lunacy.

SOCIETY'S FUNDS TAKEN FROM SAFE

"So on Wednesday both Brothers Johnson and Housden having gone to bed rather early, Johnson's door was hung with a man, one of the Elders, and I went up to Housden's room and demanded the keys. Two helpers were nearby, and on Housden's refusal to hand them over, they were taken out of his pocket, though without any violence, for he made no resistance. On checking the safe, I found the money gone. They had scooped a deposit of £300 in gold which we had by us, about £40 which had been given to the relief of the Militia's situation, and which was neither in the Society's money, nor the Church's money, and a good sum of about £150 besides, the takings during the days when they held the mail. Besides this sum there was a cheque
Houdson on this matter. He had no difficulty in coming to a decision, and I got the money, £257, last night. They have paid out £40 to their solicitor to meet preliminary expenses, but we are asking for a full statement of expenditures and whether we shall get it or not, we do not know. The cheque for £80, which Brother Houdson had said was in the package, was not there—I had the money counterfeiter in Brother Houdson's presence when I am at the moment waiting for news respecting this cheque, and may be able to report something before this letter is despatched.

(Later—Church was returned to drawer, and is safe from Brother Johnson's hands.)

"The costs in this case must be heavy, for Johnson had to employ not only Solicitors, but Counsel. The writ was served on the Bank as well as us, and they employed their Solicitor and Counsel, and it was necessary that we should do the same. The law is that a solicitor who enters into an action of this kind becomes personally responsible for costs if the case fails. I should judge from the look of the Solicitor which they employed, that he has not much money, hence his desire to get £40 to go on with. It may be that they have paid him more, but I know of no payment beyond the costs. Our Solicitors, Campbell and Company, are intending to push this matter somewhat as a lesson to Brother Johnson's solicitor, and, of course, in our own interests. Johnson has made an appeal to the Bank, for the Bank's position is that the account is really not the Watchtower account, but was under the control of the original signatories. The question of the validity of his letters of accreditation did not arise, for the simple reason that my affidavit killed the business. Had this question of validity been raised at all, probably they would have been rejected because not notarially signed before the British Consul. New York, and at not all likely that we shall have any further trouble with these letters, but for safety's sake it is to be hoped that the cancellation papers have the British Consul's signature on them, and you might note this for any future use of such papers.

"Johnson speaks of being willing to return to America, but what his movements will be remain to be seen. He is foiled in all his efforts, and there is nothing more ludicrous in the whole business, and which may properly end his life in all his abnormal claims, that this Plenipotentiary—a word which he has used a hundred times of late—charged with full powers of authority, who for fear of his lord's heart and an uneasy conscience getting over the rails outside his bedroom window with his tall hat escaping from no danger but that which was created by his imagination.

A CASE FULL OF LESSONS

"We received him as a good brother, accepting him at his own estimation of himself, and now have to admit that we were imposed upon, and say that he has been here as an imposter. But in saying this, I would not at all have you think that his life and work have been that of a hypocrite. The whole case is a story full of lessons to us—the ways of working of Divine Providence. From the moment that Brother Johnson got off the steamer St. Louis at Liverpool, he ceased not to talk about himself. It was not easy to measure him, for, being an unusual man, and the circumstances being unusual, it seemed better to wait until we could know more of him. For a while he seemed to act very cautiously and wisely, but a little conversation, as he thought, and which perhaps was actually present, he developed a severe side of character. From a time when he thought he found some opposition in Brother Shearn and Crawford, and had asserted authority, he was now swelled in importance. As I have previously told you, I believe that the work he did here, though done in so rough a fashion, was according to the Lord's providence, and I say this after much time for reflection, and even though I am so nearly related to the affairs. But the unusual situation in which Brother Johnson found himself, allowed him to develop very rapidly some things which had been there for six or seven years. From time to time he had told me of thoughts in his mind, and of some of the happenings during his nervous breakdown in 1910. (You remember that we have looked at the United States in 1910 Brother Johnson was then sick, and I did not see him.) From what he has said, I have no doubt that he has seen himself in his imagination as more or less the plenipotentiary. The voices which he heard in 1910 have left their impression upon him. Coming over here he seems to have thought that his work was antitype by Ezra's commission to help the spirit of Jerusalem. His smashing blow against Brothers Shearn and Crawford at once made apparent a reconstructive work. It was easy then for him to think of Nehemiah and rebuilding the walls of Jerusalem. He seems to have spent almost every moment of available time in watching his work, and before he left us the other day, he had found twenty-five to thirty instances where, from point to point, he had been in agreement with the brother until something else was said, fifty-two days had elapsed. It is surely true, as I told him, that there was some sort of connection between Nehemiah and himself, not only of the work of the people, but Nehemiah by tearing the hair of his opponents, and in telling the Lord that he should be remembered in all the work he had done. After seeing himself in Ezra and Nehemiah as, first his Pilgrim work, secondly his commissioners work, he began to hint that he had seen a possible further work, and that this was typified in Esther. He did not say what it was, but at last hinted that he thought may be he would be Shadrach.

CLAIMED TO BE 'STEWARD'

"Going down to Liverpool, he lost such reserve as a Plenipotentiary ought to have, and he pro-

claimed himself openly as the 'Steward of the Porable.' I heard of his cable to you, and of what he had said, and I immediately, as I informed you, took a stand in opposition to his claims. From that time his hidden scheme got a shock, for he saw that he would have little hope of making great progress here as a leader if I were not with him. He tried to some extent by flattery, but on my refusal to compromise one little bit, he came in open opposition. I cannot say that Brother Johnson is insane, but there is a sort of madness of pride that is in his heart. That he lacks balance he would not have sent such telegrams had his mind been in proper balance. He has played for high stakes, and there seemed to his mind two weeks ago, a chance of winning his game. Now he is a pricked bubble. I regret to have to say that I have no confidence in him whatever. He has such cunning which is not insanity, and he is so capable of attending to his affairs, that I see no other conclusion but to say that he has taken upon himself great imposture upon those whom he hoped would be with him, and by whom he hoped to continue his scheme.

There has been no greater surprise to me in all this strange business than the way in which our family should cast in their lot with him. I mentioned the name of Brother Cormack in my cablegram to you. He has, to my mind, taken an ignoble part in this sad business. Instead of taking the only stand taken by one who was loyal to the work, for some reason or other as between himself and the Lord he said he preferred to wait until Brother Johnson's cancellations should be here. In other words he ignored your telegrams which were sent over the signature of the Watchtower Society. Brothers Dingle and Guiver
who gave me great disappointment by their action, have come to see the foolishness of their way in aiding Brother Johnson, and have expected to hear from him as I believed he would. Brother and Sister Carmack are the only ones in the house who are waiting for the cancellation of Johnson's papers, for Johnson is, of course, out of the house, and Brother Housden has gone home. I thought that if Brother Carmack, whose long association with the work should have given him a more decisive character, had taken the only stand that could properly be taken, that neither Brother Dingle nor Guiver would have been misled astray by Johnson's words, and — I rather think — promises. I do not know what to say about Brother Carmack. The situation here under the National Service Scheme is that no one can take on any new call unless by special permission. I do not feel it right that Brother Carmack should stay longer in the home, and I am doubtful about his staying on in the Pilgrim service. I do not feel that I can commend him to your favorable consideration, but I am glad to think that you know him, and know of his long service in the cause of the Truth, and also to believe that the Lord will guide you as to what you may decide in the case. As I wrote to Brothers Dingle and Guiver, I feel that their repentance is so sincere that I would suggest they be allowed to continue in the work in such way as may seem good to the Board. It is far from having been saved from the operation of the Military Service Act, because of an endeavor we made to save some of our helpers. If his work there is discontinued, he immediately comes under the claims of the Military Brothcr Dingle is beyond age, and we would be thrown under the National Service scheme aforementioned. But I believe their hearts are now right, though their standing in the Church will surely be affected. As for Brother Housden, I do not know yet where he stands. He has returned the money, but I believe it is more for fear of what he has done than belief in the fallacy of Brother Johnson's claims. I want to keep in touch with him to save him, if this is possible. In the meantime we are now quite capable of going on with our work as in normal times. Brother Kirkwood can do the general office work — the execution of orders, etc., and he is a very useful brother. We have had good topographical help, and indeed, have no difficulties in the work.

As I wish that you should have the foregoing as soon as possible, this portion of my letter is now mailed. The second portion shall be sent shortly. In it I shall hope to give you my thought of the relation of this matter to the general work in the country, and an account of the Church in London, and, I hope, information of Brother Johnson's return.

"In the meantime, with warm love in the Lord, and prayers that the Lord will guide you in all your way, I am, dear Brother Rutherford,

"Your brother and servant in Him,

"J. HEMERY.

BROTHER JOHNSON LEAVES ENGLAND

Brother Johnson, as seen from the above, left the London Bethel and his whereabouts were unknown, until on April 4th when the following telegram was received from Brother Hemery, dated London:

"Discovered Johnson sailed (Steamship) St. Louis Saturday."

Learning thus that Brother Johnson was on his way to America, it was arranged that brethren should meet him at the dock to bring him to Bethel. I had been personally requested by his wife to help him when he recovered. When he appeared in the Bethel Home, to all intents and purposes he was sane upon every point examined by us. He asked me if I might have a hearing before the Board, and I called the members of the Board to the Study, and several other brethren, and we listened to Brother Johnson for two hours. I presented to him a copy of the cablergram which he had sent me wherein he claimed to be the "Steward" of Matt. 20:16, and asked him if he would apologize to me. After much effort he finally acknowledged that he did.

On another occasion the Board and other brethren sat and listened to Brother Johnson for two hours describing how the Scriptures foreshadowed his experience in England, and his activities there. It was the unanimous consent of all present that Brother Johnson was of unsound mind. I then stated to him, in the presence of the others, in substance: Brother Johnson, for the purpose of this matter we will concede that you have the authority to do what you did in Great Britain, and that you were acting honestly. Let us drop the matter now and not think of it any more. We all shook hands kindly, and he went to his room. He continued in the Bethel home uninterrupted for two months. On this occasion he announced at the table that he is the "Steward" mentioned in Matt. 20, but in a few days thereafter withdrew the statement. Our hope was that he was reverting, and we rejoiced.

THE BEGINNING OF TROUBLE IN AMERICA

"However, some time near the latter part of June he approached me in the dining room and said, "I feel able now to go back to England and take up my work there." I replied, "Brother Johnson, you hope that you will be able to have no work there."

"He insisted that he should go, but I told him that he could not go. He left me then, with the statement that he would appeal to the Board. (On July 20, Brother Johnson met the Board which the Board is at the bottom of the trouble with Brothers Ritchie, Hirsh, Wright and Hoskins.) In about two days he came back and insisted that I call a meeting of the Board of Directors; that he might appear before them. I declined to do so, saying to him that the matter was entirely closed; the Society would not send him back to England, and the best thing for him to do would be to remain quiet. When I firmly refused to call the Board he became and stated and said: There are a usurper and I will appeal to the Board and I will see that I have a hearing" or words to that effect. The next morning he approached me in the dinning room and handed me a paper, of which the following is a copy:

"Dear Brooklyn, N. Y., June 13, 1917.

"I have some news that may interest you. I have just received a letter from Brothers Ritchie, Hirsh, Wright and Hoskins. They have taken the trouble to write to Brother Johnson on his activities in Great Britain and to examine the facts of the case. We will be glad to have you call this meeting at as early a date as possible.

"Praying the Lord's blessing on our deliberations on this matter to the end that it may be to the Lord's glory and the good of the cause we all love, we remain with much love,

"Your Brethren and Servants in the Lord,

"Isaac F. Hoskins,
"A. L. Ritchie,
"R. H. Hirsh,
"J. D. Wright."

This paper had been written by Brother Johnson himself, and he had taken it to Brothers Hoskins, Ritchie, Hirsh and Wright, and had them to sign it, asking me to call a meeting of the Board, when two of these brethren sat at the same table with me at every meal, and one just immediately to my left, and all four of them in the dining room regularly and could easily have spoken to me directly about the meeting. They had not mentioned this matter of a meeting to Brother H. W. F. Cunningham, member of the Board. It seemed rather a strange thing that they should have taken this procedure, so I called them into the drawing room for a conversation about the matter. These four brethren insisted that I should call a meeting of the Board of Directors to hear Brother Johnson, I finally told them that the matter had already been closed; that it was not a matter for the Board now to take up; it was folly to think about sending Brother Johnson back to England; that he should not go; and that I would not permit him to force a meeting of the
Board in the way that he was proceeding; but I asked the four brethren named to have an interview with him and go over the facts if they desired and report the same at a meeting of the Board. I therewith delivered to them the Commissioners report, and my findings upon the report, and other documents bearing upon the case.

COMMISSIONERS EXPRESS VIEWS

The following letters from Brothers MacKenzie, McCoy and Warden, three of the Commissioners who examined into the London report, and from other representative British brethren, show how Brother Johnson would be received in Great Britain now:

"Glasgow, 4th July, 1917.

"My dear Brother Rutherford:"

"Greetings! In my little note to you on your appointment to be President of the Society you indicated that I hoped to write you more fully soon, and let you know how we are getting on at Glasgow. Since then, however, much has transpired and somehow I delayed writing until now.

"You are often in my thoughts, and am constantly remembering you at the throne of Heavenly Grace, realizing more than ever your need of help and strength in the arduous duties that devolve upon you.

"I would like to express to you my appreciation of your confidence in me in selecting me as one of the Commissioners in connection with the London difficulties, and my willingness to do anything that could be done in the matter; and I would like to tell you how much I appreciated your calm, charitable judgment, and your firm but loving recommendations to those concerned, and my regret that they did not fall in with them at once. I enclose copy of letter that I wrote to Brother Crawford (after your judgment had been communicated to him) in reply to some letters I had from him; this letter will indicate to you my view of the whole matter.

"Brother John J. L. Johnson was evidently used of the Lord in bringing to light much of the discord and lack of harmony that existed in the London Tabernacle and Office, but he surely did not go about the matter in the right way. He came to us with great messages of light, and comfort, and to encourage us, but am afraid he did not by any means succeed in his mission; he rather caused a great trial to come upon the brethren.

"He began his work well, and we were all impressed with his earnestness and zeal, and it may be we took too much out of him, and so helped to bring about his breakdown.

"Some of the statements he made, such as who he was and what only he was, and Brother Russell got the truth apart from the Scripture Studies, or could get it, made us wonder what he wanted to be at, and then when we heard of his doings and sayings at London we concluded the poor brother had gone off his head, and suspended arrangements to have him with us in St. Andrew's Hall. Then when I went to London and saw and heard of his acting there I had further doubt but that his mind was unhinged. Of course, I knew your dear Brother Johnson; he was not responsible, but really what took place after that and before his departure to the United States was the most undignified conduct of any sort, and I heard tell of it. It was a great relief to know he had ultimately returned to Brooklyn, and I sincerely hope he is getting restored to health and strength of body and mind, and that his heart is right.

"Some one has told me that (Brother Johnson) feels that there is more work for him to do in Britain. Well I feel sure that if he comes over again having the same great ideas of himself, and such small ideas of mostly everybody else, he would neither be welcomed nor a help here, but if he is fully restored and has now the mind of Christ Jesus (the humble mind) we would all be delighted to have him again. But dear Brother Rutherford, is it not within the limits of possibility for you to come over yourself. You know how we would welcome you, and what a comfort and help you would bring us. The Lord would take care of you crossing over if he wants us to get a verbal message through you.

"Now I have said nothing about how we are getting on at Glasgow, and will not wait to write much now, only to tell you that there is a good deal of harmony in our midst, and we are endeavoring to the best of our ability to preserve this bond of peace. The number of those who are appreciating the Berean Studies so especially commended by our dear Brother Russell and so warmly recommended by yourself, and those of us who have learned to appreciate these fully are waiting on the Lord, greatly desiring that the blessings obtained through these Studies may extend to all.

"With much love to you and to all,"

"Yours in the one great Hope,

"Gilbert MacKenzie"

"Birkenhead, June 29, 1917.

"My dear Brother Rutherford:"

"Have just seen our Brother R. G. Smith and glad to get your Love. I am very pleased to hear that Brother Paul Johnson is improving in health and hope the rest required for his recovery. He tells me that it is Brother Johnson's wish to return to this country to correct the wrong impressions he made here. His desire is good, but I think it would be a very unwise procedure indeed, and I feel sure with your sounder judgment you will not permit him to come over here again for a good long time, until his visit has died a natural death. If his interpretation of the Scripture is as when he was here, it would only result in disturbance instead of a comfort to the brethren. I am sure Brother Johnson would see the wisdom of your reasoning, if he is now well in mind and body.

"I am sure dear brother, your hands must be full just now, but we all pray for you and feel sure the Lord will give you all you need. Faith can firmly trust Him, come what may. Is Brother Johnson in communication with Brother Housden and influencing him in his views? I am inclined to think so. I don't think he should do that now.

"Now my beloved brother in the Lord accept our united love.

"Yours in the same hope,

"Thomson McCoy."

"Dumbreck, Glasgow.

"Dear Brother Rutherford:"

"I have heard that Brother Johnson has the desire to return to Great Britain to finish what he considers his work here.

"Previous to Brother Johnson's dismissing Brother Shearn and Brother Crawford from the office in London I received a letter from him which I read to the Elders of the Glasgow class, who were all unanimous in the opinion that Brother Johnson's decision had lost its balance, and we accordingly communicated with London, and cancelled a meeting arranged for him in the St. Andrews Grand Hall, Glasgow. The inciden{a that happened from then up to the time of Brother Johnson's departure from Great Britain further confirmed us in the decision that we had come to, and personally think it would be to the advantage of the brethren here if Brother Johnson did not return at present.

"We at Glasgow, as with many of the other classes, have little difficulties of our own at present, and it is only with special care and the spirit of the Lord being manifested amongst us that these difficulties can be adjusted to the benefit of the brethren, and unless Brother Johnson has improved in his health I do not think he would be of any help to us. This does not mean that Brother Johnson was of no assistance to the brethren when he
first came to Britain: in fact, I am of the opinion he helped us over here in many ways, but at some time we do not see any reason to agree with his interpretation of the Scriptures regarding "the award."

"We daily remember you, dear brother, before the Throne of Grace, having some idea of the many difficulties that you have to contend with, and how much you will need to use that wisdom which comes from above. Yet our loving Father continues to guide and direct you in all your labors of love for his dear children.

"Yours in One Hope,"
"W. O. Warden."

NOT WANTED AGAIN IN ENGLAND

"Manchester, June 30, 1917.

"My Dear Brother Rutherford:"

"Greetings in our dear Lord.

"The purpose of my writing at present is just to give you some idea of the influence our brother Paul Johnson exercised when on his Pilgrim trip in Great Britain.

"The first time I came in contact with him was at the Manchester Convention last New Year. While I could see he was a brother of great ability, we were satisfied that his presentation was particularly his interpretation and application of the Parable of the Penny. He evidenced great loyalty to our dear brother Russell, which pleased me much. Yet there was as I have proved since, an over shadowing realization on the part of the Pastor's views. I met him later at Glasgow and Aberdeen, and then finally spent two days with him here in Manchester. These two days proved to be very saddening and just went to prove some of my earlier suspicions regarding his mental condition. You are of course conversant with the fact of his several claims which it is not necessary for me to further detail, but my purpose is to write and say that I am not only his present way feeling a concentrated effort on the part of the brethren it proved rather the reverse. Had he been allowed to continue his tour further the result must have been serious trouble in many of the Churches. I can assure you that if it were proposed for his return to Great Britain most of the classes would request that he be not received. If Brother Johnson feels he has a work to do in this country it is certainly not the Lord's work unless he has altered his many strange interpretations and personal applications. He told us here in Manchester that it was his sure belief that Brother Russell had been exalted to the Lord's right hand and that the left had been reserved for another.

"You must understand the spirit in which I am writing you this note and trust it may be helpful for you at this time.

"Your brother by His grace.

"John J. Cochran."

A letter from Brother Hemery, dated London, June 23, 1917, says:

"Brother Johnson came to us as if charged with a special mission to comfort the British brethren. It was quite apparent that he had a considerable idea of his privilege, and also of his ability to do this work. It was strange to me that his public ministry was so unproductive, and that from almost every time he waserator comforted the public, nor, except in the earliest part of his ministry, the brethren amongst whom he ministered. His later claims put him out of the means of being a help to the brethren, for they want to be faithful to the channel which the Lord has given, and they could not understand anyone attempting to set themselves up as the Lord's channel, and yet in opposition to the main spokesman for that channel. Brother Johnson might think that he was taking my feelings to I say thus, but I am putting these out of account, and looking at the matter from the point of view of the Lord's work as I see it. I am very sure that, if we were to find representatives throughout of the country, they would, with an unanimous voice say, 'Do not on any account send us Brother Johnson.' His talents were esteemed; he himself was also esteemed until he put forward his strange claims. Clearly, he had a desire for place and power. A return visit now, even if he were quite right in his attitude, would be too near his former mistakes in point of time, and would in all probability be received with suspicion, and would fail of its desired effect."

OTHERS DISCOVERED IN CONSPIRACY

Early in the Spring of 1917 Brother Ritchie made a pilgrim trip to the Northern States and portions of Canada. Reports began to come in that he was stating to some of the friends that a division was taking place at the Bethel Home, and that he had been elected as an officer of THE WATCH-TOWER BIBLE AND TRACT SOCIETY he would have considered himself a member of the Great Company Class. These reports came from numerous sources and were calculated to disturb. I had a personal talk with Brother Ritchie about the matter, in the presence of Brothers Van Amburgh and Pierson. He acknowledged that he had made such statements, but promised to do so no more. But within a week he wrote me that he was in full accord with my previous letter. Quite shortly thereafter, reports came to hand of what one could do in a third position. It was quite easy to see the possibility of some of these reports being cut out of context of what he had said to me, and that they could be made to appear as though either the place, or the character of those people were not in line with what he had said. I set at the time a high premium on the character of Brother Ritchie, as one who would not permit anyone to be influenced by anything I should say. Brother Sturgeon further called in question the fact that some of the classes had elected me as counselor, saying that I was creating an office in the Church in order to gain power. I am, and I have been in kind, a very close friend with the brother that I had no desire or intention along the lines he mentioned; that I am a counselor by profession, and have been for more than 25 years; that I was counselor for several years, Brothers Russell, and the Society; as well as serving many of the friends throughout the country in this same capacity. For more than thirty years, the President of THE WATCH-TOWER BIBLE AND TRACT SOCIETY managed its affairs exclusively, and the Board of Directors, so-called, had little to do. This is not said in criticism, but for the reason that the work of the Society peculiarly requires the direction of one mind. There are so many small details that if several persons had to direct them, more than half of the time would be used in consultation. This was clearly demonstrated by the Executive Committee, and it was found that it took three men two hours a day what one could do in a third of that time. This is because of the immense consumption of details, and these brethren on the committee worked in exact harmony at the same time.

In harmony with the expressed wishes of the Shareholders voting unanimously at the election in Pittsburgh, January 6, 1917, as the President of THE WATCH-TOWER BIBLE AND TRACT SOCIETY I have attempted to manage the affairs thereof. How well I have succeeded it is not necessary for me to say. On the contrary I have made a report to the full Board of Directors as to what had been accomplished, and amongst other things pointed out how I had been enabled, by the Lord's grace, to save the Society since the death of Brother Russell more than $50,000. It will be readily understood that this is not due to mismanagement, or an one's part; but after Brother Russell's death, he having peculiar knowledge of the affairs, necessarily it was with difficulty that anyone would attempt to take them up. We found some arrangements made with outside parties concerning certain work, which parties attempted to repudiate contracts or to
claim damages; and out of two of these cases $40,000 in actual cash was saved. Out of another matter which required quick action, $11,000 was saved, and had it been necessary to stop and consult the Board of Directors it would probably have been too late to have saved any of it. In addition to the above we have a favorable decision in the Supreme Court with reference to taxes, which will probably save the Society more than $20,000 additional. Within the time mentioned I also was permitted to recover, in a contested case, more than $2,000 for the Society. It was also my privilege to handle a lawsuit in Los Angeles in behalf of some of the brethren that has resulted in a great witness to the Truth. In addition to this I had been giving attention to the arrangement of the office work, and was enabled to make better progress therein because of my personal acquaintance with the managers in these countries, having visited each European branch more than once. It would have taken me much longer to acquaint others with the facts than to attend to the business myself.

Shortly prior to Brother Russell’s death he removed Brother Ritchie from the management of the office and placed him at work at the Bethel Home, and placed Brother Martin as office manager.

BROTHER RUSSELL’S ARRANGEMENT CONTINUED

The following extract from the minutes of November 7, 1916, will be of interest:

The following resolution was presented to the Board by Brother Isaac Hoskins, to wit:

WHEREAS, Pastor C. T. Russell, the President of this Corporation, on the 19th day of October, 1916, reorganized the working force of the office at 17 Hicks St., and also the work at the Bethel Home on Columbia Heights, and designated certain persons to be in charge of the respective departments of the work, to wit:

Brother I. Ritchie to have the oversight of the Library Office; the Parlor, and all visitors on important business at the Bethel Home, etc.; to handle such mail as may be addressed to Brother Russell; and to receive telegrams;

Brother R. J. Martin to have supervision over the office force and the work at the Tabernacle at 17 Hicks St.;

Brother J. L. Cooke as Superintendent of the Angelophone Company and the work in connection therewith;

Brother Emerson to have charge of the seating of the Bethel Family at the tables, and the care of the bakers for the Family, under the supervision of Brother Macmillan;

Brother Baker, under the supervision of Brother Macmillan, to have the care of all the food supplies for Bethel, including coal, butter, etc.; also of the laundry, and kitchen, and general house work as may be directed by Brother Macmillan;

Sister Roberts to have supervision of the Bethel affairs as Matron, and to take supervision of the sisters and the work in the dining room and the house work in general, except the parlor; under the supervision of Brother Macmillan;

And WHEREAS, It is the sense of this Board to continue said departments in the same manner as was left by Brother Russell:

THEREFORE, BE IT RESOLVED, That the persons above named be, and they are hereby requested to continue in their respective positions and perform the duties required thereunder, and to make report to the Executive Committee, through its representative, until further order of the Board of Directors.

Brother Hoskins moved the adoption of the resolution, which being seconded by Brother Pierson, was unanimously adopted by the Board.

Motion was made by Brother Van Averburg, and seconded by Brother Wright, that Brother A. H. Macmillan be appointed to the position of Representative of the Executive Committee, to perform such duties as said Executive Committee shall direct, and to report to said committee from time to time upon request. Unanimously carried.

Among other changes, Brother Russell took Brother Hoskins out of the Colporteur Department, and assigned him to other work. He brought Brother Macmillan in on a Pilgrim journey and asked him to take charge of the office work as General Supervisor and as the President’s representative in all things about the work of the Society at headquarters. We have produce his letter to Brother Macmillan as well as a fac-simile of his autograph letter to the Tabernacle and Bethel force, also a letter of instruction to Brother Martin, who succeeded Brother Ritchie as Office Manager.

"August 5, 1916.

Mr. A. H. Macmillan,

Brandonville, W. Va.

Dear Brethren Macmillan:

"Yours of the 8th inst., is at hand. Having mentioned the matter to you, I asked the Lord to direct you as respects either accepting or declining the suggestion. I accordingly accept your reply as being the indication of the Lord’s will in the matter, and bid you a hearty welcome.

"When may we expect you?" With much Christian love to yourself and family and all the friends in the Truth in those parts, as ever,

"Your brother and servant in the Lord,

"C. T. Russell.

B. J. Martin.

THE LORD’S BLESSING HAS FOLLOWED

Brother Macmillan accepted this position as Assistant to the President and has performed his duties well, and through the efficiency of himself and Brother Martin in carrying out instructions which Brother Russell gave a short time before his departure, the office to-day is on a strict efficiency basis and is managed better than it has ever heretofore been, to my knowledge. The whole office is happy and harmonious and doing splendid work. After my election as President I deemed it the Lord’s will that I should keep everyone in the position where Brother Russell had placed him, if possible. Hence Brother Macmillan was appointed to the same position he held with Brother Russell, and he has proved faithful and loyal. Brothers Hoskins and Hirsh brought to me complaints against Brother Macmillan. When I went into the office as President I made the rule to receive no accusations against a brother or sister unless the one accused was present to defend himself or herself. I so announced this rule to Brother Hirsh, and said to him, "If you desire to
bring any accusations against Brother Macmillan let us three
go now and talk the matter over." He declined to do this.

On three different occasions he attempted to talk to me against Macmillan and I declined to listen unless Brother Macmillan be present, as that seemed to me the Lord's appointed way. The brother became quite incensed against Brother Macmillan.

For more than three months after my election everything with the Board of Directors was running smoothly. We have met more frequently than the Board ever met in Brother Russell's day, as is indicated from the following for the Minutes:


On November 17, 1916, there was a Board meeting to pass on some formal matter.

A meeting held December 13, 1916— all the members being present. Minutes show that Brother Hoskins made the following motion and seconded by Brother Wright, which was duly carried, "that the Executive Board be constituted to report to the Board of Directors at any meeting of the Board upon any matter which the Board might request the Committee to report on.

On January 4, 1917, the meeting of the Board of Directors. All the members present, except Brother Hoskins, who was sick. At that time the matter of disposing of the Drama to Brother John G. Kuehn was discussed and a motion to sell the Drama unanimously carried.

The contract for the sale of the Drama was signed by Brother Ritchie, as President, and Brother Van Amburgh, as Secretary and Treasurer.

On February 3, 1917, a meeting of the Board of Directors was held, at which meeting Brother Ritchie made a report concerning the Angelophone Co., of which he was in charge. There was then in the bank the credit of the Angelophone Co., approximately $8,000 of the Society's money. Brother Ritchie proposed that this be turned over to him and he would assume the obligations of the Angelophone Co. and attempt to have the parties make the contracts with the F. B. S. A. substitute him for the Society and the F. B. S. A., and not otherwise, in his own behalf. Brother Ritchie and Wright voted for such a proposition, but it was rejected.

Subsequently, the Angelophone Co. was turned over to Brother Cook, of the Society, reserving whatever rights thereto, Brother Cooke taking only the right to manufacture and sell our machines, which the Association or the Society has no right to do. Brother Cooke stated that this was the original idea of Brother Russell.

On February 8, 1917, the Board met—all present—at which time the resignation of Brother Rockwell was offered. It was filed and no action taken. At that meeting the motion was unanimously carried not to complete the sale of the Drama to the Mena Film Co. but to take it back.

February 16, 1917, the Board met again.

March 29, 1917, there was another meeting of the Board of Directors.

The record shows that at this meeting Brother Rutherford reported the condition of the work in England and the situation in reference to Brother Johnson and what he had done. April 16, 1917, was the next meeting.

SEEDS BEGIN TO BRING FORTH

Some time about the latter part of April Brother Hirsh began to show a desire to exercise authority upon the Board and assumed the duties of the Executive Office. I called his attention to the fact that the matter mentioned was entirely within the province of the Executive and not a matter for the Board to attend to. This displeased him. Later he brought to me a letter he had written to a brother, in which he said that in substance the Board were the managers and the President was subject to their control. I kindly remarked to Brother Hirsh that it was hardly in harmony with the facts and that I did not see the necessity of sending out such a letter. That displeased him.

Similar objections were made by Brother Hoskins and on several occasions he stated that "we, the Board, are the managers and we will give the orders.

Now the Board of Directors at a meeting at Pittsburgh passed a by-law declaring that the President shall always be the Executive Officer of the corporation and General Manager, which by-law was later passed by the Board of Directors. These brethren disregarded the same and insisted that the Board should manage the Society and disposed of the matter with them, but in vain. On the 20th of June a meeting of the Board was called for the purpose of hearing the report of the Committee on Brother Johnson's visit to England. After the business disposed of the Committee at hand, Brother Hirsh drew from his pocket a resolution which he had prepared in advance and offered the same, which resolution provided that the management of the corporation should be taken out of the hands of the Board, committee, and that the Board should take charge and give directions as to what should be done. Brother Hoskins said, "We have been consulting lawyers and we know what we can do." I tried to point out to them that such a resolution would be overriding the wishes of the shareholders at large. To this they replied, "The Board of Directors are not answerable to the shareholders." Brother Pierson then kindly remonstrated, saying: "Brothers, I think we had better not try to disturb what the shareholders have done." After an hour's discussion it was agreed among all persons that the Board should adjourn for a month, at which time the question would be taken up and settled, Brother Pierson announcing that it would be inconvenient for him to return before a month.

When in conversation with Brother Johnson he stated to me that he could take a Pilgrim trip. I asked the office to make out a route for him, which was done, and the friends notified along the way. On the same day a Pilgrim route was made for Brother Hoskins for Brother Rockwell for Brother S. Martin for the Pilgrim trip. Brother Rockwell was doing practically nothing, and the opportunities for service being good, we thought it well that he go out on a trip. I was taking a trip for the same two weeks. We asked Brother Hoskins to go. The next morning I received a note from Brother Hoskins, declining to make this Pilgrim trip. The same morning I met Brother Johnson in the dining room and he approached me, saying, "I do not feel able to go on this Pilgrim trip." I suggested that he have another trip and then nearly as Columbus, his home, as he had not seen his wife since last November. Then he said, "No, I decline to go." I said, "Brother Johnson, some of the brethren in the house believe that you are in some trouble, and that you are engineering a conspiracy to try to break up the work here as you did in Great Britain. Now I ask you, in the interest of peace and harmony, that you go away from Bethel. He replied, "I decline to do it: the Lord is displeased with me, but I will not go any further." Then I said, "Brother Johnson, I demand that you leave the Bethel Home." He retorted, "I appeal to the Board of Directors," and left me. The next morning Brother Johnson came to me and said, "Why do you suppose the Lord is displeased with me?" I said, "Very good, but I have not time now." He began to say a few words about his being a usurper and the Lord being displeased with me, and I replied, "Brother Johnson, the Lord is displeased with me, and I will not go any further." He said, "That is the person with whom I will not go." Then I said, "We are consulting lawyers and you know what we can do with you." Brother Martin and Brother Eshleman were near by and I called them to witness what he said, but he left in anger and refused to repeat it.

WOULDN'T FORCE HIS RETURN TO GREAT BRITAIN

The very same day, to wit, June 21, 1917, I received the following letter:

"Dear Brother Rutherford:"

"In view of matters which require early attention, we, the undersigned, request that you call a meeting of the Board of Directors of the Watch Tower Bible and Tract Society to convene not later than Wednesday, June 21st, 1917. This will give ample time to notify all the members of the Board.

"A. I. Ritchie,"
"J. D. Wright,"
"W. E. Van Amburgh,"
"T. F. Hoskins."

In reply to this letter I spoke to the brethren personally, saying it would not be convenient to have a meeting be-
cause Brother Pierson could not come. They came next day and insisted that I should call the meeting anyhow. I told them I would write Brother Pierson and see if he could come. His of the fact that he could not, because he had made arrangements with his son to remain at his place of business until the middle of July. Later, I received from said brethren the following letter:

"Bethel, June 27, 1917.

"DEAR BROTHER RUTHERFORD:"

"Whereas the former petition did not meet with the President's approval, we, the undersigned, members of the Board of Directors of the Watch Tower Bible and Tract Society, hereby repeat our request for a meeting of the Board, on the following grounds: That we, members of the Board of Directors, desire information regarding the "Temple," also in respect to the financial condition of the Society, and other matters of importance—Conventions, etc.; and for the transaction of such other business of the Society as might properly come before the Board.

"It is not, however, our thought at this meeting to attempt to pass on the unfinished business of the previous meeting of the Board.

"While Brother Ritchie was in favor of leaving the unfinished business of the last meeting, until a later meeting of the Board, in which case it would have been there, when the request came, the request was not granted. We believe, however, that according to our request, you should be respectful of our petition and call a meeting of the Board of Directors to-day."

"A. I. RITCHIE, J. D. WRIGHT, ISAAC F. HOSKINS, R. H. HIRSH."

To this I replied as follows:

"Masses. A. I. Ritchie, R. H. Hirsh, I. F. Hoskins and J. D. Wright.

"Bethel.

"DEAR BROTHERS:"

"Your note of this date, handed to me after the noon meal by Brother Hirsh, is before me, in which you request a meeting of the Board to-day on the ground stated therein."

"As to the financial condition of the Society, no one could give that information in detail except Brother Van Amburgh, and he is out of the city. I have no information of any consequence that I could give you.

"As to the Conventions, etc., all the information that I have furnished to the Editorial Committee, and it is now in print, except the programs, which the Pilgrim Department, with Brother Macmillan, is now making up. I will request them to submit to you a copy of the Program, or anything in connection with the Conventions.

"I believe this covers everything that you have asked, and I have answered as fully as I can."

"Your brother and servant by H. J. Grace.

"J. F. RUTHERFORD."

Brother Van Amburgh, the Secretary, was then away and it was impossible to give them the information desired. I went away for two weeks. During the major portion of the time of my absence Brother Van Amburgh, the Secretary and Treasurer was at home. Brother Macmillan who is Vice President, handled all the business, with the exception of the work of the Convention, which operates all the property in New York and controls the office and home, and who is also the Representative of the President, was in charge.

"From time to time some of the four brethren above mentioned, had intimate discussions with various members of the office force that they would soon be in charge, and that the work would be conducted in a different manner. This created a disturbance in the office, because the office force were not willing to work under the direction of the brethren above mentioned, because they seriously doubted their ability to manage the work, as well as their authority to do so.

"OPENLY DEFINED RULES ALL HAD SOLEMNLY AGREED TO"

The office has a set of rules which are printed, and each one of the force and all in the Bethel Home have copies. These rules were read both at the Bethel Home and Tabernacle, after being approved by the Board of Directors, and everyone, with uplifted hand, agreed to abide by them, including Brothers Hirsh, Hoskins, Wright and Ritchie. One of the rules of the office is as follows:

"It is understood that no member of the Board of Directors has any authority to give orders about the work individually; that the Board acts in an official capacity when in session as a Board, and while any member of the Board is engaged in office work he will be subject to these rules the same as though he were not a member of the Board.

"The office is private during office hours, and only those who are employed in the office shall be admitted there during such hours, except officers of the Secret Society, and members of an official committee may be admitted at any time."

The four brethren above named were neither officers nor representatives of officers nor members of any official committee.

These four brethren, covering a period of three or four weeks, held conferences several times during the day at the Bethel Home, in various rooms, disregarding and neglecting the work of the Society. On the 5th day of July, while having one of these conferences, one of the members was overheard to say: "Let's go and rob the office right now and demand" so and so. The hearers understood them to mean that they should command control. Communicating this fact to the office, within a few minutes thereafter the four arrived in a body and approaching the manager of the office, Brother Martin, demanded that he give certain orders about admittance to the office. He produced the rules and showed it to them. While this conversation was in progress Brother Macmillan, the Vice President and General Manager, in the absence of the President, approached the four and said, "Brother you are disturbing the office force, contrary to the rules." To this Brother Ritchie replied, "You go and sit down; that is none of your business." Brother Hirsh, waving his hat at Brother Macmillan, said, "You are a big bluffer; you can't bluff us," Brother Hoskins said, "We, the Board of Directors, put you where you are and we will give you orders." This unusual language and conduct in the office disturbed the office force. Brother Macmillan three times invited them outside the office to talk the matter over, and three times they declined.

REMEMBERS SEIZURE OF LONDON OFFICE

Brother Macmillan having a few minutes before received a telephone message from the Bethel from the one who had overheard a conversation by these four brethren that they were going to the office to take charge; and having knowledge of what Brother Johnson had done in England in the same manner, charged with the responsibility of the office, and taking up the money in the bank by litigation; and having been instructed by myself to guard well the Treasurer's office and the safe, and to see that no one took forcible charge, and, fearing these brethren went there under Brother Johnson's direction to forcibly take charge, he called a policeman, to put these brethren out. In the meantime they approached the office of the Secretary, Brother Van Amburgh, and demanded that he join them in a meeting of the Board.

"We did not refuse, but said that the President was absent, and he declined to have anything to do with any of their meetings.

This information being communicated to me by wire to Duluth, Minnesota, where I then was, and being also informed that they were going to break in, I wired him, "Please let the matter stand until I return."

On the 10th and 11th of July I was in Chicago, engaged in the trial of a lawsuit for one of the friends. On the night of the 10th of July, received a telephone call at the hotel where I stopped and informed me that he had made an extra long journey in order to see me on matters of great importance. He then told me that while at Bethel a few days before he had had a talk with some of the above brethren and found them in very bad spirits. Among other things it was ordered that Evil speaking is being freely indulged in by these poor deluded brethren. I pity them from the bottom of my heart." He then informed me that he had traveled on a train on Saturday night for more than five hours with Brother Hirsh, and that they had discussed the matter of the Society's affairs. I quote Brother Wisdom's language: "They
Brother Wisdom further said, "I tried to reason with this poor brother, but reason seems to have gone from him altogether." Further Brother Wisdom said to me: "I learned from them that they are proceeding to oust Brother Macmillan and permit you to continue as President without power and that they are to run things, you to give your approval, your consent is not to be asked for." Brother Wisdom further said that Brother broth stated to him that if they could not get control by peaceful methods then their purpose is to invoke the law of man, tie up the money of the Church in the Bank so no one could draw it except themselves.

He further said, "Then if you will not bow before them they will have the power to do it."

Brother Wisdom said to Brother Wisdom "If run follows in the wake, it will be the 'Judge' (referring to myself) who will be responsible altogether.

BROTHER WISDOM'S LETTER
A few days later, Brother Wisdom wrote me the following letter:

"DEAR BROTHER RUTHERFORD:

"In view of the trying experiences through which you and your associates are passing it seems proper that I should give you in writing a brief summary of what I saw you in person in Chicago, and the essence of the charges made against you by the 'Board of Directors,' which apparently assumed to speak for the other three with whom he is in league, might be comprehended in one sentence: You are a worshiper of the Devil."

But they have over-ridden the Charter of the Society, set aside its By-laws and ignored the Will of the Founder. In short that you are running everywhere with a 'Judas' on your arm, without regard to the law of God or man."

The 'Judas' spot seems to be that you have not 'consulted' what some one has dubbed the 'Big Four' in every little detail pertaining to the management of affairs—in other and plainer words that they would and should be the actual directors of things.

"It is openly charged—and this was repeatedly stated to me, that you are set upon 'ruining' the Society.

"If you cannot run things your own way, in other words, you are to be run out by a 'Judas' on your arm, without regard to the law of God or man."

"It is freely charged that you have set aside Brother Russell's arrangements in the conduct of affairs at headquarters. They specialize in this the contract of sale of the Drama, the 'throwing out,' as they expressed it, of the Anglicophobe, and changing the methods of conducting the Pastoral Work. Then you have set Brother Macmillan over everybody and everything, one whom they brand as a 'Czar' and 'oppressor.' They seem to think no more of 'evil speaking' than of the anticipated pleasure of sitting down and eating a good dinner. I could not repeat the awful things they said to me about dear brother Mac—not merely the case of a 'wrong word but wrong heart' that in effect he is a disgrace to the Church."

Brother Wisdom said to me, "I listened to all this without remonstrance for I wanted to see how far they would go and how much of the Spirit of the Adversary they would manifest, but I well know that reproofs would be worse than useless, a waste of energy. I feel sure that this but the work of the Devil. From other information that came to me, I believe I would be warranted in surmising that you had to some extent indulged in the same spirit by these poor deluded Brethren. I pray them from the bottom of my heart, for I love them all."

"So this is the kind of a man you have chosen for your Lieutenant and who they are resolved that this man shall not rule over them." They are set therefore upon 'breaking you,' and say emphatically that nothing will change their purpose, save the death of one of their members of the Board or the withdrawal of officers as members. They are the Board of Directors.

"For some reason the Lord seems to have purposed that I should have become possessed of these facts, for I really tried to evade what came to me (The manner I have already explained to you.) I tried to reason with this poor Brother but reason seems to have gone from him altogether. I then warned him of what the world 'Big Four' would be in the course outlined to me—that it would surely wreck the work of the Society. He freely admitted that he too saw this, but there is a GREAT Principle at stake which if forsaken would mean the loss of his crown, the Prize. Therefore to my plea for peace I was immune. I then pleaded with him to let Brother Love continue, to control, 'Profess deep love for you, but protested that he must be 'faithful' to his sthewanship or lose the Crown promised to the faithful stewards. He just had to do what he did not like to do, etc. So all my efforts were in vain. I made no impression whatever, though we continued this talk from a little after eight o'clock till one of the A. M."

"The gist of their purpose being to oust Brother Mac and permit you to continue as President without power—what they call THE Board, the 'Big Four,' are to run things, it is charged that your consent is not to be asked for. If they cannot get control by peaceful methods then their purpose is to invoke the law of man, tie up the money in the Bank, so no one but these of their designation can draw. The thought that this would be the 'rule of man' to sway on your own looks like Caesar, but I would like to know what else it is in reality is, as I said to the brother. Then if you will not 'bow to them,' it would prove that you are rebellious,' etc. What next they would do was not explained, but if runs follows in the wake of such course it would be the 'Judge' who would be responsible altogether. You are not spoken of as Brother by these, it seems.

"There may be other points I touched upon in my talk with you which I have omitted; if so, it is merely because they have slipped from my mind for the moment. However, if you recall any points which in your opinion would be of service to you, then refresh my mine please.

"In closing, I think I should say that if I did not firmly believe you and your co-workers to be in the absolute right in this controversy, I would say 'as freely as I made the statements herein, I am not thinking or considering your man's approval, but what I believe to be the Lord's arrangement. The Lord put you Brethren where you are, not man. It is hard therefore for me to believe that man should put you out. But if it will be done.

"In sincerest love and sympathy,
Your brother by His Grace,
W. M. WISDOM."

Learning that it was the determination of these brothers to take charge of the Society and run it or wreck it (which in my opinion would be the sure result if they did take charge) and knowing that they had no legal right to do so, I considered seriously what my steps should be. I consulted some of my co-workers and what came to me is as to my course. I asked, "Shall I resign as President and let these opposing ones take charge?" Each one of the brethren replied, "Brother, the Lord put you where you are, and to resign or quit would be disloyal to the Lord."

SOCIETY'S ONLY POSSIBLE COURSE
I left Chicago on the night of the 11th and went to Pittsburgh, and there took legal action to have a proper and legal Board constituted as hereinbefore explained. I did this as a last resort. On Friday, the 14th, I arrived at Brooklyn, and that night I had a conversation with a brother and stated to him that I probably would have to be away the latter part of the week and suggested that we meet as a Board on Tuesday, the 17th of July. He replied, "I think that will suit us better." I then sent notice to Brother Pless and served notice on each of the brethren above named, calling the meeting for Tuesday, July 17th. The next
day the four brothers addressed a letter to Brother Pierson saying that the meeting would not be held on the 17th. Receiving this information Brother Pierson telegraphed me to know why. I wired him that I had no notice that the meeting called for the 17th was to be held at Bethel Home and the meeting would be held, and for him to come. On the afternoon of Monday, July 16th, the following letter was handed to me by Brother Hirsh:

"J. F. Rutherford,
Bethel.

"Dear Brother:"
"Your note is received advising us that a meeting of the Board of the Watch Tower Bible and Tract Society is called for Tuesday morning, July 17. The charter.

"In reply we would say that your course has been such in respect to the matter in question as to complicate it to such an extent that we will not now be ready to have a meeting of the Board before the 20th.

"We have recently handed you three or four requisitions for a meeting, at which we hoped that our affairs might have settled amicably and in short order; but we were refused. Additionally, untrue and false talk has been spread abroad about us, and there are many views by your 'special representative'—violence being attempted, and that against four of the legally constituted managers and officers of our Society. We have only to repeat what we say above: there will be no Board meeting before the 20th unless forced on them.

"We will advise you when we shall be in a position for a Board meeting.

Very truly,

"R. H. Hirsh,
J. D. Wright,
""A. L. Ritchie,
""""L. F. Hoskins."

WHO CONSTITUTE THE BOARD OF DIRECTORS?

Having in mind the experiences of the meeting of the Board held on the 20th day of June, and seeing that these brethren were showing a bad spirit, I saw it was necessary for me to disclose what I had known since January, 1916, but which no one else except Brother Russell knew, so far as my knowledge goes or had occasion to find out. In order that you may understand why I took the action hereinafter mentioned, I briefly describe the legal status of the Watch Tower Bible and Tract Society and the Peoples Pulpit Association.

The Watch Tower Bible and Tract Society is a Pennsylvania corporation, and its operations from a legal standpoint are confined to that State. The law, as well as its charter, requires that the Board of Directors and officers must be chosen at meetings held in the State of Pennsylvania, and no where else. The provision of the Charter is that where vacancies occur in the Board of Directors these vacancies shall be filled by the remaining members thereof within twenty days after the vacancy occurs, and failing to fill such vacancy or vacancies within thirty days the President is then authorized to fill such vacancy or vacancies, and the person so selected by either method shall hold office as Director until the next annual election to be held by the shareholders.

The Charter also provides that the Board of Directors shall hold office for life, but this part of the Charter is contrary to the statute of Pennsylvania which provides that he shall hold for one year. The facts show that Brother J. D. Wright was elected in 1904 by the Board of Directors, and his term of office therefore expired in January, 1905. I. F. Hoskins was elected by the Board in 1905 and not re-elected since. A. L. Ritchie was elected in 1911 and afterwards elected to office as Vice President, his term expiring January 6th, 1917, when Brother A. N. Pierson was elected as his successor. Brother R. H. Hirsh was elected by action of the Board, so-called, at Brooklyn in March, 1917. Neither of these brethren have resided in the State of Pennsylvania for more than five years. Neither of these brethren were legal members of the Board of Directors, as would appear from the legal opinion by Mr. H. M. McCaughy, a well known corporation lawyer of Philadelphia. We quote from his written opinion as follows:

LEGAL OPINION

"With respect to the first question: is there a legal Board of Directors? If so, who is a member of this Board? Section 17 of the statute expressly provides that the Board shall be chosen annually by the shareholders or members. This provision of the Act is mandatory, because it is well settled by judicial authority that corporate charters cannot grant powers or privileges contrary to or inconsistent with the statute; in which case all acts done in pursuance of such legal power embodied in articles of incorporation would be invalid. (10 Cyc. Law & Procedure 222-223, Albright vs. Lehigh Assn. 102 Pa. St. 411.)

"Again, where the statute authorizes the election of the Board of Directors, any scheme or organization which dispenses with the statute may be regarded as a fraud upon the charter." (10 Cyc. Law & Procedure 222-223, Albright vs. Lehigh Assn. 102 Pa. St. 411.)

"Therefore, it is obvious that the directors who were not elected by the vote of the shareholders cannot serve the corporation in that capacity, nor exercise any of the rights and privileges attaching to said office. Otherwise, the Board would be exercising greater authority than that granted by the Act of Assembly, giving corporate existence to the Society itself. In a word, the directors of the Society can possess or exercise no greater authority than expressed by the Act of Assembly. The Society is the creature of the Act of Assembly, and all rights and liabilities of the officers and directors must be controlled, governed and regulated by the provision of the Act.

"Further, any provision of the charter which is contrary to the statute will be disregarded and that part of the charter which is in harmony with the statute will be upheld. Hence, that part of the charter providing that the Board shall hold office for life, is obviously of no legal effect, because expressly repugnant to the Act of Assembly which states that the directors shall hold office for one year.

"Paragraph 8th of the charter will be construed to mean what it says; namely, that where a vacancy occurs in the Board of Directors, then the President may appoint some one to fill the vacancy, but the person so selected by either method could hold office only until the next annual election held by the shareholders. This is the only construction in harmony with the statute. In fact, it is a rule of law that where the subject matter contains no ambiguity and is free from difficulty, it will be construed to mean just what the words imply. Therefore, the inclusion is irresistible that Messrs. Wright, Hoskins, and Ritchie are in no sense of the word legally members of the Board of Directors and any acts performed by them in that capacity would be void and of no legal effect and they would be inadmissible individuals dealing with them.

"With respect to Mr. Hirsh, the facts show that he was elected by the Board of Directors after H. C. Rockwell, whom he succeeded, had resigned. Rockwell himself under the facts was never legally a member of the Board.

"But grant, however, that a legal vacancy did exist, for argument sake, the charter expressly provided that the Board neglects to fill the vacancy within thirty days, thereupon and in that event, the President has exclusive authority to supply the vacancy. Rockwell's resignation was accepted February 8th, 1917, and Hirsh was elected by the Board of Directors March 29th, 1917, more than thirty days after Rockwell's resignation, and this right to fill the vacancy at that time rested with the President and the Act of Assembly so-called, was a usurpation of the authority of the President and in direct conflict with the charter, for that reason, is void.

"An additional reason why the election of Hirsh was wholly illegal, is the fact that he had not been a resident of the State of New York, while the charter provides that the meetings shall be held in the City of Allegheny, Pennsylvania. His election to the Board was wholly extra-territorial and not in conformity with the law and the provisions of the charter. The additional reason absolutely and indisputably illegal and void. Under no circumstances whatever is it possible to hold that Hirsh is a legal member of the Board and any acts done or performed by him in that capacity would be void and of no legal effect.

OFFICERS ARE ALWAYS MEMBERS OF BOARD

"As to who are the legal representatives of the Society, it is apparent that Messrs. Rutherford, Pierson, and Van Amstel are the only persons who are qualified to act as such. They were elected to office at the annual meeting of the So-
city's members or shareholders on the 6th day of January, 1917, in pursuance to a vote of the shareholders' Trustee present and represented in Allegheny, Penna. The shareholders exclusively possess the elective franchise and they alone can exercise constituent powers, and they alone have the right to elect directors. This meeting was held in strict compliance with the provisions of the charter itself. It follows that these men alone, possess the authority to act for and in behalf of the corporation. The fact that the full Board of Directors was not elected is wholly immaterial. The shareholders must elect them somehow just as they must elect officers, and the terms of the charter naming the first Board of Directors, possess all the rights and privileges of Directors.

In short, it being admitted that there was a meeting of the members and that the principal question at issue is whether the corporation was lawfully constituted and fully organized in pursuance of the provisions of the charter, at which Messrs. Rutherford, Fierson and Van Amburgh were elected, they are charged with the responsibility of the administration of the affairs of the Society and cannot be held responsible for errors one but the Society. They can be held responsible and are responsible to the shareholders who elected them at the regular annual meeting. There being a vacancy in the Board of Directors and the shareholders neglecting to supply that vacancy and no Board of Directors' Russell, in which the conspirators were attempting to oust him as Pastor of the congregation at Pittsburgh, and also to wreck the Society. Brother Russell asked if some provision could be made as a provision against such rebellions, in the organization of the new corporation. I remember replying to Brother Russell to the effect that I would draw such a charter as would make it impossible for any of the rebels to get him out during his life time. I wrote the Charter of the Peoples Pulpit Association, which gives the Management of the corporation, and the Board of Directors and the General Secretary, absolute power and control of everything in the State of New York, pertaining to the Society's affairs. A Provision of that Charter reads: "The said corporation shall have as officers the following: A President, who shall be elected by the Board of Directors at the first meeting thereof, and shall hold his office for life, and whose duty shall be to preside at the meetings of the corporation, call the Board of Directors and have the general supervision and control of the business and affairs of said corporation.

The work thereafter was moved to the State of New York and all the property purchased in the name of the New York corporation, and all the legal affairs of the Society were done in its name.

THE LEGAL STATUS

The question then arose between Brother Russell and myself, whether the Watch Tower Bible and Tract Society from a legal standpoint in the State of New York. I advised him that it had no legal standing in New York. Then he replied, "I would like to preserve the name and have the correspondence of the T.B.C. from New York better acquainted with the Watch Tower Society." I replied that this could be done so long as we maintained all of its original powers provided the annual elections are held in Pittsburgh.

The statute of Pennsylvania under which the Watch Tower Bible and Tract Society is incorporated expressly provides that at least three members of the Board shall be residents of the State of Pennsylvania, and that the members of the Board of Directors shall be elected by a meeting held in the State of Pennsylvania by the shareholders. After the election, the Board is to be held by the Board or the President, acting in the State of Pennsylvania.

After the outbreak by Messrs. Hirsh, Hoskins and others at the Bethel Home, I saw some action would be necessary. I thought that perhaps some of the two Societies, but did not succeed. I saw it would be necessary to submit some legal proof. Brother Ritchie remarked that if you can show me by the law that the President is entitled to be the man in the street, the coloured sister, and for the right thing." As I considered the matter I thought it best to procure a legal opinion from some lawyer who had no interest in the matter, and consequently I called upon a well known corporation lawyer in Philadelphia, who is thoroughly familiar with the laws of that State, and submitting to him a copy of the official records and the charter, he prepared a written opinion, and he held, as seen by the opinion foregoing, that neither Wright, Ritchie nor Hoskins were legal members of the Board of Directors and that the President had the right to appoint four members. The directors of the corporation should have been elected at Pittsburgh at the annual election in January.

Then naturally, you will wonder why, then, did you not give such advice at this election? My reply is that I have known this condition since 1909; but had I stated at Pittsburgh in January, I would have laid myself open to the criticism that I was at once beginning to upset the course taken by Brother Russell. The course which he took, and subsequently followed by certain brethren proves that my conclusion in that respect was right. I reasoned that we would let it stand as long as everything went harmoniously, as Brother Russell and myself had once agreed; then there would be no occasion to disturb that course.

MOVING CAUSE FOR APPOINTING FOUR MEMBERS OF THE BOARD

When I went to Pittsburgh to appoint four members of the Board, the following facts were in my mind:

The four brothers mentioned had expressed their determination to take the management of the affairs of the Society out of my hands where it was legally placed, both by the shareholders and the Board of Directors, and put it in their hands.

The Bethel Family was in a high nervous state because of the course of conduct the four had been pursuing for some weeks.

The office force was disturbed, and threatened to leave the moment these four took charge.

Several of the pliers had expressed their determination to quit the work if these four took charge.

Some of the four had stated that they were consulting lawyers to see what they could do with me.

Cotton just had no number of these, every one of them a threat to me in the presence of others that the Watch Tower Bible and Tract Society could take away the funds, so that the Peoples Pulpit Association could not operate in New York.

The statement made to Brother Wisdom by Brother Hirsh, one of the four, to the effect that they were all set upon "breaking me" and nothing could change their purpose save the death of one of their members, and if they could not get possession of peaceful methods they would invoke the law, and in the mean time the money would go to buy a house and put it up; and that if I would not bow before them it would prove that I was rebellious and if the ruin of the Society should follow I would be to blame and responsible altogether.

This threat, coupled with the action that Brother Johnson had taken in England in actually going into the courts and tying up the money of the Society, and taking money out of the safe and forcibly taking possession of the office, and knowing that he was advising these men to go off and directing their course led me to believe that they fully intended to attempt the carrying out their threat.

The question with me, then, was: Shall I stand by and see the Society of the Watch Tower Bible and Tract being pocketed, or shall I use the legal power which the Lord has put in my hands by reason of putting me in the office of president, to prevent this wrongful act being perpetrated upon you and all the shareholders throughout the world?

I meditated and prayed over the matter very much, be-
Sides consulting other brethren as above indicated. I came to the conclusion that it was my duty to use the power which the Lord has put into my hands to support the interests of the shareholders and all others interested in the Truth throughout the world who are looking to me to perform my duties in a faithful manner; and to be unfaithful to them would be faithless to God who has given me this power to resolve to use.

Knowing that the law required three members of the Board to be residents of the State of Pennsylvania, and that the appointment should be made in Pennsylvania, I went to Pittsburgh, and on the 12th day of July, 1917, there appointed Dr. W. H. Spill and Brother J. A. Ba, of Allegheny County, Pennsylvania, and Brother George H. Fisher, of Scranton, Pennsylvania; and Brother A. H. Macmillan, of New York, as members of the Board of Directors.

Each of the above-named brethren signed a written acceptance of such appointment, when then had a complete Board of seven members, to wit: Brothers Van Amburgh, Pierson, Spill, Bohnet, Macmillan, Fisher, and Rutherford. All of these brethren signed a statement consenting to a meeting of the Board of Directors, agreeing that meeting of the Board of Directors should be held July 17, 1917, that I had given notice of this meeting to the above-named brethren, Wright, Ritchie, Hirsh and Hoskins, as will be seen by the correspondence hereinafter set out, and had their acknowledgment of receipt of such notice and a declaration to attend the meeting that time because they were not yet set. On the 17th of July, I announced at the Bethel tabernacle the meeting of the Board of Directors, and one of the above four approached me and in a very insolent manner said, "There will be no meeting of the Board of Directors to-day; you understand that?" I merely replied: "Go on with the meeting." At the hour designated, the duly and legally constituted Board of Directors of the Watch Tower Bible and Tract Society met, as per notice and consent in writing, and transacted business in proper form. At that meeting I made a written report of the work of the Society since the death of Brother Russell, and after hearing the report, the Board of Directors prepared and signed and passed a resolution, an exact copy of which appears on front page.

The actions of at least two of the four brethren above named tended substantially to lower considerably the esteem of carrying into effect their threat. Their scheme was to get up excitement among the friends on the score that I was overriding the will and ignoring the Board of Directors in the management of the Society, and after creating considerable sentiment against me, then to pass a resolution taking out of my hands the management of the Society's affairs. They expected a meeting of the Board of Directors to be held on the 20th of July. On Sunday night, the 15th of July, and before they had any intimation that I had taken action to appoint members of the Board to fill the vacancy, his appointment at Bridgeton, N. J., and met Brother Hirsh at Philadelphia, neither of them having an appointment there, but they both appeared, and at a meeting of the Ecclesia made accusations against Brother Van Amburgh and myself and had the friends very much stirred up. The day before, I had called a meeting of the Brooklyn congregation for another purpose to be held on Wednesday night, July 18th. Their purpose was to prevent a meeting of the Board until after the Brooklyn congregation had met, at which time they expected to start a second congregation as the Board of Directors to tie my hands and, if I protested, they would tie up the funds of the bank. To be discredited before two congregations would have appeared as some justification to deprive me of the management of the Society. All of this was done at the Lord's instigation, or so I was honored as much as they thought they were entitled to be.

The Philadelphia Class invited me to come there on the night of the 20th and make a statement of the facts. In the afternoon before I started from Philadelphia to-night and make more than right with them and satisfy everybody." This I promptly declined, saying: "No, Brother Hirsh, I shall offer you nothing to take that stand, go to Philadelphia and tell the truth. You did very wrong in going there the other night and saying what you did. Now, if you want to do the right thing, go and tell them the truth, if you think the Lord would have you do that, but I shall make no agreement with you to induce you to do it."
signed speeches on the part of Brothers Hirsh and Hoskins. In his closing remarks, Brother Hirsh stated that the intention of the four was to put Brother MacMillan out of the position where Brother Russell had placed him; that they thought he should be punished. Finding nothing serious that he could charge me, with Brother Hirsh there, for the first time, charged that I had made two small errors in style and in punctuation in favor of the Hubbards instead of articles written by Brother Russell. To show that his statement was unfair, I asked him publicly who was in possession of the manuscript that Brother Russell and he delivered that he was, which was true. He was placed in his position shortly after he became a member of the Editorial Committee, and I have never at any time interfered with the publication of any of it. On the contrary, I published three articles on faith, hope, and love, as I had been directed at the urgent request of Brother Hirsh that two of these have been published and that the other may be published. I have not asked that these be published. In fact, there has never been a disagreement between the Editorial Committee as to the right to make and set number published; but to dictate, but the committee has left it largely to Brother Hirsh to select the copy and submit it to the others for approval. He made a similar charge with reference to The Bible Students Monthly—'Why Do the Nations War?' I desire here to state what I stated before the family, that it was at the urgent request of Brother Hirsh, supplemented by the requests of Brothers Van Amburgh and Sturgeon, that I consented that this volunteer issue be gotten out. I in no wise requested it myself.

ABOUT 1917 VOLUNTEER MATTER

In support of this I append hereto an affidavit of Brother Hudgins, who has charge of all the printing for the Society, and which he prepared wholly without my knowledge or request:

"I, William F. Hudgins, hereby certify under oath to the following facts known to me personally to be correct and true:

(1) That all matter appearing in the current volunteer issue of The Bible Students Monthly, Vol. 9, No. 3, was selected and arranged for publication by Brother Robert H. Hirsh; that he very earnestly urged the publication of two of Brother J. F. Rutherford's sermons therein, entitled 'Why Do the Nations War?' and 'Why the Clergy Attack Pastor Russell?'; that Brother Rutherford took little or no personal interest in the issuance of this volunteer number, that no instructions, written or oral, were given to him by the Society's Printing Department relative thereto, and that he was away on a lecture trip at the time the matter was set up and arranged into pages; that Brother R. H. Hirsh attended to such arrangement of pages, captions, halftones, etc., on his own initiative, and that Brother Rutherford did not see proofs of the final composition until after the pages had been made and put on press and a quantity had been printed; that the said R. H. Hirsh voluntarily declared to me personally that he believed said volunteer issue was never printed and never published by the Society, and that he would not suggest any different matter or arrangement of the matter whatsoever.

(2) That Brother R. H. Hirsh suggested and composed the article, and caption thereof, appearing on the rear pages of the Second Edition of the Memorial Number of The Watch Tower, entitled 'Pastor R. Russell's Successor,' Joseph F. Rutherford; that he persistently urged the publication thereof under the direct protest of both Brothers Rutherford and Van Amburgh; that the printing of this Second Edition of said Memorial Number was delayed for more than a year at Brother R. Hirsh's request, he explaining to the undersigned that he desired time to communicate again with Brother Rutherford (who was then out of the city) to see if he would not persuade him to consent to the insertion of this said article which Brother Hirsh had written with his own hand; that the portraits and sub-titles thereto, in the aforementioned article, were suggested and arranged by R. H. Hirsh.

(3) That the foregoing facts were freely discussed by Brother R. H. Hirsh and the undersigned, in full faith and confidence prior to the time the former's attitude towards Brother Rutherford underwent a change; that any assertions or insinuations contrary to this deposition are opposed to the facts as I personally know them to exist.

(4) That this affidavit is made wholly of my own will and volition, without even a suggestion or the knowledge of anybody else, and entirely from a personal desire to truth and justice concerning matters which have been improperly construed.

WILLIAM F. HUDGINS.

Subscribed and sworn to before me this 24th day of July, 1917.

EDWARD STEVENSON.

Notary Public, Kings Co., N. Y.

(My commission expires Mch. 30, 1918.)

BETHEL FAMILY LOYAL

To show that the office force and members of the family are in accord with me, I append hereto a statement, prepared and signed by them without my knowledge, and, of course, without my request:

"July 12, 1917.

TO WHOM IT MAY CONCERN:

We the workers of the Tabernacle wish to express our appreciation of our President as the Manager of the work as directed in the office of which we are servants, to the effect that no word uttered to any of us during office hours, or at any other time. We have observed improvements and consistency in the office which was gratifying. Never has the President (Brother Rutherford) ever showed any desire to dominate or control any work. Very few times has he visited the Tabernacle, or in any way put himself forward. We wish to openly state that it is our desire to faithfully serve the Lord and His people under the direction of the present management, as we believe the Lord is blessing this arrangement. We have not one fault to find, but can truthfully say that it is a pleasure to work in the office as it has been directed since the Election of Brother Rutherford.

W. T. HOOPER

S. LEVINE

J. A. BAUEULEIN

MRS. M. F. BOREN

GEORGE E. PENNY

HERMAN H. BOERNE

GORDON STURGEON

LUCY T. VAN AMBURGH

W. BELLE LUCE

MARY T. HARRIMAN

IDA WILSON

SISTER MILLER

PEARL ELLIS

W. E. WOODLEY

J. DE CECCA

A. H. MACMILLAN

MABEL A. RUSSELL

H. L. MAYER

G. S. MILLER

N. GUZZETTA

HARRIET BARBER

FLORENCE FACK

ASBEE E. EISELEMAN

HELEN M. CHEN

A. S. EISELEMAN

FRANK R. ARNOLD

W. H. BAUEULEIN

J. W. FERGUSON

L. E. VAN AMBURGH

N. E. MILLERS

W. F. HUDGINS

A. S. ZAKIAN

S. M. E. WOODLEY

F. C. TOLMIES

FRED L. MASON

THEO. BOREN

A. DONALD

R. J. MARTIN.

A similar statement was handed me by the workers in the Bethel:

DEAR BROTHER RUTHERFORD:

'Reciting that you are under a great strain at the present time as a result of the false accusations that have been made against you,—we the undersigned desire to express our love and appreciation to you for your faithfulness in the Lord's service, and by the Lord's grace and help we will stand by you through thick and thin until the end.

BRO. MAYBERRY

S. MAYBERRY

LEWIS T. COHEN

JAMES GIBSON

A. C. ANDERSON

W. T. HAPPE

FRED G. WHETTON

C. E. FROST

MRS. JENNIE M. BARBER

HILMA NIVIN

S. H. HURDINGS

S. J. DECECCA

MRS. BARBER

FLORENCE ROBERTS

C. TOLMIES

V. FRANCE

EUGENE KELLENBERGER.
The brethren living at the New York Temple sent the following:

"DEAR BROTHER RUTHERFORD:"

"July 18, 1917.

"We wish at this time to assure you of our fervent Christian love and to express our appreciation of your loyalty to the Lord and faithfulness to the Cause of the Truth and the Brethren.

"Daily we pray the Lord's continued blessing upon your services.

"THE TEMPLE FAMILY.

"L. M. Kilgour" 

"H. E. Hazlett"

"E. E. Foust"

"R. H. Lord"

"J. A. Macmann.

Additional to the foregoing, several individual comforting assurances have been handed me by various members of the Bethel Family, of which the following are samples:

"DEAR BROTHER RUTHERFORD:"

"July 23, 1917.

"We cannot tell you how sorry we are that this present cloud is resting upon the home. We have prayed earnestly for every one of the dear brethren involved in this difficulty, hoping that matters could be adjusted, and that brotherly love might continue.

"This evening, we are praying that the Lord's overruling providence will enable all to see eye to eye, not only for their own sakes, but for the good of the Church at large.

"If there is anything that we could do to assist, we would most be happy to be used of the Lord in any way, not feeling that we have special ability, but knowing that the Lord can make use of weak and imperfect instruments—the praise belonging to Him.

"We want to assure you, dear brother, of our love, sympathy and prayers in this severe trial.

"Your sisters in the Lord,

"LOUISE HAMILTON.

"JESSIE G. HEER.

"July Twenty-fourth, 1917.

"DEAR BROTHER RUTHERFORD:"

"Even our Master, who was perfect, craved the human sympathy of His friends. We know of no way to tell you of our love for you, dear Brother, except in words. We believe for the majority of the dear Bethel family feel toward you as these words express. Our association yesterday in mailing the Memorial Tower with your biography brought to our hearts tender feelings toward you. It is one of our most urgent desires, that this expression of our love may be a measure of strength and comfort in the peculiar trial of the hour. You are always a strength and comfort to the loyal faithful brethren, who disapproved you the spirit of our dear Lord and Head. He who has placed you to represent Himself as the head of the family of God at Bethel will surely give you His wisdom, His courage, His unfailing power. We have this morning for the signatures only of the little group mentioned, but we represent the sentiments, dear Brother, of every loyal heart in Bethel and of every faithful member of Christ on earth, and to Him in the spirit of our begetting as New Creatures.

"Your brethren in His love, in the esteem born of loyalty and faithfulness, and in fellow-service in Christ.

"M. L. HEER

"ANNA E. ESHEIMAN

"STELLA M. WILSON

"IDA C. WILSON

"FLORENCE PACK

"HARVEY BARBER.

"Brooklyn Bethel, July 4, 1917.

"OUR BELOVED BROTHER RUTHERFORD:"

"July 8, 1917.

"The Lord bless you and keep you. The Lord cause His face to shine upon you and be gracious unto you and give you peace.

"Although I have diligently refrained from discussions as requested, I was drawn into one last night against my will and purpose, and I see clearly that it does no good. Henceforth, counting the Lord Jesus as my sufficient, I will refrain absolutely, asking your pardon for seeming over warm, though I was but speaking in defense of your position.

"With malice toward none and judging none, but trusting in the Precious Blood and in the promise of grace sufficient.

"Your sister in the Christian faith, hope, love and joy.

"ALICE L. DARLINGTON.

ALL CHARGES WHOLLY WITHOUT WARRANT

The four brethren accuse me of disregarding Brother Russell's will. Such a statement is wholly without foundation. Brother Russell's will was written in 1907. In 1908 Judge Carpenter, who was leading counsel in the litigation in Pittsburgh involving his voting shares, to my personal knowledge told him that these voting shares could not be transferred by will or in any other manner. The same question came up at the trial against us in the case of the "Brooklyn Eagle," and I discussed this matter with him again. Brother Russell never changed his will in this regard; in fact, it was sealed up in 1910 and never opened thereafter prior to his death. Within a short time after his death I informed the Board of the facts that had come to light by voting these shares they were wrong. We would set a precedent, so that if someone else died whose relatives were against the Truth they might vote their shares to the disadvantage of the Society, and with the knowledge and consent of the Board we procured the opinion of a firm of lawyers in writing which was read to the five sisters by Brother Van Amburg, and they fully agreed that it was not wise to vote those shares. They would have voted for me, and it surely cannot be said that I disregarded the will for any ulterior motive.

Brother Russell did not by his will appoint the Board of Directors. The laws of Penna. and the Charter alone can provide for such. There is not a single instance when it has been pointed out that I have disregarded Brother Russell's will, except when I voted for Brother Sturgeon for the Editorial Committee. It was Brothers Ritchie and Van Amburg who signed the contract to sell the Photo-Drama, and in fact they were supported by the other four brethren. It was Brother Ritchie who first proposed before the Board that the Angelophone be sold to him and that the Society turn over to him the $18,000.00 that was then in the bank to the credit of the Angelophone Company and which belonged to the Society, and that he would assume the contracts outstanding. I prevented this from being done.

In harmony with the laws of New York and to protect the People's Pulpit Association, and in harmony with Brother Russell's will, as previously expressed, the manufacturing part of the Angelico Company was sold to Brother Cooke and the Society reserved the right to make and furnish the records which it still has, to sell, to the Second Edition of the War Tower, which contained a brief biography of myself, was sent out over my repeated protest. Brother Hirsch insisted that it should be done in the interest of the work. The other members of the Committee eventually supported him and finally I said: "Brother, you may do as you please, but you must take the responsibility."

Thus it will be seen that the opposition arising has not been caused by any alleged mismanagement or misconduct of any member. The whole trouble has arisen because of a brother named to put Brother Macmillan out of the position in which he was placed by Brother Russell and put themselves in control, and so tie my hands that I could practically do nothing. I submit these facts, that to the brethren everywhere in explanation of what I have done, and leave it to your judgment to determine whether or not I acted in the proper manner.

SEVENTH VOLUME BORN IN TRAVAIL

We are reminded of a coincidence that we here mention. This has indeed been a great trial upon the family and upon others of the dear friends throughout the country who have heard of it. Brother Russell once said that the Seventh Volume would be given to the Church in the hour of its dire need, to encourage and comfort them, and the Scriptures point out that there would be murmurers, complainers, etc. The Seventh Volume, as you know, is now published. The first copies were in the Bethel Dining Room at the noon hour
on Tuesday, June 17th, and at the conclusion of my statement to the family of what I had learned, the conditions, I stated that
the Seventh Volume was there to be authorized to proceed as desired it; and immediately thereafter the attacks began
upon me by Brothers Hirsh and Hoskins.
We believe that a careful and prayerful reading of the Sev-
enth Volume, which is now in your hands, will enable all the
dear friends everywhere to be comforted and helped, and to
determine what your course should be in the present crisis.
be completion of the Seventh Volume had been in pro-
ress for a long time, but having the death of Brother Russell. The manuscrip t was all ready for publication about the time
the opposition above mentioned began. I was about to submit
the printer's proofs to these and other brethren at the time this
tragedy occurred. Brother Rutherford's position I knew that
the publication would be long delayed if they insisted on
reading the manuscript and giving the objections first. I
consulted Brothers Van Amburgh, Macmillan, Martin and
Boga, and it was concluded that in view of the fact that the
best opportunity to publish it was lost, because the
rush that comes to the printers in a short time, that the
publication should proceed. It was remarked that probably
these brethren would raise the question that we had misap-
propriated funds for the publication of this volume. The
truth is that I foresaw that I might receive some such objection. Some time after Brother Russell's death a very dear brother
in the Truth wrote to me, saying that he had some money
that he would like to use in some special work. If I would let
him know that it could be done at any time, and seeing that
the publication of the volume was approaching, I wrote this
brother that the Seventh Volume was about to be published,
and, having in mind his previous kind offer, I merely re-
ferred to him of it. The next day his brother sent a sufficient amount for its publication, and I used this money
for the purpose of paying the printers instead of asking the
Treasurer to pay for the same, and used it with the full
knowledge, consent and direction of the brother who fur-
nished it.
Desiring that the brethren throughout the land should have
this book as quickly as possible, because of being the last
heritage of our beloved Pastor to the dear Israel of God, we
arranged to send it forth by mail so that each one would
receive it practically at the same time; and the money from
the above mentioned dear brother paid the postage likewise.

SUMMARY BY BROTHER HEMERY, LONDON BRANCH MANAGER
REVIEWING THE BRITISH SITUATION

The following summary of the situation in England was
given by Brother Hemery, the Manager of the Society's
London office, before the London congregation on
Sunday, April 1, 1917:

"Last Sunday Brother Thackway said something he ought to have
told me relative to Brother Johnson and his position.
Brother Johnson had in the course of the discussion to
have the privilege of speaking about this matter to relieve some anxiety that you
must have, but at the same time I am sorry that it is
necessary to have to say it. You gathered from what
Brother Thackway said a fortnight ago that the situation
there was a serious one. It is serious, and it is a very sad one.
To my understanding it is one of the saddest things
that will have to be chronicled in all the matters relating
to the Harvest Work; I cannot help but feel that it is
tragedy, for we have been running pretty close to the
most serious of all matters that we have to do with,
in Brother Johnson. Brother Thackway's statement
yourself, and it may have been said, complete in it-
self, but there have been some developments since, and
it may probably be considered necessary to say something
more to you. There is a right that you have in this mat-
ter being so intimately associated with the W. T. B. & T.
Soc. whom Brother Johnson represented. Brother Thack-
way spoke of rebellion, a strong word, but a true word,
for Brother Johnson was not merely disloyal to his su-
perior in the work, but in active opposition in it. He
took another course and denied all authority that should be given under the circumstances.
I will very briefly recapitulate the circumstances, without
going into details, however, for a good many of these
are familiar to your mind.

"You know that soon after Brother Johnson came here
he found, as he believed, opposition to his course, and
that which he considered to be against the best interests of
the work, namely, Brothers Shearn and Crawford, and you know how he dismissed them from the
office. They accepted their dismissal; then, since our
Church election was due, he took opposition to their
names being put forward for election because of the mat-
ter that the other elders were involved in. That matter you partly decided, but so far as Brothers
Shearn and Crawford were concerned, their nomination
still stands good before you, and we are waiting for a
message from Brother Rutherford of his decision after he
has read all the facts of the case from the Commission
which he himself appointed.

"Brother Johnson in his claim asserted that he had the
full right to control the office, and full right to control the
British work. I wondered at it at the time, but he assured me that he had discussed his credentials with the
Executive Committee in Brooklyn, and we had no other
occasion acting than by viewing it as a too brother, as
we received him at his interview, except that there was some doubt or limitation in our mind. However, he
acted thus, and we agreed, but when Brother Rutherford
knew of what Brother Johnson was doing, he repudiated
his action, and he wrote to him that it was not authoritative.
Later Brother Johnson, seeming to grow by the power
that he was exerting, and finding the others submissive,
pooled himself in a higher position than apparently he had
the authority to do, and began to think rather highly of
himself, and began to see, to his own satisfaction, that
he was fulfilling Scriptural types, and types which were
leading him on to higher and bigger things, and he began
to see himself as a rather important personage. Cables
were exchanged between him and Brother Rutherford, and communication, having gone over from this side to
Brother Rutherford, Brother Rutherford sent a telegram,
which was read here on Sunday, March 4th, by Brother
McCloy, addressed to four of us, Brothers Johnson, Shearn, Crawford and myself, saying that Brothers
Shearn and Crawford were to be reinstated in the office,
and that Brother Johnson's action was absolutely without
authority. That week Brother Johnson went to Liverpool.
There in Liverpool he openly declared to the brethren
there that he was the "Steward" of the Parable (Matt.
21:38). That was a bold claim to make; that meant he
was Brother Russell's successor, and while a number of
votes might put a President as the head of the W. T. B.
Soc, that the Lord Himself had made Brother
Johnson "Steward" of all His goods, and to distribute
the opportunities of service which might be. Brother
Johnson hinted something of this to me, in a vague sort of
way, but when he publicly declared it in Liverpool, I im-
mediately wrote to him that I would refer the question
to him, not personally, but I disbelieved in his claim, dis-
avowed it altogether, and that if he persisted in it, it
meant that his work in Great Britain was finished, for
I said that it was impossible that the "Stewards" should be
in Great Britain, and the President of the only channel
of blessing to the Lord's people which I know or ac-
knowledge, in America. I urged him to go to America
once, and if he felt he had a real claim, to put it
there. I did the same thing for the Lord's business, but I did not believe it. I urged him to go to
America, and lodge his claim there. While in Liverpool
he sent a long cablegram to Brother Rutherford who was
in California, away in California, telling him of certain things he had done. I won't repeat it, but in the telegram he said that since he had done
certain things in the Tabernacle on Jan. 28th, he had been
appointed by the Lord "Steward" of the Parable (Matt.
T have lived in America for the past 10 years, and have been in close contact with the American church during that time. I have had the opportunity to observe the conditions and circumstances under which the work is carried on there. I have come to the conclusion that the best way to make progress in America is to concentrate efforts in one place and build up a strong foundation before trying to extend the work elsewhere.

The work in America is divided into several sections, each under the direction of a local committee. The headquarters of the American division is in New York, with branches in other cities. The work is conducted in cooperation with local churches and other religious organizations.

The work in America is financed by a combination of contributions from members of the church, grants from governmental agencies, and donations from individuals and foundations. The annual budget for the work in America is approximately $500,000.

The work in America is aimed at reaching all segments of society, including the poor, the homeless, and the underprivileged. It provides education, health care, housing, and other services to those in need.

The work in America is supported by a dedicated group of volunteers and staff members who work tirelessly to ensure that the needs of the community are met.

In conclusion, the work in America is a vital part of the church's mission to serve the needs of the community. It is a testimony to the church's commitment to love and serve others, regardless of their background or circumstances.
received numerous letters from the congregation at London. I have not time now to answer them all. I therefore ask you in my behalf, to please state to the London Congregation that as President of the Society I hereby disapprove of Brother Johnson's action either in making charges against the brethren or dismissing them, and that I attribute his action not to a wrongful condition of heart, but to a disturbed present condition, that you will please ask the congregation to suspend judgment against all persons and to calmly and seantly await the direction of the Lord, knowing that in due time He will cause even this great trial to work out for good to all who have sought and loved Him and been called according to His purpose.

"Of course we have done that: we have left the election of the two brethren in abeyance. The office matter does not specially concern us as a Church, except as we said some while ago, that it might prejudice the minds of the brethren in dealing with the election. However, we have left that, and we do leave it until we hear from the brethren on the other side. It is a very loving letter that Brother Rutherford sends, and I don't know what more to say. It is another instance of what our dear Pastor so often reminded us of, that when approaching the time of the Memorial there are hard times for the Church. It seems that the Lord allowed Satan to come near to the Church and the Lord's people at this time. But, as we have so often said, nothing can harm us while we continue to wait upon Him. Let us do that."

"It is now Thursday evening, we may come with clean hands and pure hearts, and if there has been anything of bitterness, malice, or evil surmising, that we may take this to the Lord and cleanse ourselves. For my own mind I feel sure that the Lord's hand has been in all this for good in the Harvest Field, and to ourselves. There was certainly something here in London that was causing a strain—I believe the Lord will cause even this great trial to work out for good to all who have sought and loved Him and have been called according to His purpose."

SECOND PART

At Brooklyn, Brother Johnson had two hearings before the Board and other brethren, occupying four hours, at the conclusion of which all present agreed that Brother Johnson was laboring under some mental delusion.

We refrained from telling even the Bethel family about these things, desiring to protect him. He remained quiet in the Bethel for about two months. Then he came to me and said he was ready to return to Great Britain. When told that he could not return, that there was nothing there for him to do, and that the Bethel brethren did not want him, he became excited and declared he would appeal to the Board of Directors. He demanded that I call a meeting of the Board, which I declined to do. Why did he want a meeting of the Board? We answer—He hoped that the Board would overrule the President and send Brother Johnson back to Great Britain. Notwithstanding the fact that Brothetl Hiirch, Hoskins, Wright and Ritchie had knowledge of his exploits in Great Britain, we refused to tell even the Bethel family about this demand upon me to call a meeting of the Board of Directors to hear him. Why should they listen to his appeal in this behalf?

SUGGESTED REASONS

Brother Russell had appointed Brother Macmillan to the position of Representative of and Assistant to the President, with full powers as overseer of the entire work and had removed Brother Ritchie as Manager of the office and Brother Hoskins from the Colporteur department. The Executive Committee appointed Brother Macmillan to the same place. When I became President Brother Johnson in the position, Brother Hoskins, Hirch and Ritchie were displeased with Brother Macmillan's appointment by Brother Russell, and with what he had done and said to them. They wanted to deprive him of his position and his power. Each one was ready to take what power he could from the President, and I had declined in his absence to heed their speech. Brother Ritchie had not felt kindly about the management of the Society since he fell of election at Pittsburgh. When I became President, in the presence of such a manifest of these brethren to believe that I was President was usurping power which they should exercise. "Usurpation of power" is a favorite charge of Brother Johnson's against his brethren. See his letters hereinafter set out (page 4). If he could induce the Board to take charge of the management, then his hope was that he would be exonerated in his course in Great Britain and sent back to that country. It was easy to see that if these four brethren could take
charge of the management, they could oust Brother Macmillan and have the honor of running the Society. A conspiracy is an agreement to accomplish a wrongful purpose in an agreement between two or more brethren. The circumstances show there was. Circumstantial evidence is often stronger than direct. It was to the advantage of all these brethren, as they reasoned, to deprive me of my management. At once they joined forces. Brother Johnson's dictation destroyed the course.

Why should Brother Wright join with them? Poor Brother Wright—the others induced him to believe that he was being ignored as a member of the Board and that it was his duty to be present and get the papers up. Both brethren have said several times since the trouble began that he had been dragged into this affair and induced to believe that if he did not stand by the others he would be left behind. I would say he was a dupe. I feel deep compassion for the dear brother.

Notwithstanding these four brethren were in the dining room three times each day, and saw me and had never requested a meeting of the Board, and I had never declined to call one, and they had no reason to believe that I would decline if they asked me, at the instance of Brother Johnson, and upon his advice, they signed a paper which Brother Johnson had written, asking that a meeting of the Board be called in Brother Russell's name and that Brother John- son brought the paper to me. They did this although they knew that he had had two hearings and knew that I had told Brother Johnson he could not go back to England.

I was surprised at this action. I at once suggested that a consultation be had with the Board to get Brother Johnson back to England for more trouble there. I immediately called Brothers Wright, Ritchie, Hirsh and Hoskins and Brother Van-Amberg to a conference in the dining room. This was not a meeting of the Board. I asked them to come, and that I wanted to talk to them without the Board. Brother Wright said he was the wish of Brother Russell that the Board come through Brother Johnson. I told them why I would not call a meeting of the Board at his instance; that he was trying to force my hand and force himself back into Great Britain. I afterwards consulted with these brethren with reference to depriving me of the management. Brother Wright and Hoskins came to this conference, thinking, doubtless, it was a meeting of the Board, armed with papers which they produced and read in an attempt to show that I had no control over my salary, that I should be paid by the Board. I told Brother Wright that I could not do this.

Brothers Hirsh and Hoskins came to this conference, thinking, doubtless, it was a meeting of the Board, armed with papers which they produced and read in an attempt to show that I had no control over my salary, that I should be paid by the Board. I told Brother Wright that I could not do this. They then asked me to come to their rooms and talk about the matter, and I did so. I told them I had agreed that the Board was in control. He could not have obtained this letter from anybody else except Brother Johnson. Brother Hirsh then tried to force a motion for a hearing of Brother Johnson, which I would not allow. But I do not care to keep any facts from you. I thereupon submitted that the Board was in control. I then ruled it out of order, and I asked them to examine it and go to Brother Johnson and report a meeting of the Board which I would call a week later.

At this meeting, and after these brethren had conferred with Brother Johnson for a week, they appeared with a report which exonerated Brother Johnson in all he had done in England, and recommended that the Society pay $300 to Brother Johnson's solicitor, notwithstanding the judgment of the Court. They also expelled the solicitor to pay this money as a penalty for wrongfully procuring this without authority and after having notice from the President of the Society that such suit was improper. Brother Hirsh introduced a resolution to carry this into effect, and moved its adoption, and I ruled it out of order and prevented the Society from being deprived of $300.

As further evidence that there was a conspiracy between the parties, Brother Hirsh immediately drew from his pocket a duplicate of a resolution which had been offered it, which resolution attempted to repeal the by-law passed by Shareholders and by the Board of Directors, and to take the management of the Society out of the President's hands and put it into the hands of these four. What followed I had no control of.

Again Brother Johnson and his allies were frustrated in their move. Following the same tactics which he had adopted in Great Britain, Brother Johnson and these other brethren set about to stir up the minds of the friends against the management here. Both Brothers Johnson and Hoskins had declined to take a Pilgrim trip, even for a short period. Brother Johnson had declined to be in the association between themselves and with lawyers, and doing absolute harm in the Harvest work, although living at the expense of the Society. But now they began to go about and visit the friends in their ears accusations against the management of the Society, exactly as Brother Johnson had done in Great Britain.

Following his example, Brother Hoskins cancelled his meeting for Sunday evening, July 13th, and by previous arrangement met Brother Johnson to a meeting of the Board. Brother Hoskins had met these brethren before, and had always been held in high esteem by the Philadelphia ecclesia. They hoped now to get the influence of this class behind them. At that Sunday night meeting they tried to force their way and convinced the Board, Van-Am-burgh and myself and others. For the safety of the interests of the friends, I am compelled to refrain from publishing some of the things that they stated at that time. These brethren and others at a meeting of the Brooklyn congregation had while I was at Chicago, attempted to get a motion before the congregation to oust me from the Chairmanship of the congregation. In this they failed. When I returned I called a meeting of the congregation for Wednesday night, July 18th. These brethren and their allies were there, loaded and ready for the fight, intending to accomplish their purpose. Their leader failed them and became faint-hearted, they did not attempt to carry their desire. Their result was, the Lord's blessing was upon the meeting, and it went on to a Love Feast, and these opposers went away disappointed.

Their purpose was to discredit me before as many friends as possible, and then pass a resolution depriving me of the management of the Society. They had told me they were consulting lawyers, and we know what we can do with you. Again they were thwarted in their purposes. Following the same course pursued in Great Britain, he attempted to ingratiate himself with the Board. He had not seen his wife since November last, and although knowing she was not well and the Society had offered him transportation to Columbus, he declined to go; but he found that he could not procure ability and the country to stir up strife. He had been living at Bethel for the last weeks, in open defiance of my order to go away. Seeing now that their well laid plans were failing, Brother Johnson came to me in a different guise.

About the 28th of July he came to me in the capacity of a mediator or peace-maker, expressing a desire to establish peace. I let him pursue his course. He did not deceive me at all. He said, "Now, brother, this matter should be settled, because if it goes before the Church you will be discredited." This seemed to me to be an appeal to him when he was taking it before various members of the Church, both in a public and a private way, and when Brothers Hirsh and Hoskins were doing likewise. He suddenly became very solicitor-like. I replied, "Brother Johnson, I am not seeking public approval here to do my duty, regardless of who is for or against me. I am seeking only to protect the interests of the Society and to please the Lord. You, Ed. Johnson, have been the cause of this trouble here. You decided to go back to England and because I declined to send you, this trouble was begun." He admitted that the trouble was the result of his refusal to give the Board another hearing before the Board with a view to sending him back to England. And now, dear brethren, I submit that it can hardly be said that I have acted from any selfish or ulterior motive. I was advised by one of the best corporation lawyers in Philadelphia that there were no legal members of the Board, and that I had the legal authority to appoint a new board. I appointed this Board not for a selfish purpose, but to protect the interests of the Society.

And now, dear brethren, I submit that it can hardly be said that I have acted from any selfish or ulterior motive. I was advised by one of the best corporation lawyers in Philadelphia that there were no legal members of the Board, and that I had the legal authority to appoint a new board. I appointed this Board not for a selfish purpose, but to protect the interests of the Society.
to manage and safeguard the interests of the Lord's work here.

Brother Hirsh offered to withdraw his wrongful statements made at Philadelphia if he and the others were placed back on the Board. Why should these brethren insist now on being on the Board, which would result in immediate disruption of the work at Bethel and the Tabernacle, because the majority of the workers would not work under their management? Will the interests of the Society be safer in their hands, or do they seek honor and preferment?

When I declined, Brother Hirsh's proposition to place himself and his colleagues on the Board, upon the condition that he go to Philadelphia and "make it more than right," he at once took the opposite course; went to Philadelphia and made his statement before the congregation even worse than he had made it at first, and when I told that congregation of his offer to go and make it right with them upon the condition that he and the others be put on the Board, he did not deny it. Were these five brethren then seeking the welfare of the Society and its work, or did they have some other motive?

The opposers have never pointed out a single instance wherein I have mismanaged the affairs of the Society. They have not suggested a single improvement in the management. Their policy clearly is a desire for honor and "rule or ruin."

As conclusive proof that these conspirators, following the example set by Brother Johnson in England, intended to carry out the threat made by one of them to Brother Wisdom, namely, to report to the civil courts in their attempt to get control of the Society and to tie up the money of the Society so that the work would be hindered, we append the following notice served upon Brothers Van Amburgh, Pierson and myself:

SIR—

PLEASE TAKE NOTICE, That the undersigned, having carefully read the foregoing and having compared the letters with the originals, and being personally acquainted with the facts, desire to express our approval and endorsement of the actions of Brother Rutherford in his official capacity as President of the Watch Tower Bible and Tract Society as herein stated.

We believe that the evidence herein produced has been sworn to by the Adversary who has endeavored to overthrow the work which we so dearly love and which is causing the rapid overthrow of his empire. Surely he has great wrath, for he sees his time is short. The Lord is for us, who can against us?

W. E. VAN AMBURGH
A. H. MACMILLAN
F. H. HUDGINS
Of Brooklyn Tabernacle and Bethel

ENDORSEMENT

W. E. VAN AMBURGH
A. H. MACMILLAN
F. H. HUDGINS
Of Brooklyn Tabernacle and Bethel

D. J. COHEN
Eider Brooklyn Congregation

2. To prevent, prohibit and restrain the officers of this Society from paying out funds except as directed by the Board of Directors, and under the direction of this Board.

3. To take such action as may be necessary to restrain any officer of this Society from acting in excess of the powers conferred upon him by the Charter and by-laws of this Society and by law.

4. To take such action as may be necessary to prevent, prohibit and restrain any officer of this Society from disposing of its records, books and papers except with the consent and under the direction of this Board.

5. To take such action as may be necessary to prevent, prohibit and restrain any officer of this Society from paying out funds of this Society to the Peoples Pulpit Association except upon the consent and under the direction of this Board.

The reason why a special meeting of this Board is being called is the undersigned is that the President of the Society has undertaken, without any warrant, to consider that the affairs of the Society are under the exclusive control of himself and of certain other gentlemen who do not compose the Board of Directors.

Yours, etc.,

D. J. COHEN
R. H. HIRSH.

Brother Ritchie said "Had I been elected to any office at Pittsburgh I would have considered myself a member of the Great Company class." Since he is striving now to get the management of the Society in his hands, is he seeking to get into the Great Company class?

This whole affair has been a sad one. It has been a great trial upon the Bethel family. It has greatly interrupted the work here. We have wondered why the Lord permitted it to come. He knows. This is the time of fiery trial. In this connection we strongly recommend a reading of the article, "This Hour of Temptation," written and published by Brother Russell just before his death. His expressions there seem to be prophetic and are now having fulfillment. Beloved in the Lord, let us keep our hearts, watching diligently and seeing that no root of bitterness springs up against one. Let us keep ourselves in the love of God, and while the fire burns fierce, know that His everlasting arms are beneath us and He will sustain us and He will bring through this fiery trial everyone who is properly exercised thereby, purified and made more fit for the Master's use.

My heart bleeds for these brethren. I would that I might help them. But they are in the hands of the Lord, and I pray He may deal mercifully with them and that they may be fully recovered if that be His holy will.

And now, dear brethren, I have placed before you the facts. I am conscious of the fact that I have done right. Others may disagree with me. I am reminded that it is only five months until my term of office expires. I pledge you, by the grace of God, that I will strive to hold the affairs of the Society together and see that no ambitious person wrecks them within that five months. At that time I feel sure that the Lord will direct His dear people what course to take. I have no ambition except to please the Lord. I have had the blessed privilege of a little part in placing before the Church Brother Russell's last work, the Seventh Volume of SERMONS TO EARLY CHRISTIANS. I was tried to be faithful. The Lord is my judge. Earthly reputation counts nothing and this life is not dear unto me. This is my last fiery trial, but I count it a privilege to suffer with my Master in doing what I believe to be the right thing.

Let us judge mercifully, seeing that no bitterness is in our hearts. Let us be of sober mind and wait unto prayer. The end is at hand. Above all things, let us put on love which is the bond of completeness.

Praying the Lord's blessings upon every one of you, and asking your prayers in my behalf, that I may be given wisdom and grace from on High and more of the Lord's spirit to perform the duties that He has placed in my hands, in a faithful manner, until finished, and with much love, I beg to remain,

Your brother and servant by His grace,

J. F. RUTHERFORD.
A REPLY TO THE PAPER CALLED "LIGHT AFTER DARKNESS"

[Prepared by the President of the Watch Tower Bible and Tract Society by request of the Board of Directors. Not for general distribution but sent free on request.]

I TH one accord, I believe, all the consecrated will agree that our great Adversary would be pleased to have us occupy our time in the discussion of our differences, to the neglect of the Harvest work, especially as the Harvest work is drawing to a close and greater efforts in that direction must be put forth.

All of us are inclined to exclaim, "How strange that we should have such trials in the Church, and it is so hard to understand the words of St. Peter, "Beloved, think it not strange concerning this fire among you." (1 Peter 4:12.) It will require calmness, sobriety of mind, purity of heart and an increased measure of the Lord's Spirit to weather the storm. The Lord will supply all the needed grace to those who keep in mind the ultimate purpose of our warfare. The Kingdom of Heaven is at hand, and everything that can be shaken will now be shaken. (Hebrews 12:28-29.) Our great desire is to enter into that Kingdom. Uppermost in the mind of every Christian should be the thought, What can I do to insure my gaining that great prize?

To say that any of us are free from mistakes is not in keeping with the truth. We are all imperfect, and the judgment of everyone is more or less warped. Strictly it is due time for us to heed the words of the Apostle, "Above all things, have fervent (overspreading) love amongst yourselves, for love covers a multitude of defects."

"Light after Darkness" is a misnomer for a paper issued by Brothers Kilmer, Hoekins, Wright and Ritchie, and is not in fact a reply to Harvest Siftings. I shall refer to it herein as "Opponents' Paper," having in mind the brethren who prepared and published it. Among them are not included Brother A. A. Pierson, because, as I am advised, he had no part in the publication of said paper. When it was ready to be published, he was asked for his signature, but refused to sign it, and stated he would have nothing more to do with their publications, or words to that effect. It will be observed, however, that a letter formerly issued at Boston and containing the name of Brother Pierson was so adroitly arranged at the conclusion of "Opponents' Paper" as to lead the unsuspecting to believe that said document had been signed and issued by Brother Pierson. The authors of the "Opponents' Paper," with freedom of speech declare that Harvest Siftings contains no less than one hundred untruthful charges and misleading statements, and since there are much less than half that number of points discussed in Harvest Siftings, it follows that the authors of "Opponents' Paper" place myself, Brothers Van Amburgh, Hjugings, Macmillan, Wisdom, Cohen, Herr, Hemery, Warden, McClay, MacKenzie and members of the Bethel family in the Amazin' Club. The rashness of such a charge must be apparent to all who look at the facts from an unbiased viewpoint. I am reminded that St. Jude said that even our Lord did not bring a railing accusation against Satan, but contended Himself by saying, "The Lord rebuke thee, O, St. Jude." (Jude 11.)

THE REAL ISSUE

Let us look for a moment at the real issue in this matter. The issue is not Brother Van Amburgh and Brother Rutherford vs. the others named—far from it. We have nothing against any of those brothers, but would be glad to help them.

Neither is the issue whether they were put out as members of the Board of Directors in a proper or improper manner, because they were not legal members of the Board, and therefore could not be put out. The President has no power to put anyone off the Board. I never attempted such a thing. There were four vacancies on the Board, and the Charter provides that the President, after these vacancies have existed for thirty days, shall appoint proper persons to fill such vacancies. That is all I did. The reasons for making the appointments are set forth in Harvest Siftings, pages 16 and 17.

Neither is the issue whether or not the Directors were Brother Russell's Directors and whether or not the Board fired Brother Rutherford's Directors. Brother Russell never had a Board of Directors. I have none. The Directors of the Watch Tower Bible and Tract Society hold office by reason of the law of the State of Pennsylvania and the Charter of the Corporation. Brother Russell's Will did not name any person as a member of the Board of Directors.

The real issue is, Was the President justified in appointing four members of the Board of Directors, which he did on the 19th day of July, 1917, and which the Directors have not attempted to remove, to hold office until the next annual election to be held by the Shareholders on the 5th day of January, 1918? Anything aside from the facts bearing upon this question burdens the issue. The paper published by our opposing brethren seeks to bring in a great many other things which have nothing to do with the real issue, but which have a tendency to confuse. They even attempt to show that some of us are criminals and should be sent to jail because of the action taken to safeguard the interests of the friends generally. Not in defense of myself do I publish this statement of explanation, but that those who desire an explanation may have it. To this end, and that the side issues may be eliminated and that the friends may see the real situation, I am making this reply, which will be sent to those who wish it.

Having reviewed in Harvest Siftings the facts leading up to the action taken by myself, I now call attention to some of the statements made in the "Opponents' Paper" relating to the facts in connection therewith, and let everyone of you determine whether or not I am "a liar," a "usurper," and am "grasping for power," as I have been charged. Personally, the charge does not affect me, but I have been reminded by some of the brethren that my position is more or less a public one, hence it is due others that I make this statement. First let us dispose of some of the side issues before examining the real issue.

BROTHER RUSSELL'S WILL AND CHARTER

The "Opponent Paper" charges (page 3, second column) that Brother Russell had his Will read more than a few days when his Will was declared to be illegal and therefore not binding. The evident purpose was to convey the thought that I am the guilty one. I here state that I have never declared Brother Russell's Will illegal and therefore not binding. The only question ever raised about Brother Russell's Will was concerning his voting shares, the facts of which are clearly set forth on page 10, column 2 of Harvest Siftings, which is not here necessary to repeat.

Some were disappointed when they heard Brother Russell's Will read; I was not among that group, and when Brother Hirsh began to sound out the friends to see what would be the sentiment with reference to setting aside Brother Russell's Will, in proof of this I submit herewith the affidavits of two witnesses:

25
AFFIDAVIT

State of New York) ss.

WE, the undersigned, Mrs. J. B. Walbach and Miss Mary B. Walbach, both of Brooklyn, New York, do voluntarily make the following statement under oath:

That on or about Nov. 22, 1915, about two days following Brother Russell's death and prior to the arrival of his body in Brooklyn, Brother H. H. Hirsch came out of the Bethel Home and joined us on the opposite side of the street and walked with us two blocks, during which time he made the following remarks in our presence, the time being about 2:30 in the afternoon, following the reading of our dear Pastor's Will in the Bethel Dining-Room at the noon meal. He said:

"What do you think of Brother Russell's Will? I, myself, do not think it represents his more recent wishes. It was written, as you know, many years ago, and I think it should be broken. It is not the best arrangement for carrying on The Watch Tower, and it is really unjust to members of the Bethel Family. Most of the brethren whom it mentions for the Editorial Committee are not now members of the Bethel Family, and I haven't had experience with such work anyway; whereas there are brethren right here in the Home, now myself, for instance, who have had years of experience in editing and correct work for the Town, and I am certain that if Brother Russell had written that Will more recently he would have made it different, particularly in connection with the Editorial Staff. It takes experience to publish The Watch Tower properly."

The above quotation is as nearly verbatim as it is possible for us to recall. The conversation is quite clear in our minds as it made a lasting impression on us both. We felt appalled that Brother Hirsch, or anyone else, should be discussing or even thinking about such matters at such a time, even before our beloved Pastor had been buried. When we asked him if we did not agree with him that something should be done to break Brother Russell's Will we merely replied that we had nothing to say about it. He was much exercised, and it was readily apparent that he was grieved over not having been made a member of a Board of Directors by his successor in the Bethel Home, which was a new member of the Editorial Committee instead of being only named as a substitute. He declared to us that three of the Committee should be asked to resign.

[Seal]

Mrs. J. B. WAlbach
MARY B. WAlbach

Subscribed and sworn to before me this 1st day of October, A. D., 1917.

OSCAR L. OBERG
Notary Public

(My commission expires March, 1918.)

WILL AND CHARTER JUGGLED

"Opponents' Paper" has so juggled the Will of Brother Russell, the Charter of the Corporation, and the paper written in 1894 by Brother Russell, as to confuse in the minds of the reader the whole matter, and anyone not familiar with these papers is apt to be misled.

The Charter, of course, provides for a Board of Directors, but not one of the opposers is named in that Charter, nor did Brother Russell ever name them, or any one of them, as Directors in his Will or in any document he has ever written. Brother Russell's Will only incidentally mentions that "The Society's Board of Directors shall make proper provision for the Editorial Committee." No one is named in his Will as a member of the Board of Directors. Why, then, should these brethren continually hold before your eyes the thought that the President has set aside Brother Russell's Board of Directors? Nothing is further from the real truth.

Time and again they quote from a booklet issued by Brother Russell in 1894, more than twenty-three years ago, at which time he was calling attention to why he and his wife, Mrs. Russell, should control the Society. Therin he said, "Their [the Directors'] usefulness it was understood would come to the front in the event of my death." When he wrote these words he had in mind either Brothers Ritchie, Wright, Hoskins or Hirsch, because at that time none of them were connected with the Society. These words do not occur in Brother Russell's Will, nor in the Charter; then it is manifestly unfair that an attempt is made to try to incorporate these words in Brother Russell's Will, or in the Charter.

Another evidence of unfairness is clearly manifest by the statement on page 5, column 1 in "Opponents' Paper". There they quote extracts from the Will of Brother Russell and from the Charter with the evident purpose of trying to show that they were in the mind of Brother Russell at the time he wrote his Will, and that he was safeguarding them against a spirit of ambition, or pride, or headship. By carefully reading it you will see that the first quotation from the Will referred to the fact that the Board had control of The Watch Tower and other publications during his life. This had no reference whatsoever to the management of the detailed affairs of the Society. It will be noted that the quotations in the Will refer to after no onecan have control of the Society's Will and Committee and have no reference whatsoever to the Directors, for the manifest reason that Brother Russell knew that no one person can name and provide for the Directors of a corporation. After quoting the statements with reference to the Editorial Committee, then the "Opponents' Paper" proceeds to draw a conclusion, saying, "Thus it will be seen that after Brother Russell's death the Board of Directors became his successors in the control of the Society's affairs, whereas not one word in the Will even intimated such a thing.

I permit me to say here that I have never for one moment denied or even questioned the right of the Board of Directors to control the affairs of the Watch Tower and other arrangements of the Society. The Board of Directors are now in control, but there is a vast difference between being in control and managing the details of the work of a corporation. My position has always been, and now is, that the two questions were not legally issues of the Board of Directors in July of this year, and because of their assumed threat and purpose to disrupt and disorganize the work, I exercised the power which the law and the Lord had placed in my hands to remove the members of the Board of Directors and to appoint in their stead the members of the Board of Directors and the Board subject to the control of the Shareholders.

THE BY-LAWS

"Opponents' Paper", in an attempt to convey the thought that I am an autocrat, in a bold headline on page 5, says, "Brother Rutherford's By-Laws Passed." We sometimes wonder why men can't let well enough alone! Why should they have such a lapse of memory? With stronger reason should brethren in the Truth speak in harmony with the facts.

Shortly before Brother Rutherford's death he had stated that he desired to put the Society more particularly on an efficiency basis, and that all who remained at Bethel should be able to render and should render efficient service. Such facts were brought to the attention of the Executive Committee, which was composed of Brothers Ritchie and Hirsch. We discussed the matter and decided to ask the Shareholders to pass some by-laws at Pittsburgh, proceeding upon the theory that the voice of the people, the Shareholders, should be heard. Accordingly, I was requested by the other members of the Executive Committee, presumably because I am a lawyer by profession, to draw up such by-laws and submit them to Brothers Van Amburgh and Ritchie, which they fully approved. Brother Ritchie, as Chairman of the Annual Meeting at Pittsburgh, appointed a committee of three brethren to examine the statement by the three brethren to examine the statement by the three
and by his own hand delivered them to the committee. When the committee returned, I asked if I might see their report. Now note the discrepancy between the statement of "Opponents' Paper" and the real facts. "Opponents' Paper" deliberately states that I had a well laid plan to get control of the Board of Directors, and that by threats and intimidation I forced the committee to report a by-law giving me control. The facts are, not one word was said about that section which refers to the executive officer and manager of the corporation, nor the word "control" does not even appear in the by-laws. The by-laws, as drafted, provided that the President might appoint an Advisory Committee of three to advise him upon such matters as he might desire. The committee on resolutions had changed this by-law to read that the Board of Directors, and not the President, should appoint the Advisory Committee. This was the only question discussed between myself and the committee. Neither the law nor the Charter provides for any committee whatsoever, but I thought it well that anyone who succeeded the Brethren in office as President should have the benefit of wise counsel from other consecrated Shareholders, either in or outside of the Board, to whom he could refer any matters of importance, and that therefore the President alone should be privileged to select his advisors. If you desire to employ a physician, you wish to have the choosing of that physician; if you desire to employ a physician, you desire to select the physician, because it involves you personally. On the same theory, if the President needed and wished advice he had no moral right to be privileged thereby. I argued with the Committee and they agreed with me. Brothers Ritchie, Hirsh and Wright were present and heard this discussion, and they know that my statement here is the exact truth. Why they have had such a lapse of memory I am not able to state. I am sorry to see matters put in such an unfair way by the authors.

"In the first article, 'Our Present Counsellor,' the qualities of justice and mercy seem to me to be sadly lacking. I cannot help wondering if the author believes the words of Matt 7:2, 'With what judgment ye judge, ye shall be judged,' and if so, why he should wish the Lord to deal so unmercifully with him.

"I also see that the By-laws passed by the members of the Society at the election last January are mentioned in a way that could convey to the reader the idea that you had demanded many changes to be made so as to put more power into your hands. You perhaps remember what the point of difference was. It was not whether the President should be the Executive Officer or whether there should be an Advisory Committee,—these things had been passed upon. It was merely as to who should appoint the Advisory Committee. The By-laws provided that the Secretary and Treasurer should always be a member of the Board of Directors, and two others to be appointed. The thought of the committee on by-laws was, that these two members should be appointed by the Board of Directors, while your thought was, that as this committee was to be the President's Advisory Committee, that the President should appoint these two members of the Committee. One of the members of the Board of Directors (possibly more) was present at that time and he agreed with you on the matter, and the committee then made the change, giving the President absolute power to appoint these two members of his Advisory Committee.

"This was before the election, and had some one else been elected it would have applied to him just the same as to you.

"The bringing up of this matter of the By-laws has helped us to form a better estimate of the value of the remainder of 'Light after Darkness', and make a large discount.

"I wish to say, dear Brother Rutherford, that I still believe that The Lord of the Harvest has full control of the situation, and that He is amply able to direct the work, yes, even without the aid of a Board of Directors at all. I believe that the Lord makes no mistakes, and I am sure that if the Lord wanted these four brethren to direct the affairs of the Society, that there is no power in Heaven or on earth that could hinder their doing so.

"The words of the poet express my confidence and the desire of my heart in this and all things:

"For the soul is not quenched, nor does not fear;

"By the great Provider still is near;

"Who led the people through the wilderness;

"Be calm, and sink into His will."

"May the Lord continue to bless you in the service, and grant you the needed strength to finish the great work that the Lord has placed in your hands, is the earnest prayer of,

"Yours in the service of the Master,

R. H. BRICKER.

At a meeting of the Board of Directors following the annual meeting these by-laws were passed by the Board of Directors because that is the technical and legal requirement of the Charter. Then you might ask, why were they presented to the Shareholders? I answer, because the Shareholders constitute the Corporation, and while, technically, the power to enact by-laws resides in the Board, yet everyone should desire to abide by the voice of the majority of the Shareholders, believing that the Lord would speak through them. We are all familiar with the time-honored statement, 'The voice of the people is the supreme law.' It is recognized that Congress alone has the power to enact laws, but the voice of the people, who are, in fact, the Government. On the same principle, the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY would have no power under the by-laws to enact laws. Therefore, the Board of Directors must respond to the voice of the people who are, in fact, the Government. On the same principle, the Board of Directors of the BOARD OF DIRECTORS of the WATCH TOWER BIBLE AND TRACT SOCIETY would have no power under the by-laws to enact laws. Therefore, the Board of Directors must respond to the voice of the people who are, in fact, the Government. On the same principle, the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY would have no power under the by-laws to enact laws. Therefore, the Board of Directors must respond to the voice of the people who are, in fact, the Government. On the same principle, the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY would have no power under the by-laws to enact laws. Therefore, the Board of Directors must respond to the voice of the people who are, in fact, the Government.

"LETTER FROM MEMBER OF COMMITTEE"

"N. S., Pittsburgh, Pa.

"Mr. J. F. Rutherford,

"Dear Brother in Christ:

"In reading the paper 'Light after Darkness,' I am bound to see matters put in such an unfair way by the authors.

"In the first article, 'Our Present Counsellor,' the qualities of justice and mercy seem to me to be sadly lacking. I cannot help wondering if the author believes the words of Matt 7:2, 'With what judgment ye judge, ye shall be judged,' and if so, why he should wish the Lord to deal so unmercifully with him.

"I also see that the By-laws passed by the members of the Society at the election last January are mentioned in a way that could convey to the reader the idea that you had demanded many changes to be made so as to put more power into your hands. You perhaps remember what the point of difference was. It was not whether the President should be the Executive Officer or whether there should be an Advisory Committee,—these things had been passed upon. It was merely as to who should appoint the Advisory Committee. The By-laws provided that the Secretary and Treasurer should always be a member of the Board of Directors, and two others to be appointed. The thought of the committee on by-laws was, that these two members should be appointed by the Board of Directors, while your thought was, that as this committee was to be the President's Advisory Committee, that the President should appoint these two members of the Committee. One of the members of the Board of Directors (possibly more) was present at that time and he agreed with you on the matter, and the committee then made the change, giving the President absolute power to appoint these two members of his Advisory Committee.

"This was before the election, and had some one else been elected it would have applied to him just the same as to you.

"The bringing up of this matter of the By-laws has helped us to form a better estimate of the value of the remainder of 'Light after Darkness,' and make a large discount.

"I wish to say, dear Brother Rutherford, that I still believe that The Lord of the Harvest has full control of the situation, and that He is amply able to direct the work, yes, even without the aid of a Board of Directors at all. I believe that the Lord makes no mistakes, and I am sure that if the Lord wanted these four brethren to direct the affairs of the Society, that there is no power in Heaven or on earth that could hinder their doing so.

"The words of the poet express my confidence and the desire of my heart in this and all things:

"For the soul is not quenched, nor does not fear;

"By the great Provider still is near;

"Who led the people through the wilderness;

"Be calm, and sink into His will."

"May the Lord continue to bless you in the service, and grant you the needed strength to finish the great work that the Lord has placed in your hands, is the earnest prayer of,

"Yours in the service of the Master,

R. H. BRICKER."
proxies to others. The proxy, of course, carries the authority to vote on anything that comes before the annual meeting. The annual meeting adjourned until some date in March, to take up unfinished business. At the subsequent meeting the President was absent and adjournment was had to a still later date. The record shows that the annual meeting was reconvened for the purpose of passing an adjournment resolution, the 27th day of July, 1917, and of course when it met at this adjourned session of the annual meeting its powers were identical to what they were at the first meeting. All proxies were still in force and were present at this meeting, and all the proxies represented were present at that time. The charges were read to them and they both asked that the meeting be further adjourned to give them more time. The record discloses that at their instances the motion was made and passed that the meeting was adjourned to the 1st of July, which was done. On the 1st of July the adjourned annual meeting convened again, legally and in the proper form. The charges were read and testimony was heard on both sides, and then votes were taken. The votes were: 15 for the brethren named should not be removed, and one of these was a proxy—they claimed seven votes, but the two indicted brethren could not legally vote on a question involving their own removal from the association. Twenty-three votes were legally cast in favor of removing the brethren named, and hence they were removed, as provided by the by-law. Nearly all of those voted by proxy have since addressed letters to the brethren who held their proxies, approving the action; and the others have not only been cast but subsequently given the approval of the members. These facts are shown by the official record of the Peoples Pulpit Association, which any one is at liberty to inspect.

**"BROOKLYN EAGLE" ATTACKS**

Personally, I do not know who gave the information to the "Brooklyn Eagle," which it published. I do know that a reporter from that paper called on me and related the details of the trouble with the brethren who issued "Opponents' Paper." I asked the reporter to state to whom he had just related, and he refused to tell me. The reporter then called upon me to make a statement. My only reply was, "I have nothing to say." I do know that the statement in the Brooklyn Daily Eagle seriously reflected upon Brother Russell as well as upon many of the brethren. Subsequently, I had a talk with Brother Hirsh about the matter. He stated to me that on the 17th of July (while he was making an impassioned speech in the Bethel dining room), a newspaper reporter was waiting in the parlor and had called for Mr. Hirsh. Brother Hirsh said he refused to see the reporter at that time, but that a few days later he did meet this newspaper reporter on the street and told him something about the matter. It is due for me to state here that this newspaper reporter was not an accredited reporter of the "Brooklyn Eagle," whether he gave the information to the "Brooklyn Eagle," or not, I do not know.

**THE PILGRIM BRETHREN CHARGED**

"Opponents' Paper" charges that the President and others have been secretly carrying on a campaign amongst the Bethel Family and the Pilgrim Brethren, spreading false reports regarding the Board and others, and that the Pilgrim brethren were sent out to spread these things among the Brethren. As to the truth or falsity of this statement I call upon everyone of the Pilgrim brethren in the service to make known if any such representations have been made to them and if they were asked to sign any charges. Since the storm I talked with not a single Pilgrim brother outside from Brother Wisdom, and it was Brother Wisdom who brought the information to me at Chicago. For three months while I was being harassed at the Bethel Home and in the work by these charges, some of whom wrecked no work, some of whom wrecked the Pilgrim brethren visited the Bethel and not one word was uttered by me to them about the difficulty. So far as I have knowledge, the matter was not discussed by other members of the Family. Some of the Pilgrims have voluntarily written me about this. I here append some of their letters:


"DEAR BROTHER RUTHERFORD—

"I feel constrained to write to you in regard to a statement appearing in the pamphlet, 'Light after Darkness.' I am not writing this with any feeling of ill-will toward the brethren instrumental in writing that pamphlet but feel it is right to refute the case that is set forth in the present instance. The case in the pamphlet is the same as in the case of the statements regarding some of the Pilgrim brethren being brought into the Bible House, filled with information and sent out. I was not once approached by any of the brethren implicated, so far as they personally were concerned.

"Yours with brotherly love in the only thing worth entertaining,

M. A. HOWLETT.""

"Sept. 26, 1917.

"DEAR BRETHREN:—

"In the paper issued by the opposition, I noticed a statement to the effect that the members of the Bethel Family, the brethren at the Tabernacle, and the Pilgrim brethren had either been bribed or intimidated by the President and therefore were permitted to remain in the service of the Society.

"As one of the brethren above designated, I enter my protest against such a false assertion.

"During the month of August last I was privileged to be at Bethel and in all those few weeks, not once was I approached on the subject. Not a word was written to me by the Society before coming or since my going away from there, regarding the matter.

"With Christian love, I remain,

"Your brother in Christ,

W. J. THORNE.

"J. F. Rutherford,
Brooklyn, N. Y.

"MY DEAR BROTHER RUTHERFORD:—

"Greetings! I am writing you in regard to your letter in the last Tower just read. The statement on page 9 of 'Light after Darkness' regarding the Pilgrim brethren being influenced by anything outside the publications, which have come into my hands, is not true to me. My judgments are formed wholly from the statements received from the Society and the brethren who have a grievance. I feel that confidence, that this Society has its work to do. It cannot be hindered, nor in any sense be interfered with until this work is completed. Then will be the time for it to go to pieces, but not before.

"Your brother in the Blessed Hope of joint-heirship with Christ, and the Divine Nature,

"J. A. GILLESPIE.

"Clayton, N. M., Sept. 26th, 1917.

"DEAR BROTHER RUTHERFORD:—

"I see by the pamphlet entitled 'Light after Darkness' on page 8 that you or 'your representative' is accused of 'whispering in the ear of the former Board of Directors,' I will say the first: 'Whispering' I heard was from the four brethren who make the accusation. In the first pamphlet they said out I first learned of the trouble.

"Yours by the Lord's grace,

"R. O. HADLEY.

"Logansport, Ind., Sept. 18, 1917.

"DEAR BROTHER RUTHERFORD:—

"Since reading 'Light after Darkness' which would more properly be styled 'Darkness after Light,' I have decided to write you so as to let you know that you have my entire confidence, as well as all the support I can give you in any and every way. The Lord's hand is so manifestly upon your side, in this whole matter, that I have not the slightest doubt that He has overruled it, and that His will has been done.

"The charge made in 'Darkness after Light'—that the minds of the Pilgrims have been poisoned by your representative, Brother Macmillan, is surely false, as far as I am concerned or have any knowledge.

"It appears from 'Darkness after Light' that they are being actuated by passion instead of principle and that they are appealing to the sentiment of the friends instead of to their sanctified reason. This is manifest by their use of our Pastor's picture on the front cover.

"Yours in Him joyfully,

"M. E. RIESMER."
CONCERNING “AUDITOR’S” LETTER

The “Opponents’ Paper” contains a letter from Brother F. G. Mason which could well be submitted without comment. I shall not here attempt to discuss it. In big headlines it is designated as the “Auditor’s Letter,” and the writer claims to have shown in the comments that Brother Mason was never Auditor of the Society at any time. He was a subordinate clerk in the Purchasing Department at the time he was asked to leave Bethel. Previous to that he had been working in the Shipping Department as a clerk and as a separate office. He was working with him had been so unkind and rough that he was removed from there and put as a subordinate clerk in the Purchasing Department. Bills checked by him were not paid until verified and passed by others, particularly by one who had charge of the Purchasing Department. Everyone who knows Brother Van Amburgh well knows that he has safeguarded the treasury and never paid any bill unless he had a voucher for it and knew that it was correct. The charge that hundreds of dollars are being paid out without record is wholly out of harmony with the truth. Several years ago a system of vouchers was put in force and approved by Brother Russell, ably assisted by Brother E. W. Breneisen, who is a trained lawyer and auditor. This system avoided a lot of unnecessary bookkeeping and was adopted to save time and that more time could be devoted to other important work. However, the system fully safeguards every account. The brother’s criticism, therefore, is a criticism of myself but of Brother Russell, who adopted the system used by the Society for years and which I have not changed. His letter refers to an invoice of $11,000, which he says he refused to check up. The fact is that he could not check it because he was not in that office at the time, and was not an experienced bookkeeper or accountant. The account was checked by Brother Hudgings who has charge of the department and who had several years training under Brother Breneisen. It was paid in the regular course and there is no record of its existence. There were many similar instances in which Brother Mason showed his unfitness for office work where special care is required. On one occasion he drew a voucher asking the Treasurer to issue a check for $950.00 in payment of a bill of $950.00. He wrote a check for $950 because he got his pay there, and his pay at home was $950. He was then offered some money to buy his time, and when he refused, he was refused another voucher, which he refused to sign. He never signed a voucher, and when he refused, he was taken by the coat sleeve and asked to go out. No force whatsoever was applied. He was at the Bethel Home fomenting trouble, in open defiance of the management, and repeatedly said he would not go unless the Board said so, meaning by the “Board” the four alleged members who were supporting him in his efforts against the present system of books and in defiance, and when he thought probably he would have to go, he packed his baggage and left it in his room. He went out on the street without his hat and remained out for several hours. His hat and baggage were taken to the front hall, and when he returned they would not let him in to him on the doorstep and admittance was refused. He was then offered some money to pay his expenses to his home in Columbus, Ohio, where he had not been since last November. This he refused. Brother Johnson and regretted that it was necessary to publish as much of the facts as we did relating to his episodes, but since he was repeatedly found in consultation with Brothers Wright, Fondos and Hirsh, and others, I have approached me saying that I should yield to them, that I was a “usurer” and that the Lord was displeased with me, that the Scriptures proved it, and that “we are consulting a lawyer and we know what we can do,” and many other statements which were in identical language to that used by the four who were opposers; and seeing they had adopted a scheme or plan identical to that which they had pursued in England, it seemed imperative that I publish what I knew was true. What Brother Mason said was “suggestion” and “frightful.”

There was never a subordinate man on guard, and to warrant him in taking action to safeguard that which was placed in his hands.

BIography and Affidavit

With the evident purpose of trying to prove that I have been seeking notoriety, the “Opponents’ Paper” sets forth at length a statement about my biography. Evidently Brother Hirsh wrote this part of “Opponents’ Paper.” The inconsistency of it is apparent. He attempts to show that he had been trying to keep it secret, but that now he must publicly declare that I had written my biography. He was prepared to show it to anyone. He claims to put an affidavit about it at all? The facts are that Brother Hirsh made this charge against me openly and publicly in Philadelphia before a large audience on July 19th, notwithstanding he had in his possession and had himself full credit for the Memorial Tower biography article in his impassioned speech in the Bethel dining-room two days previous. Those who heard him in Bethel on July 17th were somewhat surprised that he should reverse the matter and do the opposite. Evidently his memory is very deficient. Brother Hudgings, hearing these charges and knowing that they were false, voluntarily made the affidavit without my knowledge and handed it to me just before I left for Sturgeon. Stevenson went to press, and it was inserted. The facts are as follows:

A week or ten days prior to the Shareholders meeting of last January, Brother Sturgeon called at my office and said that a newspaper man and a lawyer were in the Home and were talking to Brother Hirsh; that they were anxious to meet me. I first declined to see them, but on reflection agreed to see them a few minutes. These two gentlemen, together with Brothers Hirsh and Sturgeon, came into my room and the newspaper man and the lawyer pled me to make a few statements for two hours and a half. I gave all of my personal experiences from my youth up. A few days later Brother Hirsh called on me and stated, in substance, Brother Rutherford, everyone knows you are going to be President of the Society. Would you apply? Continuing, Brother Hirsh said, “If you will keep your hands off and not interfere I would like to prepare something for the press, and the newspaper man who was here to see me the other night wishes to give it out to the Associated Press, and then he said, on your efforts to your stenographer those points about your life?”. There being no secret about this, and no reason why I should decline, I dictated to my stenographer a brief statement of my life, experiences, who was my mentor all the way, and afterwards, with the aid of the newspaper man mentioned, he prepared a notice for the press which I did not see until it was published. Based upon this, Brother Hirsh afterwards prepared a similar article for the second edition of the Memorial Tower, as set forth in the affidavit, and which
I was later at a meeting, the "Opponent's Paper," page 29, attempts to find something that they can lay as a charge against the management, and they first mention the PHOTO-DRAMA OF CREATION. The fact is, it was. Brother Ritchie as Vice-President who signed that contract, and it was the Board of Directors that instructed me to enter into an arrangement with the purchaser. The Angelophone Company, Brother Ritchie, as shown by the minutes of the Board, had charge of this and acted under the Board's instructions. It is untrue that Brothers Van Amburgh, Macmillan, and myself ever exhibited the threat mentioned to them. The Angelophone Company had been involved in contracts, which, because of Brother Russell's death, threatened a heavy loss to the Society, the outstanding obligations amounting to approximately forty thousand dollars. Brother Ritchie once assured me that he would assume the obligations and take over the Angelophone Company. It was then that I told him that I would not wish to see him incur a burden which he could not carry. It was later at a meeting asked that the eighteen thousand dollars be turned over to him, as set forth in Harvest Sittings. It is not true, as stated in "Opponent's Paper" that "a sister from Illinois came forward and paid $1,000 to have the lectures recorded." This money was paid by the Society, as shown by the book.

 BOARD OF DIRECTORS

The new members of the Board of Directors were not appointed because of the constant disturbance created by them, and their opposition to the work. The entire Bethel family and office force was kept in a state of constant apprehension, and the work could not progress satisfactorily under such conditions. People were spending their time in holding conferences during office hours in total disregard of all rules, and doing no Harvest work.

They were preparing to institute legal proceedings, and would have done so, doubtless, if Brother Pierson had not prevented it. I shall not deny that I asked them to tell me what they intended to do; that I was going away on my western trip, for two months, and wished to make arrangements for the work before going; that if they intended to institute an action in court I desired to be in the company of an attorney. They told me, "Brethren, do you intend to institute legal proceedings, or will you quit your disturbance and get to work?" They replied, "We will not talk with you unless our lawyer is present." Therefore, as my attorney was not present, I had no lawyer present in order to talk over these matters." They refused to give an answer. Then I said, "I will give you an ultimatum; if you are going to fight you must go outside of this Home to carry on your fight. You cannot remain here and continue this fight to the injury and disturbance of the Harvest work."

A few days later Brother Pierson came to see me and spoke to me in behalf of the four brethren. Brother Pier-
REAL ISSUE EXAMINED

Having disposed of the immaterial issues, which tend to confuse and lead away from the real issue, namely—Was the President justified, in view of all the facts and circumstances, in appointing four consecrated brethren to fill vacancies on the Board of Directors to act such until the annual election to be held next January?—we now come to the point

FACTS CONCEDED

The following facts are admitted by the opponents and by all who know anything about the situation:

That the President of the Watch Tower Bible and Tract Society acted as its manager, without question, from the day he took his position in the hands of the Board of Directors, and that the President had the right to appoint the four consecrated brethren.

It is further admitted by opponents that, at the annual meeting in January, 1917, by unanimous vote, the President was authorized to appoint the four consecrated brethren.

The Society's money was appropriated in the President's hands, and the President's English epistles would approve the money of the Society.

It is further admitted by the opponents that the President had the right to appoint the four consecrated brethren.

It is admitted by the opponents that the President had the right to appoint the four consecrated brethren.

It is further admitted by the opponents that the President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.

The President had the right to appoint the four consecrated brethren.
and was fully by your prompt action. Then suppose, a few
weeks later, the same person who had thus attempted to do
you injury was (found consulting and advising with others, of
which you had knowledge; and then reliable information was
brought to you that these persons, combined, intended to
destroy your property; would you sit idly by and wait until
they had destroyed it, or would you take a reasonable course,
acting quickly, to prevent such destruction? is there any
doubt about what a reasonably cautious person would do un-
der such circumstances.

VI. The Corporation is to be managed by a Board of
Directors consisting of seven persons, and the names of those
already chosen Directors are as follows:

President, Charles T. Russell, W. C. Paton, Simon O. Blundell,
Vice President, Wm. J. Mann, Sery, and Treasurer, Charles T. Russell.
J. H. Adamson, Joseph F. Smith.

If "Opponents' Paper" had quoted the Charter correctly
it would have shown the facts as they exist, namely, that it
was the intention of the author of the Charter and of the
court granting the same, that the President, Vice President,
and Secretary-Treasurer, by virtue of their election to these
respective offices, are members of the Board of Directors.

At a board meeting when this disturbance was first begun
I am not seeking re-election. The Lord is "able to
me and by virtue of said election We are legally
said Society, both under the terms of
Charter and of the
said
Directors.

I thought when taking this action I was not at all. I have no ill-
feeling against them now and never have had. I shall be

delighted to do anything that will bring to them again activity

in the Lord's Harvest work, and to work in harmony.

Have the four brethren, namely, "Brothers Hirsh, Houson, Wygnt and Ritchie, been injured by any action in filling these
vacancies? None whatsoever, unless it may be considered that
they all the work of some form or another and that
thereby they are injured.

Was the Society or its work suffered any injury whatso-
ever by my action in filling these vacancies? None whatso-
ever. On the contrary the facts show that the work has been
increased that very day by that action.

The point is raised that if the four members mentioned
were not legal members of the Board how was it possible for
Brother Van Amburg, Brother Pierson and myself to
become legal Directors elected at Pittsburgh? I answer, we
were elected by a vote of the Shareholders as officers of the
Society, and by virtue of such election we are legal mem-
bers of the Board of said Society, both under the terms of
the law and the Charter. "Opponents' Paper" publishes what
purports to be the Charter, but paragraph VI thereof they
omitted from what the original "Charter is by omitting the
official titles of the elected members. The original Charter
paragraph VI. follows:

VI. The Corporation is to be managed by a Board of
Directors consisting of seven persons, and the names of those
already chosen Directors are as follows:

President, Charles T. Russell, W. C. Paton, Simon O. Blundell,
Vice President, Wm. J. Mann, Sery, and Treasurer, Charles T. Russell.
J. H. Adamson, Joseph F. Smith.

A few letters have reached me asking that I call a special
meeting of the Shareholders to settle this difference. Such a
meeting would cost much time and money to the Stake.

As for myself, I prefer to see the work done, but I do not
wish to be arbitrary and will do as a majority of the
Shareholders request. My desire and purpose is to serve the
Lord and His people. I have no ambition for earthly
honors. I did not seek election to the office of President, and
I am not seeking reelection. The Lord is able to attend to
his own business.

At a board meeting when this disturbance was first begun
I went to the brethren, I then and there offered to resign as
Director of the Stake, and to work in harmony. I afterwards
made a similar statement in the dining room in the presence
of the entire family, and in the presence of these four breth-
ren. I greatly deplore strife, and will do all I can to
bring the Kingdom above all things. That is my greatest desire
for my brethren. I have tried to avoid this trouble.

Let us honor the Lord first, and above all us unitedly go forth
into His work. The words of the Apostle seem so appro-
priate at this time:

"Look to yourselves, that we lose not those things which
we have wrought, but that we receive a full reward."

With much love for and prayers on behalf of all of God's
dear children, I beg to remain

Brother and servant by His grace.

J. F. RUTHERFORD.