

one thing, sometimes another. But no matter. It is ours to show forth the praises of God. And some few will hear, and will take knowledge that we have been with Jesus and learned of him. Thus they may be led to God.

While this holy Spirit proceeds from the Word of God and from the lives of God's children, it does not come to them without divine assistance in the matter. For instance, while studying the Word of God, we may be in touch with the spiritual channel of heavenly communion—namely, prayer; by which the child of God may tell the Father of his feelings, sentiments, etc., even as God through the Bible tells his children his sentiments. Thus we receive an increase of the holy Spirit through the act of prayer. In our appeals for forgiveness, etc., we are reviving in our minds the Spirit of God; and this holy Spirit comes to us more richly as a further comfort and assistance in the good way. We call to mind the divine assurance, "Like as a father pitieth his children, so the Lord pitieth them that reverence him"; and so we come to the throne of heavenly grace to obtain mercy and find grace to help in every time of need. As therefore the needy one comes, he receives more of the holy Spirit.

There is still another means by which the heavenly Father gives his children of his holy Spirit, and that is through his providences. While we know not, of ourselves, the things we should ask for as we ought, we know from his Word that we may always ask for more of his holy Spirit and the fruits and graces thereof. But we may not at first realize how these can best be cultivated in our hearts. We have the instruction in the Bible that we are to put on meekness, self-control, gentleness, patience, long-suffering, brotherly kindness. Yet while we know this, there is something more that we need —experiences in life which will bring these things before our minds so that they may be better appreciated by us and we may get more of the holy Spirit out of these injunctions of Holy Writ. For instance, we shall have special trials, and thus learn what real patience is, and why we should exercise patience. And so with meekness. The Lord may permit us to stumble into some trial by which we may be led to see our lack in this respect; and we may come to study more carefully the quality of meekness, to see the holy Spirit of meekness as presented in the Bible. And thus with self-control, gentleness and love.

So God is giving us more of his holy Spirit by bringing the instructions of the Bible forcefully to our attention through painful experiences. These experiences are supervised by the Lord, by his holy Spirit, or power, as a part of the means by which we are to attain the necessary heart and character development—that thus we may be rounded out and become rich in all the heavenly fruits and graces.

"O holy Spirit, Messenger of God,
Come, fill our hearts and minds with rich intent!
Illuminate, instruct, and guide our wills,
That they may with thy mind be fully blent.

"By words divine that point the heavenly way,
By discipline's hard hammer, or by strain
Of heavenly music winged with pleading prayer,
By sunshine bright or dreary days of pain,

"Lead thou us on! This narrow, rugged path
We cannot keep alone; but led by thee,
The way grows luminous and sweet and fair,
Each earthly bond is loosed, and we are free!"

CONVENTION AT PITTSBURGH

ELECTION OF OFFICERS

The Convention of Bible Students at Pittsburgh, January 6 and 7, was a season of blessed fellowship. When the Society began to make arrangements for the annual election of its officers, required by the charter to be held at Pittsburgh, on January 6, it was thought well to have a convention in connection therewith, and a two-days' convention was then arranged.

This was the first convention held by the Society since the death of Brother Russell. As was expected, the spirit manifested by the friends in attendance was excellent, giving evidence that all had been living very near to the Lord. The attendance on Saturday, the 6th, averaged about 600, and sessions were held in Carnegie Hall, North Side, Pittsburgh. The addresses by Brother Ritchie and Brother Hirsh were much enjoyed by the friends.

The Sunday meetings were held at the Lyceum Theater, opening at 9:45 a. m., with the Bethel service and followed by a praise and testimony meeting. At 11 o'clock there was an address by Brother Macmillan, Chairman of the convention; about a thousand of the friends were in attendance at this time. In the afternoon Brother Rutherford delivered an address to about 1,500, about 500 of the public being present. Excellent attention was given, and a good proportion of cards received from those who had heard the truth for the first time.

The evening address by Brother Van Amburgh was greatly appreciated and was followed by a love feast, participated in by about 500.

THE SOCIETY'S OFFICERS

Saturday was the day specially set apart for the election of officers to serve the WATCH TOWER BIBLE AND TRACT SOCIETY for the ensuing year. Much interest was centered in this election by friends throughout the world. Brother Russell had held the office of President from the organization of the Society, in 1884, to the time of his death. Approximately 150,000 votes were represented in person and by proxy. The session was opened by Vice-President Brother A. I. Ritchie with devotional services. He stated that the first work would be the appointment of a Committee on rules and regulations. As it would take a little time for the Committee to complete its work, four o'clock in the afternoon was set to hear its report. It was nearly five when the Chairman called the meeting to order. The report of the Committee was read and adopted by the convention.

The next order of business was the nomination and election of a President. Brother Pierson, with very appropriate remarks and expressions of appreciation and love for Brother Russell, stated that he had received word as proxy-holder from friends all over the land to the effect that he cast their votes for Brother J. F. Rutherford for President, and he further stated that he was in full sympathy with this and therefore would place his name in nomination. This was seconded by various brethren from Pittsburgh, Boston, Cleveland, Washington, Pa., New York, and other cities. There being no further nominations, a motion was made that the rule of balloting be suspended, and that the Secretary of the convention be directed to cast the entire vote for Brother J. F. Rutherford. Thereupon the Secretary cast the ballot as directed, and Brother Rutherford was declared the unanimous choice of the convention as President of the Society for the ensuing year.

Nominations for Vice-President were then called for, and Brother A. N. Pierson and Brother A. I. Ritchie were nominated, both nominations being seconded by various brethren. The counting of the ballots showed that Brother Pierson received the larger number of votes. A motion then made the election of Brother Pierson as Vice-President of the Society unanimous.

There was but one nomination for Secretary-Treasurer, and the Chairman was requested to cast the vote of the convention for Brother W. E. Van Amburgh, who was declared elected.

The friends everywhere had prayed earnestly for the Lord's guidance and direction in the matter of the election; and when it was concluded, everyone was content and happy, believing that the Lord had directed their deliberations and answered their prayers. Perfect harmony prevailed amongst all present.

A resolution was passed to the effect that while the President is the Executive Officer and General Manager of the Society's work and affairs, both in America and all foreign countries where the Society has branches, he might appoint an Advisory Committee from time to time to advise and consult with him concerning the conduct of the affairs of the Society. It was understood that this resolution was passed at the suggestion of Brother Rutherford, to the end that the President might have certain ones upon whom he might call at any time for aid and advice in the weightier matters pertaining to the affairs of the Watch Tower Bible and Tract Society.

Following the election Brother Rutherford, addressing the meeting, said in part:

"Dear friends, I cannot let this occasion pass without saying a few words to you. My heart is full to overflowing. You will bear me witness that I have not in any way sought the office of President of this Society. Up to this hour I have not discussed it with any one. I have purposely avoided doing so, believing that the Lord would accomplish his purpose. What has been done here today I feel that the Lord has directed, and I humbly bow to his will. To him alone is due all honor and glory.

"The WATCH TOWER BIBLE AND TRACT SOCIETY is the greatest corporation in the world, because from the time of its organization until now the Lord has used it as his channel through which to make known the glad tidings to many thousands, which glad tidings the whole world

soon shall know. It is a great privilege to be one of its officers. I am mindful of the great responsibility resting upon the one who attempts to fill the office of President. I am especially mindful of my inability to measure up to the full requirements.

"One who follows a great man in office always finds it a more difficult task to fill the office than it was for his predecessor, due largely to the fact that his acts are measured by the high standard set and maintained by the great man who preceded him. Brother Russell was truly a great man, because especially fitted for the use to which the Lord put him. No one can fill his place. While I am fully conscious of this fact, yet I realize that through Christ Jesus who strengtheneth me, I can do all things that it is his will I shall do. I will therefore attempt, by his grace, to continue to make known the glad tidings of Messiah's kingdom, which Brother Russell did as no other man has done since the days of the Apostle Paul. The policies which Brother Russell inaugurated I will attempt to carry forward. Brother Russell was deeply convinced that there is a great work yet to be done; that the Jordan must be smitten; that the people must know of the kingdom message, and that the Lord will use his people to give much of this knowledge to the world before the kingdom is fully established. No doubt there is yet much work for you and for me to do.

"In the performance of the duties of President I shall feel more keenly than ever that I am your servant. It is my desire to serve faithfully. I will need, and therefore ask, your united prayers, deep sympathy and unqualified co-operation. I believe that I shall have such. You will have my prayers and love and sympathy.

"The year past has been a very eventful one. The year opening may be even more eventful. Let us feel therefore not in the least discouraged. He who has thus far led us will continue to lead us. Let us have brave hearts, ready minds and willing hands, trusting implicitly always in the Lord, looking to him for guidance. He will lead us to certain victory. Renewing our covenant with him today, united in the holy bonds of Christian love, may we go forth proclaiming to the world, 'The kingdom of heaven is at hand.' 'He that reapeth receiveth wages.' Let us do our part in the reaping faithfully while the opportunity is here. Be strong, be brave, be loyal! May his blessings be upon you who are here and upon the Lord's children everywhere! Thanks be to God that he has permitted us to be members of such a favored company!"

FIRST DISCIPLES OF THE LORD JESUS

[This article was a reprint of that entitled "We Have Found the Messiah," published in issue of January 1, 1905, which please see.]

JOHN THE BAPTIST AND JESUS

[This article was a reprint of that entitled "Witnessing for Jesus," published in issue of December 15, 1904, which please see.]

DESTRUCTION OF THE TWIN MONARCHS

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Romans 6:6.

The Apostle Paul in his epistles represents the world as being under an evil reign of Sin and Death. (Romans 5:12, 14, 17, 21; 6:12; 1 Corinthians 15:26.) He presents the matter as though these were Twin Monarchs. Sin and Death have been reigning over the world for six thousand years. Sin binds and fetters mankind, and finally turns them over to Death. Under their blighting reign thousands of millions have gone down into the tomb, mentally, morally and physically degraded.

It is not in our power to destroy these great monarchs. They can be destroyed only by the One who has been given all power. This great One can rescue all mankind from Sin and Death and lift them out of their misery and degradation up to purity and life and happiness. Eventually he will fully destroy these great enemies. Then Sin and Death will be no more.

CALLING OUT THE VOLUNTEER CORPS

During this Gospel age God is calling for a volunteer corps of brave soldiers, who have his Spirit and will fight a good fight against sin—a good fight on the side of truth and righteousness. These are called into this great warfare. Whoever is following Jesus, the great Captain, is a soldier in this special corps of volunteers. These are the chosen band of Gideon. We who have answered the call are expected to show our loyalty to our great Leader and Head.

We must first make a full consecration of our lives to God, in order that we may be begotten of his holy Spirit and become new creatures. It is our love for God and for righteousness that leads us to hate iniquity and to walk in the footsteps of our Leader, Christ Jesus. After having been as aliens adopted into God's family, begotten as sons, as members of the body of Christ, we have a new relationship to him, and any sympathy for sin would be so much of disloyalty to our Captain. Hence we are bound, as true soldiers of the Lord Jesus Christ, our Gideon, to fight a good fight against sin.

Our old man, our human nature, which otherwise would have been made just and perfect in the Millennium, we have surrendered voluntarily to a sacrificial death, just as Jesus surrendered his human nature. This old man of ours is covered by the imputed merit of Jesus Christ. Our Lord says, "Now ye are clean." The Apostle in enumerating the works of the flesh practised by the world, says, "And such were some of you, but ye are washed, ye are sanctified, ye are justified." The new creature is that which is begotten of the holy Spirit and is to develop to completion, and the creature that must be killed is the old man. Much of our battle with the giant sin is within. And not only so, but we must remember that our old man, justified, is our sacrifice. But while we are laying down this sacrifice, consuming it day by day, the merit of Christ's righteousness covers our flesh, so long as we are loyal to God. And we must keep this sacrifice on the altar until it is completely consumed.

CRUCIFIED WITH CHRIST

Our Lord was crucified in conjunction with the divine arrangement. He did not die a sinner, but he died as the Redeemer of men. And so our human nature goes down into death, not as a sinner, but as a justified creature, by God's arrangement. The Word declares that we are to be dead with Christ, to suffer with him, to be crucified with him. This does not mean that our new minds are being crucified. It means that as our Lord as a man was crucified as a sin-offering for the world, so we as his members have died as men, sharing in this crucifixion of Christ. We are already reckoned dead; but the natural process is now going on, and will not be consummated until these bodies have been actually laid down in death.

So the sufferings of Christ, the crucifixion of Christ, in this larger sense of the word, have been in process all through this Gospel age. The sufferings being completed, the glory and honor and the change to the divine nature promised to the "more than conquerors" will take place, and the purchase-price for the world will be applied.

What is the end of this crucifixion of each member of the church with his Lord? The Apostle states it in our text. It is in order that the body of sin may be destroyed. Sin once ruled within us. But he has been dethroned. His power over us has been destroyed. Sin is the great giant that has been ruling the world for six thousand years, in conjunction with Death. These giants have made a terrible reign of suffering, but they are about to be vanquished. The church is now suffering with Christ. And if we faithfully suffer with him unto the end, we shall reign with him and bring about the destruction of sin and death, which will be accomplished in his Millennial reign.—Romans 5:17; Revelation 3:21; 5:10; 20:4-6; Daniel 7:22; Psalm 149:6-9.

"That henceforth we should not serve sin." We as the Lord's people are delivered from this reign of sin. We are no longer under bondage to sin. God counts us as having passed from death unto life, from sin unto righteousness. We

HARVEST SIFTINGS

"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, think it not strange concerning the fire among you that is to try you, as though some strange thing had happened unto you." (1 Peter 4:12.)

Time and again our dear Pastor warned us of this coming time, and now it is here. In THE WATCH TOWER under date of 1897, page 44, he said:

"Fiery trials are therefore to be expected by all of the Lord's people, especially in this day of the Lord. As surely as we are sons of God we shall have them; and when they come we should promptly recognize their mission to us and see that we are exercised by them unto godliness, sobriety and deep and fervent piety."

Who then, will be able to stand? The Lord answers, Everyone whose heart is perfect.—2 Chron. 16:9.

Seeing the activities of the Adversary, and that a great trial was coming, I had hoped and prayed that the Church might be spared from it if it be the Lord's will, but evidently it is His will that the fire shall burn out all dross; that only the refined gold shall remain. I assure you, dear brethren, that in making this statement I have no unkind feeling toward anyone. As I search my heart I am sure it is perfect toward all. The Lord is my judge. I feel, under the circumstances, that I owe it to you to take you into my confidence and make a plain statement of the facts, and then let each of you judge as to what seemeth good, and may the Lord guide you in hearing. I ask each one of you to be calm, watching and praying while you read, and 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 spirits would exercise great power in the closing hours of the Church's pilgrimage, and I am wondering if they are the cause of this fearful trial. He will make it clear in due time. Read Rev. 7 comments in Vol. 7 of SCRIPTURE STUDIES.

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 since I became your President. To 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 under the advice of another who is not a lawyer, have been about some of the classes making derogatory statements against the 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 many 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 the sense of this 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, Hoskins, Wright, Ritchie, Macmillan, Van Amburgh, Baeuerlein and others;

"AND WHEREAS, it appears from the facts brought before us that Brothers I. F. Hoskins, R. H. Hirsh, A. I. Ritchie and J. D. Wright have not been legally members of the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY for more than six months prior thereto, and are not now members thereof; and the necessity having arisen for a full and complete Board of Directors; and the President, acting under the power and authority conferred upon him by the terms of the Charter and the laws of the State of Pennsylvania, has appointed four members to complete said Board;

"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 duties 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 commend 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 Brother Rutherford is the man the Lord has chosen to carry on the work that yet remains to be done in Pastor Russell's name and in the name of the Lord; and that no other in the Church is as well qualified as he to do this work; or could have received 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 is done; and such other facts as may be necessary in this connection for the good and welfare of the Church at large; and that said 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 AMBURGH,
"J. A. BOHNET,
"A. H. MACMILLAN,
"GEO. H. FISHER."

"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 authority which he understood in fact limited him to preaching the Gospel and ascertaining by inquiry certain facts about the work there and reporting them to the Society; that for some cause he overstepped 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 Bethel.

(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. 20:8), and claimed all the powers and authority that Brother Russell possessed; that he had a well-laid plan to take full control of all 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 accomplice, got 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 instituted 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 tied up the money in the Bank; that this law suit was decided adversely to Brother Johnson, and his solicitor was required by the High Court to pay the cost, and 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 them. 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 pursued by Brother Johnson in England, and openly stated that if the President and the PEOPLES PULPIT ASSOCIATION resisted their action 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 credentials showing that it was imperative that he visit 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 to present to the State Department, with the understanding 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 lecturer. 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 anything 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 5th 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, organized 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 Shearn and Crawford, and being doubtful of the situation, I sent the following cablegram to Brother Johnson:

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

Then in a few days I left for 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 a commission to investigate, and then sent the following cablegram:

"Shearn, Hemery, Crawford, Johnson, London:
"Shearn, Crawford dismissal 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.
"Surprised at cablegram. 'Have you not received my letters second, eleven, twenty-one, January? Shearn, Crawford, leading sixth sifting. Ezekiel Nine Beware. Cablegram campaign engineered Crawford, Shearn, Ezra Nehemiah Mordecai experience type mine here. Since January Twenty-eight am Steward Matthew, Twenty, eight. Shearn, Haman then hanged on gallows for me. Was then given Esther Eight, Two Fifteen powers like Russell's. Crawford, Sanballat, Shearn, Tobiah, Guard Senior, Gishen. Will you be my right hand? Must keep my hands on.
"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 "steward" with all powers formerly held by Brother Russell, I was convinced that his mind was deranged and that he was disturbing the work in Great Britain. Thereupon I cabled from Los Angeles to Brother Hemery as follows:

"Johnson demented. Has no powers. Credentials issued to procure passport. Return him America. Sympathy."

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

"Society's interest demand I retain powers Board, not executive committee, gave me. I appeal Board through you against Rutherford's repudiating Board's representative. He is subject Society. Society's representative subject to it as against him. Letter follows. Continue letter appointment and credentials. Increased injury otherwise. Congregation unanimously voted me confidence appreciation against Shearn, Crawford. Rutherford's committee approves me. Disapproves him. Bethelites approve dismissals. Acted harmonious with my powers. I protest in God's name to Board through you."

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:

"Johnson rampaging. He [and] Housden seizing mails and cash. Hasten sealed cancellation authority. Cormack two others sympathize with him. Solicitor recommends Johnson's forcible ejection. Have placed embargo on bank."

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

LETTERS FROM BROTHER CRAWFORD

January 20, 1917.
"Lancaster Gate, London, W., England.
MR. J. F. RUTHERFORD
and The Executive Committee,
WATCH TOWER BIBLE AND TRACT SOCIETY,
Brooklyn, N. Y.

"DEAR BRETHREN 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, word came that Brother Johnson was on his way, and we wondered if by chance 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 at once set about, as he thought, 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 Russell. (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 hypocrites, 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; secondly, to relinquish Eldership meant to expose two of them (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 consequences; 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 a 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 separate 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 Penny and that he would have been the president only 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, "Tobish," 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 can 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 carried out. 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 Brother Johnson's views of things. Brother Johnson had spent *several days in Brother M. Cloy'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 as an Exhibit in the High Court of Justice in the case wrongfully instituted by Brother Johnson in the name of the Society against the London managers. The document 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. J. Greenop & Co.
Bush Lane House,
Cannon Street,
London, E. C., 4."

"BIRKENHEAD, 24th February, 1917.

"Mr. J. Hemery,
34 Craven Terr., London, W.

"BELOVED BROTHER HEMERY:

"Grace and peace. Glad to receive your letter. Will answer it first, and then give 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, so far as I can see, 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 circumvent the mischief that they are 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 matter. As to whether I will have appointments after 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 Annie, and the adoption. I understand your letter to mean that I wont even 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 men and from rats. Please let them be bought at different places. I would 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 shortly, and now 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 I see you.

"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 me names, asking them 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 Housden 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 Cormack: Thank you for 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 refer to last Sunday, the ten sons of Haman are spoken of simply as slain and that in 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 Agagite (an Agagite represents a sinfully ambitious person), 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

hanging. First, however, we will settle the matter with Shearn and Crawford, but the whole thing will be settled March 4th and after that there will be joy and rejoicing on the part of the faithful and many new ones will come into the Truth to take the places of others. I increasingly fear that Brother Cormack is the son-in-law of Sanballat, and what you write me only strengthens that fear. If that proves to be true I will 'chase him from me.'

"Thanks for the cablegram from Brother Rutherford. He is undoubtedly the victim of a cablegram campaign, engineered by Shearn and Crawford. This morning I sent Brother Rutherford a *long cablegram* telling him that I was antityping Ezra, Nehemiah, Mordecai, and that on the 28th of January, after hanging up Brother Shearn on the scaffold that he had prepared for me, *I was appointed by the Lord according to Esther* 8: 2, 15, *the Steward referred to in Matt.* 20: 8. I asked him to be *my right hand man.* I expressed astonishment at his cablegram, and inquired whether he had not received my letters of Jan. 2nd, 11th and 21st; told him that Haman represented Shearn in Esther, and Tobish represents him in Heb., while Crawford was represented by Sanballat, and Geshem represented Guard Senr. I trust this will change his attitude, for he is evidently becoming excited. I told him I could not keep hands off. Now, my beloved Brother Hemery I will be responsible for everything. I think you see enough to see what the Lord has been, and is, doing for me. I believe that you consider that my deductions from these Books are correct. Everything that unfolds from them makes it all the clearer to my mind, that the Lord has given me the proper light on the books. I did not mention in my cablegram to Brother R., and that again by forgetting, that the congregation unanimously voted confidence in me, and approval of what I have been doing for them against Shearn and Crawford. Seemingly the Lord permitted this forgetting again in order that you, as Chairman and Brother Seeck, as Secretary, might convey the news. We have been *somewhat too inactive with cablegrams* and have allowed the other side to keep the wires hot. However, the Lord is on our side against all them that rise up against us. I notice from THE TOWER, that Brother Rutherford is in Santa Barbara, on the 25th. I trust my cablegram reaches him. I think the Lord is going to let him mix things up quite thoroughly, *until He shows him who has been His choice as Brother Russell's successor.* Brother Rutherford wrote me that the Executive Committee is not in existence any longer. I am wondering how this is. Seemingly from this, he is acting wholly alone as the authority. It may be all right, but I do not understand it. I think Brother Rutherford will come to see the position properly in a very short time. My cablegram this morning ought to open his eyes.

"Re the Elders and Deacons: I had better see the Elders and Deacons together for part of the time, and then the Elders alone the rest of the evening. What do you think of Brother Dingle as an Elder and speaker in the Tabernacle? Please let me have your opinion. Have you any other recommendations? According to Neh. there will be twelve Elders in that congregation, and not eighteen. Notice the passage that speaks of Ezra arising with six priests on each side. This is at the water gate, which I understand to refer to the Elders. One after another of these gates are becoming clear to my mind. I have nearly all of them now, and will have them all, I believe, in due time.

"Am not at all well. My brain is quite weary, and the Lord, seemingly in compassion for me, has arranged but one meeting a day for me until this trip is finished. Annie is a great help to me, I am sure that the Lord has given her to me to give me much needed relief. If this relief would not have been forthcoming, I am satisfied I would have had a repetition of my 1910 breakdown, but the Lord will sustain me to finish the work that he has given me to do.

"I send the family, the 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 began to cable Brother Ritchie; 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 against Brothers Crawford, Hemery and Shearn, and the bank where the Society's money is kept, and *tied up all the funds of the Society.* Brother Hemery thereupon cabled me as follows:

"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 any capacity."

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

"Resist Johnson's injunction. Does not represent Society. Restrain him."

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

"24 March, 1917.

"MY DEAR BROTHER RUTHERFORD:—

"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 claim 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 here, 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 here stands in 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 was absolutely out of order. He asserted his right 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. I refused to acknowledge him as having the right 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 my surprise 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 insistence, and his mouthing, made some of the brethren think that he *was* 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 repented—they seemed to have lost 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 control of the office 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 back I can see many things which show 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 of the orders, while Brother Cormack preferred, as he said, to be neutral, though his neutrality gave him a good deal of intercourses with Johnson and none with me. I demanded of them a statement of the monies received and expended, but was refused this. In the meantime I was in constant communication 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 difficulties, the sum could never be handled by Johnson. Brothers Shearn and Crawford, as members of the Council of I. B. S. A. and as associates in the work, were called in. . . .

"Last Saturday I called together in the 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. A plan we had for the beginning of 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 had 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 held while Brother Cronk, one of our 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 going down to the safe, I found the money gone. They had scooped a deposit of £50 in gold which we had by us, about £40 which had been given to the relief of the Military situation, and which was neither the Society's, 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 aid 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 Dingel, who had his head twisted with Johnson's talk, 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-blind was up, Brother Dingle switched on the electric light, and 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. A 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 upstairs. 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 wedged against it to keep him within bounds. It had been his habit of late to go wandering about the house between two and four in the morning, evidently seeing if his possessions were safe, for he is a very suspicious character. Brother Cronk, who was sleeping in along 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 been up to see Brother Housden the night before. Of course this was a bit of bluff to help to 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 34, 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 deliverers saw the ludicrous sight of a man in 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, because it was only the fear for his skin, impelled by an evil conscience, that made him do this foolish thing. The front door was loose, he could have walked down and walked out. We wondered what had become of him, but one or two strange telephone messages through the day assured us that he was standing by the speaker endeavoring to get some knowledge of his friend, Brother Housden. He turned up at the Court yesterday, and saw his failure written large across the happenings at the Court. Afterwards he said he was willing to go back to America, and Brother Housden expressed his readiness to go also, putting it as if he thought he should go to take care of Johnson, but, as I believe, with the fear in his heart that this embezzlement of the money might bring serious consequences to him.

"During the day Brother Housden delivered to Brother Gentle, who had had some talk with him, a package of money containing about £220 in gold, treasury notes and other paper, but here seemed a little trickery, because he has said he was willing to deliver up the money to me, for Brother Gentle 'phoned to say that the money had been placed in his care, but he was to hold it until he had a note from Johnson's solicitors giving him liberty to hand it over. I immedately reminded Brother Gentle of his danger in handling what was practically stolen property, and of what he himself has said to Brother

Housden on this matter. He had no difficulty in coming to a decision, and I got the money, £217, last night. They have paid out £40 to their solicitor to meet preliminary expenses, but we are asking for a full statement of receipts and expenditures, but whether we shall get it or not, we do not know. The cheque for £350, which Brother Housden had said was in the package, was not there—I had the money counted over in Brother Gentle's presence. I am at the moment waiting for news respecting this cheque, and may be able to report something before this letter is despatched.

(Later.—Cheque 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 this 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 this. Our Solicitors, Messrs. Greenop, 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 awful mess of this business, for the Bank's position is that the account is really not the WATCH TOWER 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 notarily signed before the British Consul in New York. It is not at 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 be said to be a proper ending to 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 skin and with a coward'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 to 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 here have been that of a hypocrite. The whole case is a strange one, and has been 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 meeting a little opposition, 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 he had asserted authority, he visibly 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 his mind 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 will perhaps remember that when I was with you in 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 successor to Brother Russell. 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 antityped by Ezra's commission to help the spiritual work 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 in what had been done or said to a 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 that both of them were Jews, but Nehemiah's way of 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 *Steward*.

CLAIMED TO BE 'STEWARD'

"Going down to Liverpool, he lost such reserve as a Plenipotentiary ought to have, and he proclaimed himself openly as *the "Steward of the Parable."* 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 coax, cajole, and 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 is clear, for 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 been attempting a 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 that certain members of 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 that could be 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 cancellation papers should be here. In other words he ignored your telegrams and the telegrams which were sent over the signature of the WATCH TOWER 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 expressed deep and, as I believe, sincere apologies. Brother and Sister Cormack 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 believe that if Brother Cormack, 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 Brothers Dingle nor Guiver would have been so led astray by Johnson's words, and—I rather think—promises. I do not know what to say about Brother Cormack. The situation here under the National Service Scheme is that no one can take on a new employee unless by special permission. I do not feel it right that Brother Cormack 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 his case. In respect 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 here. Brother Guiver so far has 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 here is discontinued, he immediately comes under the claims of the Military. Brother 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 good stenographic 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 cablegram 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 and bring him to Bethel. I had been personally requested by his wife to keep him here until he recovered. When he appeared in the Bethel Home, to all intents and purposes he was sane upon every point *except himself*. He asked me if he might have a hearing before the Board. 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 cablegram which he had sent me wherein he claimed to be the "Steward" of Matt. 20:8, and asked him if he sent it. 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 *thought* you had 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, except on one occasion he announced at the table that he is the "Steward" mentioned in Matt. 20:8, but in a few days thereafter withdrew the statement. Our hope was that he was recovering, 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 are not going back to England; you 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 25, 1917, Brother Johnson admitted to me that his appealing to 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 agitated and said: "You 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 dining room and handed me a paper, of which the following is a copy:

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

"DEAR BROTHER RUTHERFORD:—

"We, the undersigned members of the Board of the W. T. B. & T. S. herewith kindly request that you call a meeting of this Board to hear 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. I. 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 direct about the meeting. They had not mentioned this matter of a meeting to Brother Van Amburgh, who is also a member of the Board. It seemed rather a strange thing that they should take 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 thereupon 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, McCloy and Warden, three of the Commissioners who examined into the London affair, also letters 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 I 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 I could 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 P. S. 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 love 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 he was, and that only himself 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 actings there I had no further doubt but that his mind was unhinged. Of course, we do not blame our 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 brother I have ever heard tell of. 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 said that he (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 welcome 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 keep the unity of the spirit in the 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 you, is increasing, 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 may do all that is required for him. 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 McCloy."

"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 Sheafn 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 mind 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 incidents 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, 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 meantime we do not see any reason to agree with his interpretation of the Scriptures regarding "the steward."

"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 cometh from above. May our loving Father continue 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, yet I was not fully satisfied with his presentations, 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 statement of just what were our dear 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 instead of his presence being a comfort to 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 in Manchester here 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 29, 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 point of view. He neither 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 I am speaking my own feelings when 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 I were to ask the representative brethren of the country, they would, with a unanimous voice say, 'Do not on any account send us Brother Johnson.' His talents were esteemed; he himself was also esteemd until he put forward his strange claims, and showed so clearly that 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 such a ministry would inevitably 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 had be 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 violated that promise by making a similar statement to Brother Hazlett. A short time before that, Brother Sturgeon had made a statement to me that it was generally understood in the Bethel Home that I had used political methods to secure my election as President of the Society. Pressed for names of some who said so, he gave the name of Brother Ritchie. On a certain morning at breakfast, while Brother Pierson was present I mentioned the matter publicly to the family, and thereupon Brothers Pierson, Van Amburgh and Macmillan, who had cast most of the votes at the convention, each in turn made a statement that I had never so much as spoken to them about the election prior thereto.

I take this occasion to say that there is no person on earth who can truthfully say that I ever asked them directly or indirectly to vote for me. I thoroughly believed that whomsoever was selected to that position would be selected by the Lord, and I 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 *prestige* and *power.* I tried in kindness to point out to 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 for Brother 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 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, because of the time consumed in consultation about details, and these brethren on the committee worked in exact harmony at the same time.

In harmony with the expressed wishes of the Shareholders voiced by unanimous vote 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 17th of July, 1917, I 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 on any 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 obtained 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 $5,000 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 foreign 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 some 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 16th 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 A. 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 baking 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, kitchen, cellar, and such other 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 to hold 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 Amburgh, 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 off 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 here 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 BROTHER MACMILLAN:—

"Yours of the 2nd 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 an 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."

August 22/16

To the Brethren of
Brooklyn Tabernacle
and Bethel

Beloved of the Lord: Please
give Brother A. H. Macmillan the
fullest information respecting your
departments, as he may desire and
request the same

Yours faithfully
C. T. Russell

"October 16, 1916.

"DEAR BROTHER MARTIN:—

"While as you know Brother Macmillan in filling the office of Assistant to the President has a general supervision of all of the work, yet in Brother Ritchie's absence there ought to be some person there at the Tabernacle who would have a special supervision of the affairs (co-operating with Brother Macmillan). It is my request, dear brother, that you accept this position, which I am sure, in connection with a certain portion of the mail, will keep you very busy.

"With Christian love,

"Your brother and servant in the Lord,
"C. T. RUSSELL."

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 proven 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 Brother 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 few extracts from the Minutes:

At a meeting of the Board of Directors held November 7, 1916. Present: Brothers A. I. Ritchie, A. N. Pierson, J. D. Wright, W. E. Van Amburgh, H. C. Rockwell, I. F. Hoskins and J. F. Rutherford.

Again, 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 directed 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 January 4, 1917, 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 same was unanimously carried—all present voting for it.

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

On January 19, 1917, there was a joint meeting of the Board of Directors of both THE WATCH TOWER BIBLE AND TRACT SOCIETY and the PEOPLES PULPIT ASSOCIATION, at which meeting the resolutions and by-laws passed at the annual meeting held at Pittsburgh were adopted and spread upon the record by the Board of Directors, and was unanimously carried.

January 31, 1917, a meeting of the Board of Directors was held, at which certain matters of the Society was passed upon.

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 to the credit of the Angelophone Co. approximately $18,000 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 who made the contracts with the I. B. S. A. substitute him for the Society and the I. B. S. A., and he would conduct the business in his own name. Brothers Ritchie and Wright voted for such a proposition, but it was rejected.

Subsequently, the Angelico Co. was turned over to Brother Cooke, the Society reserving the records and all 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.

Feburary 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 to transact the duties of the Executive Officer. I gently 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 stated in substance that the Board of Directors 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."

Notwithstanding the shareholders 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's affairs. I tried to reason 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 this business was disposed of satisfactorily to all persons, 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 President, 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: "*Brethren, I think we had better not try to disturb what the shareholders have done.*" After considerable discussion it was agreed among all persons that the Board should adjourn for one 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 out for Brother Hoskins for two weeks. He 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 only one meeting a day, and that he go as far 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 friends in the house believe that you are fomenting 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 you; you are a usurper; I will not go." 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 can't we talk this matter over?" I said, "Very good, but I have not time now." He began to say a few words about my being a usurper and the Lord being displeased with me, and I replied, "Brother Johnson, the Lord is my judge and not you." Then in a heated manner he said, shaking his finger at me, "*We* are consulting lawyers and *we* 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.

WOULD FORCE HIS RETURN TO GREAT BRITAIN

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

"Bethel, June 21, 1917.

"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 27th. This will allow ample time to notify all the members of the Board.

"A. I. RITCHIE,
"J. D. WRIGHT,
"R. H. HIRSH,
"I. 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 reply was 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 July, still he insisted 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:

"MESSRS. A. I. RITCHIE, R. H. HIRSH,
I. F. HOSKINS AND J. D. WRIGHT,
"Bethel.

"DEAR BRETHREN:—

"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 I 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 His 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 of the PEOPLES PULPIT ASSOCIATION, which owns 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 intimated to 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 DEFIED 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 or directions 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 Society or their secretary or representative, or 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 us go to the office right now and demand" so and so. The hearer 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 to know why he had given 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, "Brethren 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, waiving his fist 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 forcibly taking charge of the office, the safe, and the mail, and tying up the money in the bank by litigation; and having been instructed by myself to guard well the Treasurer's office and the safes, 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. The Secretary refused, saying 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 consulting a lawyer whom I knew, 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, Brother Wisdom arrived at the hotel where I stopped and informed me that he had made an extra long journey in order to see me on a matter 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 he said, "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 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

(referring to the above four) are set, therefore, upon breaking you, and say emphatically that nothing will break their purpose save the death of one of their members of the Board." 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 determined 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 Hirsh 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 Society in the Bank so no one could draw it except themselves." He further said, "Then if you will not bow before them it will prove that you are rebellious." They further said to Brother Wisdom "If ruin 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 said to you in person while in Chicago.

"The essence of the charges made against you by the 'Board Member,' who apparently assumed to speak for the other three with whom he is in league, might be comprehended in one sentence: *You are a usurper of authority.* But to particularize briefly: You 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 high hand, without regard to the law of God or man.

"The 'sore 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 Real *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 actuated altogether by a 'Rule or Ruin Spirit. Quoting the words of our victorious Pastor, 'They seem to be guilty of the very things they charge against you.' (This from a letter written just a short time before his death, a copy of which is in my possession.) They say they are regarded as but 'Dummies,' and apparently they would make of you a 'Figurehead.' This seems to be their *real purpose*—to take all power out of your hands save what they are *willing* that you should exercise.

"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 Anglophone, 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 scoundrel. 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 head* but *wrong heart,* that in effect he is a disgrace to the Lord's cause. 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, besides I well knew that *reproofs* would be worse than useless, a waste of energy. I feel sure that this was but the work of the Devil. From certain other information that came to me, I believe I would be warranted in surmising that this 'evil speaking' is being *freely* indulged in by these poor deluded Brethren. I *pity* 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 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—the officers are not consjdered 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 results would be if they pursued 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 to forsake would mean the loss of his crown, the Prize. Therefore to my warning he was immune. I then pleaded with him to let Brotherly Love continue, to control. He *professed* deep Love for you, but protested that he must be *faithful* to his stewardship 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 a quarter of one 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, you to give your approval, 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. They protest however that this would not be appealing to Caesar, but I would like to know what else it 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 *ruin* 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 mind please.

"In closing, I think I should say that if I did not firmly believe you and your co-laborers to be in the *absolute right* in this controversy, I would say so just as freely as I made the statements herein. I am not thinking or considering man's approval. I stand for 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 *His* 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 prominent and wise brethren 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 hereinafter explained. I did this as a last resort. On Friday, the 13th, I arrived at Brooklyn, and that day I had a conversation with Brother Ritchie 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 thereupon sent notice to Brother Pierson, 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 could not be held; that the four brethren were at the 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. Thanks.

"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 requests for a meeting, at which we hoped that our affairs might have been settled amicably and in short order; but we were refused. Additionally, untrue and false talk has been spread abroad about us, and threats of violence have been issued 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 instant, if then.*

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

Very truly,

"R. H. HIRSH,
"J. D. WRIGHT,
"A. I. RITCHIE,
"I. 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, 1909, 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 standpoints 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 1908 and not re-elected since. A. I. 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 successors. 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. McCaughey, 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 are members of the 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 the charter of the corporation cannot grant powers or privileges contrary to or inconsistent with the statute; in which case all acts done in pursuance of such legal power embraced in articles of incorporation would be invalid. (10 Cyc. Law & Procedure 222-223, Albright vs. Lafayette 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 corporation.' (10 Cyc L. & P. 318.)

"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 remaining members of the Board may within twenty days meet and fill such vacancy, and if the vacancy be not filled within thirty days, 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 members or 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 exactly what the words imply. Therefore, the conclusion 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 answerable individually to any persons 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 if 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. The right to fill the vacancy at that time rested with the President and the act of the Board, so called, was a usurpation of the authority of the President, and in direct conflict with the charter, and for that reason, of no avail. An additional reason why that the election of Hirsh was wholly illegal, is that the meeting was held in 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 for that additional reason, absolutely and indisputably illegal and void. Under no circumstances then can it be held 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 Amburgh are the only persons who are qualified to act as such. They were elected to office at the annual meeting of the So-

ciety's members or shareholders on the 6th day of January 1917, in pursuance to a vote of the shareholders legally 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 officers. 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 did elect three officers, who by virtue of their election to office, *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 held at the principal office of the corporation in pursuance to the provisions of the charter, at which Messrs. Rutherford, Pierson 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 to any 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 having supplied it within thirty days, the President could appoint members to make up the full Board, provided that the minimum number of directors required are residents of Pennsylvania when so appointed."

THE PEOPLES PULPIT ASSOCIATION

In 1909 Brother Russell desired to move the work of the Society to Brooklyn. I was at Pittsburgh at the time, at his request, looking into some legal matters for the Society. Brother Russell asked me to see if the WATCH TOWER BIBLE AND TRACT SOCIETY could be registered as a corporation in the State of New York. After a thorough examination of the matter I told him it could not be done, because it is a non-stock corporation organized under the laws of Pennsylvania and there is no provision in the law of the State of New York for registering such a foreign corporation. Asked, then, what could be done, I told Brother Russell that a new corporation could be organized in the State of New York, to do the Society's work there; and he requested me to prepare a charter and organize such a corporation, which I did.

In the Spring of 1909 the PEOPLES PULPIT ASSOCIATION was organized under the membership corporation law of New York State. Just about that time, as many will remember, a conspiracy arose against Brother 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 protection 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 charter gives the President thereof the *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 or of the Board of Directors and have the general supervision and control and management 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 as to what would be the privileges of 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 done in its name as the friends are better acquainted with THE WATCH TOWER SOCIETY." I replied that this could be done so long as no one raised any legal question, and the Society would be maintained with 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 organized expressely 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, and vacancies filled 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 tried to tell them something about the legal status 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 manager, then I will submit; I want to do 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, Hirsh 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.

Naturally, you will ask, Why, then, did you not give such advice at this election? My reply is that I had known this condition since 1909; but had I so 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, and subsequent criticism 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 pilgrims 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.

One of their number had made a covert 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 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 by peaceful methods they would invoke the law, and tie up the money in the bank so no one could draw it but them; 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 four brethren 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 work of the Society wrecked and disrupted, 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 had 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 unfaithful to the Lord. I resolved to take action.

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. E. Spill and Brother J. A. Bohnet, 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. We then had a full and 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. I had given notice of this meeting to the above aforesaid brethren, Wright, Ritchie, Hirsh and Hoskins, as will be seen by the correspondence hereinbefore set out, and had their acknowledgment of receipt of such notice and a declination to attend the meeting that time because they were not yet ready. On the morning of the 17th of July I again announced at the Bethel table 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, "Very well, brother."

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 activities and 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 taken subsequently to their threats shows their intentions of carrying into effect their threat. Their scheme was to get up excitement amongst 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, Brother Hoskins cancelled 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 another row and then on the 20th meet 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 they were doing, because they had not been 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 to Philadelphia Brother Hirsh came to me and said: "Brother Rutherford, can't we fix this thing up?" I replied: "I am always willing to fix up anything if it can be done right." He said: "Can't you put us back as we were before?" I said: "No, Brother Hirsh, I cannot, and there is no use to discuss this point." He then said: "If you will put me back on the Board, I will go out to Philadelphia to-night and make it 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."

NO REAL FAULT FOUND

At no time have the above named four brethren or any other person shown or made any charge that the President has in any manner misconducted or mismanaged the corporation. They seem to have suddenly taken on an unfortunate desire to receive honor as members of the Board of Directors and to insist on exercising authority in giving orders about how the work should be done. I cannot so well express it myself as it is expressed in a letter written me by one of the pilgrim brothers, which I hereto attach:

"Waynesboro, Va., July 9, 1917.

"DEAR BROTHER RUTHERFORD:

"My heart rejoices, after my stay at Bethel, to note the loyalty, moderation, and wisdom from above displayed by the brethren, specially on the part of those left in charge to represent the Society's Management. With both sorrow and chagrin I observed the fallacious reasoning of some who think it is a serious blunder that they are not made more prominent. From my observation at home and in the field, I fear that these same brethren, instead of stirring up the pure minds of the friends, are sowing disloyalty to the Truth and to the service.

"Instead of this procedure meeting with sympathy it is revealing how great a disadvantage to the work it would be were such granted greater power. It is also observable that the wrong spirit is leading to misapplications of Scripture and the very Scriptures which read rightly would reveal the wrongness of their course, misread, prove to them that they are right. How sad to see dear brethren approaching the 'outer darkness.'

"It would not be your fault, dear Brother Rutherford, if a brother's over appreciation of his selfish interests, and his under appreciation of the interests of the Lord's people, limited his usefulness and consequently his prominence in the service. How evident it is that loving service toward the brethren is given second place or completely lost sight of when such seek to stir up human sympathy on their side. What can this be but the arm of flesh? The grievance is not that the Lord's people are not served, nor that the service is hindered, but the entire grievance is: *they are not honored.* These seem willing that the cause shall suffer in order that their precious end may be attained.

"What power is there in Christ except that given by the Head? The Church is not a democracy, as these seem to think. When men seek by influence, majorities, sympathies to gain power and prominence not given by the Lord they surely overlook the Divine authority in the Church. On the other hand, dear brother, you so carefully seek the mind and will of the Lord that it gives the brethren confidence in you. Because of this the love and esteem they give you is more to be valued than that based on human favoritism.

"We can well tremble to think of the possible consequence of rebellion against our covenant of obedience to the will of Christ in favor of our human will.

"Be assured that if some make evident that they no longer 'hold the Head' in proper esteem, others of us are drawn yet nearer to our Head, nearer to each other, and closer to yourself and in loyalty to the service which it is our meat and drink to accomplish.

"Praying that every test may find us loyal to His will and our covenant of sacrifice, I remain,

"Yours in the love and service of Christ,

"M. L. HERR."

THEIR GRIEVANCES AND INTENTIONS

The four brethren who have taken a position in opposition to the affairs of the Society and refusing to attend the meeting of the Board of Directors, and the Bethel family being so disturbed about the conditions prevailing, it became necessary for me to make a statement publicly in the Dining Room, which was done Tuesday, the 17th of July, at the conclusion of which the attorney for Messrs. Hirsh, Hoskins and others made a lengthy statement, followed by impas-

sioned speeches on the part of Brothers Hirsh and Hoskins. In the course of his 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 gotten my articles in THE WATCH TOWER 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 left, and he answered that he was, which was true. It was placed in his possession 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 prepared three articles on faith, hope and love, and it was 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 what shall go in, and no one member has attempted 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 Hudgings, who has charge of all the printing for the Society, and which he prepared wholly without my knowledge or request:

"I, William F. Hudgings, 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. 5, 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 by him to 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 plates 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 to be the best number ever published by our 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 Russell's Successor, Judge Joseph F. Rutherford'; that he insistently 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 two weeks at Brother R. H. 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 could not ultimately 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 for truth and justice concerning matters which have been improperly construed.

"WILLIAM F. HUDGINGS.

"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 18, 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 not once was an unkind word uttered to any of us during office hours, or at any other time. We have observed improvements and efficiency in the Office which has been gratifying. Never has the President (Brother Rutherford) ever showed any desire to domineer or boss the 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. BAEUERLEIN
"MARY U. WOODARD
"GERTRUDE E. PENNY
"J. A. MEGGISON
"HERMANN H. BOERNER
"GORDON STURGEON
"LUIE T. VAN AMBURGH
"W. BELLA LUSK
"MARY T. HARRIMAN
"IDA WILSON
"SISTER MILLER
"PEARL ELLIS
"M. E. WOODLEY
"J. DE CECCA
"A. H. MACMILLAN
"MABEL A. RUSSELL
"J. L. MAYER
"G. S. MILLER
"N. GUZZETTA
"HARRIET BARBER
"FLORENCE PACK
"ABNER J. ESHLEMAN
"HELEN MAY COHEN
"A. S. ESHLEMAN
"PEARCE R. ARNOLD
"W. H. BAEUERLEIN
"J. W. FERGUSON
"W. E. VAN AMBURGH
"M. L. ROBERTS
"WM. F. HUDGINGS
"A. S. ZAKIAN
"SR. M. E. WOODLEY
"F. G. MASON
"FRED L. MASON
"THEO. BOERNER
"A. DONALD
"R. J. MARTIN."

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

"July 18, 1917.

"DEAR BROTHER RUTHERFORD:

"Realizing 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 unto the end.

"BRO. MAYBERRY
"SR. MAYBERRY
"LEWIS T. COHEN
"GEORGE JONES
"A. C. ANDERSON
"W. T. BAKER
"FRED G. WHELPTON
"C. E. FROST
"MRS. JENNIE M. BARBER
"HILMA NYLIN
"SR. HUDGINGS
"SR. J. DECECCA
"MARY BARBER
"FLORENCE ROBERTS
"C. TOMLINS
"V. FRANCE
"EUGENE KELLENBERGER."

The brethren living at the New York Temple sent the following:

"July 18, 1917.

"Dear Brother Rutherford:

"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
"R. E. Paine
"G. E. Stoffler
"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:

"July 23, 1917.

"Dear Brother Rutherford:

"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 be most 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. Herr."

"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 by far 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 our earnest desire 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 discern in 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 time 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, united 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. Herr
"Abner H. Eshleman
"Stella M. Wilson
"Ida C. Wilson
"Florence Pack
"Harriet Barber."

"Brooklyn Bethel, July 4, 1917.

"Our Beloved Brother Rutherford:—

"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 sufficiency, 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 for Brother Russell in some 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 above stated and suggested that 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 Amburgh, 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 where it can be 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 Amburgh who signed the contract to sell the Photo-Drama, and in that 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 Peoples Pulpit Association, and in harmony with Brother Russell's wish, as previously expressed to Brother Cooke, 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.

The Second Edition of the Memorial issue of the Watch Tower, which contained a brief biography of myself, was sent out over my repeated protest. Brother Hirsh 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: "Brethren, 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 affairs. The whole trouble has arisen because of the desire of the brethren 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, therefore, 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 direst 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 led up to the conditions, I stated that the Seventh Volume was there to be distributed to any who 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 Seventh 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.

The compilation of the Seventh Volume had been in progress since shortly after the death of Brother Russell. The manuscript 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 trouble arose, but seeing their violent opposition 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 Hudgings, and it was concluded that in view of the fact that the best opportunity to publish it was now, because of 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 misappropriated funds for the publication of this volume. The Lord seemed to provide at once to meet any 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. 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 reminded him of it. The next mail brought to me a draft in 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 furnished 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 should he stated by me relative to Brother Johnson and his position. I am glad in one way 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 then 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 to you a fortnight ago was, it may be said, complete in itself, 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 matter being so intimately associated with the W. T. B. & T. Soc. whom Brother Johnson represented. Brother Thackway spoke of rebellion, a strong word, but a true word, for Brother Johnson was not merely disloyal to his superior in the work, but in active opposition in the face of direct instruction. He took another course and denied all authority that should be given under the circumstances. I will very briefly recapitulate the circumstance, 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, in my two colleagues, 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 matter that they, and some 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 report 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 us that he had discussed his credentials with the Executive Committee in Brooklyn, and we had no other way of acting than by viewing him as a good brother, as we received him at his own estimation, 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 wired 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, put 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. 20:8). 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 WATCH TOWER SOCIETY, 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 immediately wrote to tell him that I was in opposition to him, not personally, but I disbelieved in his claim, disavowed 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 "Steward" should be in Great Britain, and the President of the only channel of blessing to the Lord's people which I know or acknowledge, in America. I urged him to go to America at once, and if he felt he had a real claim, to put it to headquarters. I did not say he *was* not, it was 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 then away in California—he sent it direct to 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.

20:8), and had left the Tabernacle clothed as Mordecai was clothed when he left the presence of the King (see Esther 8:15). He asked Brother Rutherford to be his right-hand man—nice of him to ask that—and that he could not keep his hands off the work here. Brother Rutherford wired back that his work in London, that is his representative work, was finished, and that he was to return to America immediately. He wired to us in the office that Brother Johnson's work here was finished, and that he had no further authority to represent the Society in any way, and that we should ship him back to America immediately. Easier said than done. Brother Rutherford's position was this, that a man who would send such a cablegram as he sent was not in a fit condition of mind to represent the Society, so he asked him to return, and bid us cancel any work and return him.

"Brother Johnson came back from Liverpool, and was quiet for some days, accepting this. He called it a setback, but believed it could not last very long, for Brother Rutherford could see his, Brother Johnson's, position. He came back to London the weekend the Commission sat. All that weekend he was comparatively quiet, but he came to the conclusion on the Saturday night that he would not attend the Commission because he said it had no authority, and he being the "Steward," was superior to it, and he repudiated it and denied its authority. Then he said he would require the same kind of cancellation of his papers—that is, sealed papers such as had been given him when he received his commission as the Society's accredited representative.

"A little later he denied that Brother Rutherford had any authority, and that his election to office was illegal. He was continually going step by step denying every cablegram, and every authority. In the home he reasserted his claim, and it fell to me, as representing the President, to tell him that while he stayed in the house awaiting his return to America, he could stay as an honored guest for his work's sake, but that he must keep his hands off the management. He had said he would not, and furthermore declared in that week, the Wednesday after the Commission had gone home, that his purpose was to come back in this Church the following Sunday, and, to use his own words, hang those elders which he had slain some weeks before, to take out of office again the brethren whom you had elected to office, whose names had been on the letter which brought so much trouble to the Church. Now I told him I should resist him in this, and I told him too that he would find no favor with you in what he did, but he said the type clearly showed that it had to be done, but when he saw I was determined he should *not* do it, he went back to look at the type and said it showed something different, and he would be content for the time being. However, the following weekend he came out in full rebellion against Brother Rutherford, declaring there was no President of THE WATCH TOWER, that his election was illegal, and that he intended to take full control of the British work. This was nothing less than rebellion, as I told him. We received another telegram, signed not only by Brother Rutherford, but by THE WATCH TOWER SOCIETY saying that all Brother Johnson's activities of every kind in this country were cancelled. There could be no clearer authority. Here was Brother Johnson sending cablegrams and getting no reply whatever, whereas my cablegrams were being answered regularly and quickly. That put division in our house, for he went to extremes. He did not like my opposition. I had no other course but to oppose him. There was no reason for thinking that THE WATCH TOWER, which is the official journal of the Society, was in league with some conspiracy in America, or that there was something wrong there; there was no reason to believe that THE WATCH TOWER told lies, or that the authorities had been careless in their work when they elected Brother Rutherford President. He disobeyed all instructions. Then he took his last step that he could take in this way, and I have to tell you that a fortnight ago on Monday he dismissed me from the office. He dismissed me quite a dozen times, and when he found I would not go, he suspended me. It did not make much difference personally, only the unfortunate part of the matter was that there were some in the house and office who were seeing things from Brother Johnson's point of view, and Brother Housden and three other brethren in the office were co-operating with him. They said they believed Brother Johnson was right; another brother took no sides whatever he said, but he certainly showed some sympathy with Brother Johnson. Do you know that the whole of the week before last they kept from me every letter that came in, with the exception of those few which happened to come in my own name. I was not allowed to see a letter, and they handled business they did not know about. They kept me from the telephone, and when I wanted to telephone they would neither let me, nor my secretary use it, and also would not allow messages to come through to my office. Meantime, Brother Johnson was trying to get the money we had at the Bank. He was persuaded in his own mind he said, and certainly he seemed to have persuaded those with him, that it was in the very best interests of the British work that he should control the money, and of vital interest to the work that I should be gotten out of the way. How he found that out I don't know; I expect it was by some type he saw. He persuaded the brethren with him that this was the right thing, and they acted on it. A sorry thing indeed. Well, I am very glad to tell you that three of the brethren who acted with him, one after another came to see their mistake, and they came very humbly expressing their sorrow to me for the treatment they measured out to me, and for their attitude towards the work.

"We are beginning to get the work into shape again now, but there has been a real set back to it which has caused some fluttering about the country wondering what is happening. Meantime Brother Johnson put an action in the High Court to restrain me and those associated with me, from handling THE WATCH TOWER money. Why he wanted this for himself he best knows, I don't, but he tried hard to get at what money there was, a matter of about £1500. Owing to the formalities of the law there are already costs amounting to about £150. That was to get me out of the work particularly, and to get himself installed in care of the British branch in face of all the evidence against him.

"Now Brother Johnson's action is repudiated by Brother Rutherford for two reasons. First, that he was never charged with such work as he took upon himself. Brother Rutherford tells me in a letter I received a day or two ago, that it was well understood when they wrote out those credentials, with the gold seal which you saw on them, that it was in order for him to get a better passport into this country, and Brother Johnson fully understood this, and not at all to interfere with the British work. Brother Rutherford said that Brother Johnson knew this, and I would rather believe Brother Rutherford than Brother Johnson. Besides, Brother Rutherford's repudiation of Brother Johnson is since he sent the foolish cablegram, and because it showed that he was not in a fit mental condition to represent the Society, or indeed, anybody else.

"Well now, brethren, this is why Brother Johnson has not appeared before you. He will not appear here, or anywhere else as representing the Society. It cannot be under such conditions. It is one of the most awful things we have had in the whole of the Harvest work, and I see no other explanation of it than this. Brother Rutherford suggested that Brother Johnson has lost his balance of mind, and coupled with this an inordinate value of himself in the British work. He has had thoughts in his mind for a long time before he came to Britain which enabled these things to act quickly upon him, but in charity to him we will say that it was owing to a weak state of mind because of a strain he had. To say we are sorry is a poor thing. The chief trouble is, so far as we are concerned, that there has been work done in the hearts and minds of the brethren which is bound to hurt them for some time to come.

"Brother Rutherford, in his letter to me, sends a message to the congregation. He says how sorry he is that Brother Johnson took the course he had to, and yet how he feels that all these things have been allowed of the Lord in order to do any work that the Lord may have. The Commission made their report to America about the work, and when that report has been considered and we have heard, then there will be something more to say relative to the reationship of Brothers Shearn and Crawford in the office. In the meantime Brother Rutherford says, after sending his love to the Congregation: 'I have

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 heartily 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 mental condition; that you will please ask the congregation to suspend judgment against all persons and to calmly and serenely 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 had the experience and who love Him and have 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, brethren, so that when we come back this next week on Thursday evening, we may come with clean hands and pure hearts, and if there has been anything of bitterness, malice, or evil surmisings, 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 have it removed. I believe we shall enter into fairer waters; we shall sail on to sweeter prosperity. I believe the Lord is preparing us that the work may go on in the country more sweetly, that it may gather in the last grains of wheat. Let nothing disturb you, brethren. Whatever strange reports you may hear, and there have been strange doings in all this matter, take it to the Lord. Don't talk about it; don't ask everybody you meet if they have heard the latest news. Take it to the Lord, and if there are matters relative to the office to bring before you, we will bring them before you in due time. Since the office is wedded to the Church, the relationship has to be taken into account. Keep your souls in patience, and remember that the Lord is our strength."

OUR SUMMARY OF THE FOREGOING EVIDENCE

The course pursued in Great Britain, which almost disrupted the work there, has likewise been followed here. Brother Johnson, the ablest brother in all the land, has been the chief instrument in this sad affair.

Brother Johnson set about in Great Britain to take complete charge of all the work there, announcing himself as the Steward with all the powers possessed by Brother Russell, and declared his intention of establishing a new WATCH TOWER in that country.

To accomplish this purpose he made charges against a number of the brethren, that they were disloyal to Brother Russell and the Society, and that they were disregarding his expressed wishes. Without right or authority, he discharged two of the managers of the London office, who are members of the council of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, drove them from the London Bethel, and attempted to drive out the third and only remaining one of the Managers. He went about the country telling all the class of the terrible condition of affairs that he had found and poisoning their minds against these brethren.

When his European tour was cancelled and he was recalled to America and a commission of five brethren appointed to ascertain the facts and report, he then repudiated the election of the Society's President and appealed to the Board through Brother Ritchie; ignored the commission, and refused to appear before it.

In his winning manner, and by the wrongful application of much of the Old Testament, he induced some of the members of the London Bethel to support him. He did not wait for instructions from America, but with an accomplice he obtained possession of the office keys, forcibly took possession of all the mail, the office and everything in it, and took a large amount of money out of the safe and carried it away.

Failing to influence the commissioners before they met, and seeing that his designs were failing, he took all the money he could lay his hands on, some of it belonging to the Society and some a special fund that had been raised to help the poor brethren in their defense against the Military Act. Then he employed a lawyer, paid him $200 of the Society's money, and instituted a lawsuit in the name of the Society and himself as Special Representative, against the London managers and against the bank, and tied up the Society's funds and stopping the work there until the suit could be finally determined.

Seeing the Court had decided this cause adversely to him, and that his last desperate attempt had failed, he left the London Bethel by letting himself down from the roof and concealing himself about London until he sailed for America.

SECOND PART

At Brooklyn, Brother Johnson had two hearings before the Board and other brethren, accupying 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 British 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 Brothers Hirsh, Hoskins, Wright and Ritchie had knowledge of his exploits in Great Britain, they listened to him and at his request signed a 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 I continued Brother Macmillan in that position. Brother Hoskins, Hirsh 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 of them had spoken to me against Brother Macmillan 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 failed of election at Pittsburgh.

Brother Johnson, in his persuasive manner, induced these brethren to believe that I as 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 hereinbefore 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. Was there an agreement between these 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 the management. At once they joined forces. Brother Johnson's superior ability dictated 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 stand by them to maintain the dignity of the Board. Brother Wright has 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 other three he would be unfaithful; that he wished he was out of it. 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 for Brother Johnson's benefit, and Brother Johnson 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 scented that a conspiracy was developing to disrupt the work here and to get Brother Johnson back to England for more trouble there. I immediately called Brothers Wright, Ritchie, Hirsh and Hoskins and Brother Van Amburgh to a conference in the drawing room. This was not a meeting of the Board. I asked these brethren why they had sent me this paper 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. To show that he had been consulting with these brethren with reference to depriving me of the management, 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 it was the wish of Brother Russell that the Board should manage the affairs of the Society, and not the President. I was astonished at their attitude. Brother Hirsh then drew from his pocket a copy of a letter which I had written to Brother Johnson in England, before the election, in which he attempted to show that 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, but was told that the Board was not in session. I then said, "Brethren, this English affair is strictly a matter for the Executive to handle, and I have handled it without objection from anyone up to this hour, but I do not care to keep any facts from you." I thereupon submitted to these four brethren the commissioner's report and my findings upon that report, and asked them to examine it and confer with Brother Johnson and report to 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 $500 to Brother Johnson's solicitor, notwithstanding the judge of the High Court had compelled the solicitor to pay this money as a penalty for wrongfully prosecuting a suit 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 $500.

As further evidence that there was a conspiracy between the parties, Brother Hirsh immediately drew from his pocket a resolution which had been prepared, and offered it, which resolution attempted to repeal the by-law passed by the 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 have heretofore stated.

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. Their time was being occupied in consultation between themselves and with lawyers, and doing absolutely nothing in the Harvest work, although living at the expense of the Society. But now they began to go about and visit the friends and pour into 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 15th, and by previous arrangement met Brother Hirsh at Philadelphia. Both of these brethren had 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 belched forth their accusations against Brother Van Amburgh 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, together with some others, at a meeting of the Brooklyn congregation held 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 out their design. The result was, the Lord's blessing was upon the meeting, and it was turned into 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. Brother Johnson had said, "*We* are 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 Bethel family here. 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 both ability and time to go about the country to stir up strife. He had been living at Bethel for several weeks, in open defiances 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 20th 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 adjusted, because if it goes before the Church you will be discredited." This seemed never to have occurred to him when he was taking it before various members of the Church, both in a public and private way, and when Brothers Hirsh and Hoskins were doing likewise. He suddenly became very solicitous for my welfare. I replied, "Brother Johnson, I am not seeking public approval; I am 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, Brother Johnson, have been the cause of this trouble here. You desired 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 my refusal to give him 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 these four men were not 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.

The Board is now composed of Brothers (Doctor) Spill; J. A. Bohnet, George H. Fisher, A. H. Macmillan, A. N. Pierson, W. E. Van Amburgh and myself, all of whom Brother Russell fully trusted and in whom he had the fullest confidence. I believe the friends throughout the country have confidence in these brethren, that they will safeguard the interests of the Society. This Board has agreed to meet once each month for the purpose of looking after the interests of the Society. The PEOPLES PULPIT ASSOCIATION is the legal corporation in New York, with full power of management, and I have asked that Board to create an Executive Committee to act together with me

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 decline to 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 resort 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, being a majority of the Board of Directors of THE WATCH TOWER BIBLE AND TRACT SOCIETY, hereby call a special meeting of the Board of Directors of the said Society, to be held at the St. George Hotel, Brooklyn, New York City, on Saturday, July 28, 1917, at 2 o'clock in the afternoon of said day, for the purpose of transacting the following business:

1. To take such action as may be necessary to prevent, prohibit and restrain the persons now styling themselves a Board of Directors of this Society from undertaking to interfere in or control the management of its affairs as Directors.

2. *To prevent, prohibit and restrain the officers of this Society* from paying out funds *except by the consent 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 by 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.,

J. D. WRIGHT
I. F. HOSKINS
A. L. RITCHIE
R. H. HIRSH.

ENDORSEMENT

We, 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 arranged by the Lord for the purpose of acquainting His dear ones with the subtle manner by which the Adversary 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 be against us!

W. E. VAN AMBURGH
A. H. MACMILLAN
W. F. HUDGINGS
Of Brooklyn Tabernacle and Bethel
D. J. COHEN
Elder Brooklyn Congregation

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 rereading of the article, "THE 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 any 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 it 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 STUDIES IN THE SCRIPTURES. I have tried to be faithful. The Lord is my judge. Earthly reputation counts nothing and this life is not dear unto me. This has been a season of extremely 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 watch 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,

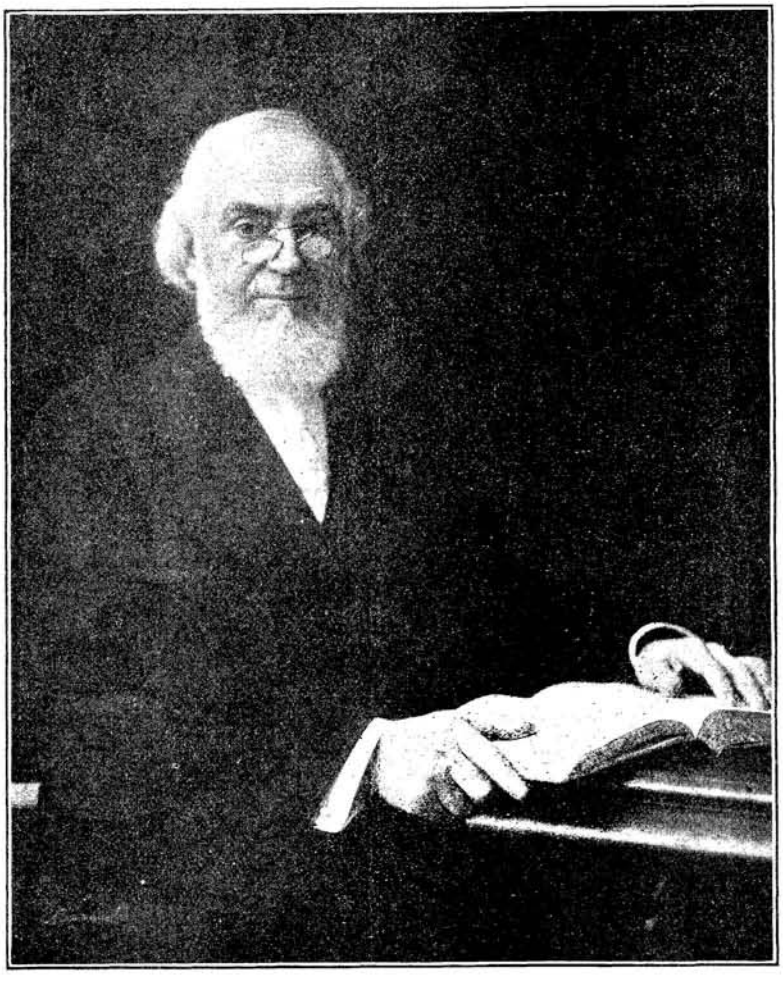
J. F. RUTHERFORD.

"He that answereth a matter, before he heareth it, it is folly and shame unto him."
"Prove all things; hold fast that which is good."

LIGHT after DARKNESS

A Message to the Watchers,

Being a refutation of "Harvest Siftings"



OUR PASTOR

"Your brethren that hated you, that cast you out for My name's sake, said, 'Let the Lord be glorified'; but He shall appear to your joy and they shall be ashamed."

Our Present Counselor



E ARE LIVING in a time when, if it were possible, "the very elect" would be deceived, but God's Word, our safe guide, assures us that this cannot be done, even though the Adversary should use some of his ablest instruments for that purpose. Jesus' safety was found in what was written, and that constitutes our security also. We are not ignorant of the devices of our Adversary.

In New Testament days he used letters and words and spirits purporting to come from the right source and through the Lord's channel in order to deceive the early Christians, but this was unavailing. He even caused some of his ablest ministers to write letters that were so nearly like the writings found in the Holy Scriptures that some could not tell them apart, and consequently accepted them as inspired writings. This gave rise to the Apocryphal books, which may be found in the Catholic Bibles between the Old and New Testaments.

This should cause the Lord's people to be especially on guard at this time, when we are so near the end of the way, entering into Gethsemane, previous to the binding of Satan.

One of these pseudo-writings may be found in a document recently published and mailed to the friends all over the world, entitled "Harvest Siftings," which is an imitation and counterfeit of our dear Brother Russell's Harvest Siftings, but a careful examination of the two writings bearing the same title will reveal the fact that they are entirely different. Brother Russell's Siftings was a real thing; the latter is a deception. Brother Russell's production was for the purpose of giving a plain, simple, straightforward, loving, Christian-like explanation of certain false charges which had been made by certain ones who had conspired against him. This latter document is altogether different. It is written for the purpose of condemning Brother Russell's fellow-servants, and is the work of a Prosecuting Attorney rather than that of a Christian. In the one instance the Adversary attempted to disrupt the work of the Society by a conspiracy of brethren who were sifted out; in this instance he has proven a little more successful through the processes of usurpation, casting out faithful brethren, and then saying, "The Lord be glorified."

This pseudo-"Siftings" is nothing but a legal document to prove what a wonderful President the Society has—a supposedly real hero who has saved the Society from being wrecked, whereas in reality it is a covered effort to overcome Brother Russell, as represented in his fellow-servants, to the extent of splitting the Church, and the usage of the Lord's money contributed by His consecrated people. Brother Rutherford is using the Lord's money in this way. He is using the Lord's people, and he is using consecrated time and talents in the same direction.

If you will carefully scrutinize his so-called "Siftings," you will readily observe that it has every ear-mark of the Lawyer, the Counselor, the Prosecuting Attorney. It is a lawyer's business to accept his client's case for money considerations, and to do everything in his power to prove his case. Lawyers argue on only one side of a case, and that is always their side—the selfish one. It is not a matter of strict justice (as it ought to be), but a matter of winning the case by arguments. To accomplish this purpose, such arguments only will be used that tend to establish their point. All other points will be suppressed, ignored, and omitted, and, at the same time, they will do everything they can to overcome the arguments on the other side, no matter how true they may be. Besides this, statements of witnesses are ofttimes colored to suit their case, and misrepresentations are frequently indulged in. In these, and in other ways, they either win the case, or come so near to it that their client seems satisfied, unless an appeal case can be worked up. You will find all these things used in this so-called "Siftings" to prove a point and to show what a wonderful champion the Society (Rutherford-Van Amburgh) has found in Our President.

He has set himself up as the Counselor of the Church, and this is the kind of counsel he is giving them. It might be well to notice in this connection that this word Counselor is one of the titles of the Lord Jesus, and is one of the principal works of the Advocate, and was never previously recognized as an office in the Church.

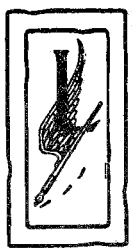
We are confident that the friends do not wish the money they have contributed for the spread of the Truth to be used to propagate falsehoods and to push the Primacy so as to split the Church. Neither do they wish the name, memory, contributions, sacrifices and prestige of our dear Brother Russell to be used in this manner. Therefore, we are inviting your careful and prayerful consideration of the facts stated in the writings herewith sent forth to the Lord's people in His name, which, we believe, will be one of the means the Lord will use at this time to shield and protect His people—His sheep—from those that would otherwise devour and destroy.

"Grace and peace be multiplied unto you through the knowledge of God and of Jesus Our Lord."—2 Peter 1:2.

"LET THERE BE LIGHT!"

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—Isaiah 53:17.

J. F. Rutherford, W. E. Van Amburgh vs. A. N. Pierson, I. F. Hoskins, R. H. Hirsh, J. D. Wright, A. I. Ritchie



LITTLE did we think when we looked upon the dead body of our great leader, Pastor Russell, less than nine months ago, that in so short a time it would become our painful duty to sound an alarm to the Lord's people everywhere, in the statement we are now about to make. Little did we then think that those who would undertake to manage the affairs of the Society after Brother Russell's death would attempt to pervert and change the time-honored customs and usages left us by our dear Pastor, or that there would be introduced such flagrant and sweeping departures from the form of government as outlined in Brother Russell's Will and in the Charter of the Watch Tower Bible and Tract Society, written by his own hand.

For months past we have been hoping to avert the present issue, and now it is necessary that we relate to you the history of the unhappy circumstances which have led up to the present trouble. Even now, we would hesitate to speak of these things were it not for the fact that certain brethren, whose names we must herein mention, have sent out broadcast lengthy statements which have distorted the facts and which are calculated to mislead the Lord's people with regard to the true situation at headquarters. Accordingly, we have received hundreds of letters requesting a true and complete explanation of the affairs and happenings here. Failure to correct the misleading statements and tell you the truth would surely mean a culpable neglect on our part to fulfil our solemn and sacred duty to protect and safeguard the interests of the Lord's flock.

THE WATCH TOWER readers have received a paper styled "Harvest Siftings." It bears the signature of the President of our Society, J. F. Rutherford. Several facts are apparent at once to the minds of all who have read this paper carefully, namely:

(1) That the author has attempted to assassinate the good reputation of some of his brethren, Directors of the Watch Tower Bible and Tract Society, who for many years under Brother Russell occupied positions of trust in the work of the Society.

(2) That the Author of "Harvest Siftings," while knowing that St. Paul enjoins, "speak evil of no man," has seemingly lifted all restraint from his tongue and pen and throughout his paper has carried on a campaign of slander and evil speaking.

(3) That while on page one of his "Siftings," Brother Rutherford declares that God is his Judge, he seems unwilling that God shall judge his brethren, but proceeds himself to be their judge and to unmercifully condemn them.

(4) That while on the first page of "Siftings," our brother says he has no unkind feelings toward anyone, he proceeds to express, time after time, unkind sentiments toward these brethren.

(5) While in the concluding paragraphs of his paper, he exhorts that no bitterness be allowed to come in, he has repeatedly said many things therein to arouse bitter thoughts in the minds of the Lord's people.

(6) That throughout his statement our brother has attempted to link with Brother Johnson's affairs in England the proceedings of the majority members of the Board of Directors, and that without there being any relationship whatsoever and in face of repeated protests on our part.

(7) That on the first page of "Harvest Siftings," top of second column, the author exhorts "that you do not form any distinct opinion until you have read all this statement"; the inference being that you should immediately form a distinct opinion after reading his statement.

We have too much confidence in you, dear brethren, to think that after following the leading of the Lord under Brother Russell, many of you for years past, you could at this late hour be so misled as not to be able to discern between this and the spirit of the wise man of old: "He that answereth a matter before he heareth it, it is folly and shame unto him." —Proverbs 18:13. See Vol. VI, pages 293, 294.

We would not publish this article merely in defense of our name. We have nothing that is not fully devoted to the Lord and the Truth; we suffer because of our faithful effort to serve these and you, and realizing this, we are not distressed. "We know whom we have believed and are persuaded that He is able to keep that which we have committed unto Him against that day."

THE PURPOSE OF THIS PUBLICATION

The purpose of this explanation is not to retaliate, either, for, by the Lord's Grace, we trust to follow the example of Jesus, "who when He was reviled, reviled not again." Therefore, we will leave out personalities and bitter words in the presentation.

We believe that it will not be speaking evil to **confine ourselves to some of the official acts of the President of the Society, for every voting shareholder has a right to information of this character.** Our only purpose, dear brethren, is to set matters before you in such a manner that you may see the facts and principles involved and be prepared to recognize the Lord's leading and guidance through this fiery trial, to the intent that you may endure the same, without any real injury.

Herewith we set forth the salient points that you may be assisted in following the events up to the present sad crisis:

(1) That during the lifetime of Brother Russell, he exercised complete control and management of the Watch Tower Bible and Tract Society, and all of its affairs, for the reason that he created the Society with his own money and intellect under the special guidance of the Lord's spirit, which he possessed in large measure.

(2) That as he looked forward to his death, it was not his thought that he would have a successor in this special office, but rather that the Board of seven Directors should "come to the front" and be his successor, and exercise complete management of the Society and its affairs.

(3) That the Charter of the Watch Tower Bible and Tract Society, written by Brother Russell, stated in plain terms the form of government by which the Society was to be governed. This, he declared, was intended to apply especially after his death.

(4) That at his death, Brother Russell left a will (see "Watch Tower," December 1, 1916), in which he explains why he had control of the Society during his lifetime and the manner in which he desired the affairs to be continued after his death.

(5) That Brother Russell had not been dead more than a few days when his Will was declared to be illegal and, therefore, not binding, and that its provisions need not be observed by those who took charge, thus beginning the real murmuring against Brother Russell's arrangements, which has continued ever since.

(6) That Brother Rutherford, being well assured in advance that he would be elected President of the Society, drew up some by-laws before his election, which were taken to the shareholders' meeting at Pittsburgh, January 6, and placed

in the hands of a committee of three brethren, with the instruction that they suggest before the shareholders' meeting that these by-laws be adopted by the Society for the government of its affairs.

(7) That these by-laws, prepared by Brother Rutherford, expressly stated that the President should be the executive and manager of the Society and that he should have full charge of all its affairs, both in foreign lands and in America.

(8) That the passage of these by-laws, under Brother Rutherford's instructions, by the shareholders was contrary to the Charter of the Society, and, hence, not binding, since the Charter provides that "the Directors shall have full power to make by-laws." (See charter, Sec. VII, elsewhere in this pamphlet.)

(9) That Brother Rutherford, knowing that these by-laws, recommended by the shareholders, were not legal, on returning from the election called a meeting of the Board of Directors, at which there were present Brothers Rutherford, Van Amburgh, Pierson, Ritchie and Wright. Brother Hoskins, being ill, was absent, and Brother Rockwell had just removed from Bethel. At this meeting of the Board, these by-laws, placing the control in the hands of Brother Rutherford, were adopted thus making them legal.

(10) That the Brethren present at this Board meeting who took part in the adoption of these by-laws, not being able to forecast the future, and not surmising that our brother would misuse the power, thought best at that time to take this action.

(11) That not many weeks had passed before there were misgivings in the minds of several of the Directors as to the wisdom of the action taken, and though they expressed no immediate protest, they recognized that they had placed altogether too much confidence in Brother Rutherford in giving him such sweeping control, for they saw that he was interpreting the by-laws to mean that he alone was the controller of the Society to the exclusion of the Directors.

(12) That one of the seriously objectionable results of this power in the hands of the President was that he appointed a special representative, Brother A. H. Macmillan, who for two months previous to this time, since Brother Russell's death, had shown himself unfit to represent the Society and its affairs in such an important position, and that to this special representative was delegated autocratic powers by the President, so that in the absence of the President, the word of his special representative was declared to be final on all matters, much to the sorrow and discomfort of many of the force.

(13) That instead of properly representing the Society and assisting the President in preserving inviolate its charter and Brother Russell's will, Brother Macmillan did the very reverse. He apparently viewed Brother Russell's Will as a mere trifle, not worthy of consideration, and time after time as he visited various parts of the country, he held up the Board of Directors to contempt and ridicule.

(14) That instead of the President exercising restraint over his special representative, he apparently sanctioned his unseemly conduct, as indicated in his statement in "Harvest Siftings," page 11, where he says Brother Macmillan "has proven faithful and loyal."

(15) That after three months or so had passed, it became clearly evident to the majority of the Directors that they had seriously blundered in placing the complete control in the hands of one man, contrary to the charter (article VI of which reads: "The corporation shall be managed by a Board of Directors, consisting of seven members"), and that under this one-man rule the Directors were not allowed to direct, and could get little or no information regarding the affairs of the Society, for which the laws of the land held them responsible.

(16) That Brother Van Amburgh is the only Director who has fully supported the President in his methods and policies; whereas prior to Brother Russell's death, Brother Van Amburgh frequently opposed Brother Russell in the business that he brought before the Board for consideration, thus taking hours of Brother Russell's valuable time; and that since Brother Russell's death, Brother Van Amburgh has given his undivided support to Brother Rutherford, and is permitted to exercise more authority than ever before; and has repeatedly refused members of the Board the privilege of getting information from the Society's records.

(17) That prior to the time of Brother Johnson's return from England, in the early part of April, things had not been running smoothly and to the satisfaction of the Board of Directors, and that Brother Johnson's return had nothing whatever to do with the real issues.

(18) That when Brother Johnson returned to America he appealed to the Board of Directors for a hearing of the difficulties in England. Two hearings were allowed by the President, neither of which was an official Board meeting, and in neither of these was Brother Johnson given more than slight opportunity to state his case.

(19) That when Brother Johnson requested time and again that the President call a meeting of the Board to give him a fair opportunity to state his case, the President became angered and told Brother Johnson and the Board it was none of their business, that the management was all in his hands, and that he had closed up the matter of Brother Johnson's affair and would not open it again.

(20) That when the members of the Board saw this attitude on the part of the President, which was but another exhibition of the same autocratic powers which he had many times exercised since his election, they concluded it wise to take counsel together and earnestly prayed over the matter, the result of which was that at the next Board meeting, one of our number offered a resolution to amend the by-laws which the Board had unwisely adopted early in the year.

(21) That the purpose of the Directors in wishing to amend the by-laws was not that the four members of the Board might take over the control of the Society, but that the Board might be restored to its proper position, according to Brother Russell's will and charter.

(22) That when this resolution was offered to rescind the objectionable by-laws, the President was greatly angered and offered such strenuous opposition that the Board yielded to his suggestion to hold the matter over for about a month.

(23) That meantime the President took a trip West and completed the scheme by which he has attempted to declare illegal and put off the Board four of its properly constituted members, three of whom for many years past were recognized by Brother Russell as legally chosen Directors.

(24) That the President's declaration that these members of the Board have had no legal standing as Directors for years past, would mean, if true, that Brother Russell has been transacting "illegal business" through an "illegal Board" for many years.

(25) Be it known, therefore, that Brother Rutherford in his "Siftings" has beclouded the real issues by claiming that the Directors have espoused the cause of Brother Johnson and want to send him back to England, when we had no desire or intention of doing anything of the kind; and be it further known that Brother Johnson *is in no sense* the cause of our differences here at headquarters.

(26) Be it known further that we had no thought whatsoever of interrupting the affairs of the Society by tying up its funds, as Brother Rutherford charges us, but merely to make them subject to the Board's direction; and that no thought could be farther from our mind than that of wrecking the Society. God knows our hearts and our intentions. Instead, we have been for many years engaged with all our heart and strength in supporting the Lord's work and in extending the influence of our Society and the Truth, which we all love so much. Our aim from first to last in this respect has been to fulfill the duties of our office, to which three of us were appointed under Brother Russell, and to faithfully fulfill the trust reposed in us; and to estop, if possible, a gross and wholesale departure from Brother Russell's Will, his Charter, and the policies outlined by him to be followed after his death, to all of which the Directors solemnly bound themselves.

We do not cease to rejoice in the Lord and to give thanks for all the fresh evidences of our acceptance with Him which we have enjoyed during our recent trials. Our privileges are, it is true, somewhat curtailed; but be assured that we stand always ready to serve any of you.

"TRUTH CRUSHED TO EARTH SHALL RISE AGAIN"



WITH ALL of the mighty power of the Society at his back—the consecrated financial power and the moral power—the President of our Society has done his best to crush to the earth four brethren whose loyalty to the Lord, the Truth and the brethren no one ever before questioned. All of them have been in the service of the Truth for many years, and to none of them was the finger of scorn ever before pointed. They worked faithfully with their beloved Pastor until his death, and took up their duties with the new President with renewed determination to support him as loyally as they had supported Brother Russell. This they continued to do until they saw that the Charter, Will, and all would be so completely subverted that there might be little left if they did not at once make protest.

It is probably sufficient to say that Brother Rutherford's "Siftings" contains more than a hundred untruthful charges and misleading statements, all made, too, on WATCH TOWER paper, printed at considerable expense, and sent out from the Tabernacle, the home of the Truth.

BROTHER RUSSELL'S WISHES

The real issue, dear friends, is: Are we to remain faithful to Brother Russell's memory, his methods and his plans for the work? In view of the fact that Brother Russell concluded to turn over to the Society all the Lord's goods, as a "faithful and wise steward," he first had an understanding with the Board of Directors, reference to which is made in his will, as follows:

"In view of the fact that in donating the journal 'Zion's Watch Tower,' the 'Old Theology Quarterly' (now the 'Bible Student's Monthly), and the copyrights of the 'Millennial Dawn Scripture Studies,' Books and various other booklets, hymn-books, etc., to the Watch Tower Bible and Tract Society, I did so with the explicit understanding that I should have full control of all the interests of these publications during my life, and that after my decease they should be conducted according to my wishes. I now herewith set forth the said wishes—my will respecting the same."

The first part of this agreement was carried out during Brother Russell's life time. And now, dear brethren, we come to the second part of it, as expressed in his Will, published in THE TOWER December 1, 1916. We do well to read it frequently to keep its various provisions fresh in mind. Another section reads:

"My object in these requirements is to safeguard the committee and the journal from any spirit of ambition or pride or headship, and that the Truth may be recognized and appreciated for its own worth, and that the Lord may more particularly be recognized as the Head of the Church and the Fountain of Truth."

In these two quotations from the Will, it is evident that Brother Russell expected no successor in his peculiar office as "that wise and faithful servant" (Matthew 24:45-47). And as he wished to safeguard THE WATCH TOWER so that there should be no opportunity for ambition, pride or **headship,** so it is equally true that Brother Russell never intended that anyone should succeed him in the full control of the Society's interests throughout the wide world, and doubtless for the same reason that he wished to keep down headship. This thought is evidenced in many ways, and by his printed statement to this effect:

"In the event of my death, the Board of Directors will come forward!"

Also a quotation from the Charter, Section VI:

"The Corporation is to be managed by a Board of Directors consisting of seven members."

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, as the Editorial Committee of five became his successors as Editors of THE WATCH TOWER.

ADVERSARY BUSY RAISING DUST CLOUDS

Some of the dear friends seem unable to grasp these truths. On the other hand some appear to grasp them as readily as they did "The Divine Plan." We wonder if the Adversary has been busy raising dust-clouds to obscure these important truths, and to cover them up with false accusations of ambition against the majority members of the Board of Directors. Time after time in Brother Rutherford's "Siftings" we have been accused of seeking honor, position, etc.; yet it should be evident to all that only Brother Rutherford's surmises are offered in support of these charges. Thus our earnest endeavors to do our duty and to stand in defense of our Society, and for the protection of its sacred interests, have been so misrepresented as to appear to be evil. Verily again our Adversary is putting "darkness for light and light for darkness."—Isaiah 5:20.

We humbly believe, dear brothers and sisters in the Lord, that not one of us has any ambition, save to be faithful to the trust reposed in us by the Lord and by our beloved Pastor. We recall in this connection the words of our Lord and of the Apostle Paul, as follows:

"It is required in stewards that a man be found faithful; every man according to his several ability."—I Cor. 4:2; Matthew 25:15."

We freely confess that none of us has any great ability; but it is our desire to use to His praise whatever little we have; and as stewards of the Society, we have sought only to be faithful.

BROTHER RUTHERFORD'S METHODS VS. BROTHER RUSSELL'S METHODS

The trouble really had its beginning before the election in Pittsburgh last January. Realizing that he would be elected President of the Society, and knowing that the Charter places the control of the Society's interests in the hands of the Board of Directors, Brother Rutherford, before he started for the election at Pittsburgh, prepared some by-laws to be placed before the shareholders' meeting. In this connection it would be well to quote a part of the Charter of the Society respecting the only body authorized to make by-laws. Section VII reads:

"The Corporation, by its Board of Directors [not the voting shareholders], a majority of whom shall constitute a quorum for the transaction of business, shall have full power and authority to make and enact by-laws, rules and ordinances, which shall be deemed and taken to be the law of said corporation, and do any and everything useful for the good government and support of the affairs of said corporation."

Notwithstanding this provision in the Charter that the Board of Directors shall make the by-laws, at Brother Rutherford's instance a committee on by-laws was appointed at the Convention in Pittsburgh. To this Committee Brother Rutherford's by-laws were presented, and after deliberating upon them most of the afternoon, the Committee proceeded toward the platform to read them to the Convention. It was the hour set to reconvene the assemblage; but, thinking that the Committee had probably made changes during their long deliberations (against his plan to gain the control), Brother Rutherford held them up for an hour behind the platform while he endeavored to force them to change the by-laws back exactly as he had prepared them, threatening a fight before the Convention if this were not done. Little did the conventioners know of what was going on behind the curtain, and little did they realize why the Convention was delayed so long. There were several eye-witnesses of this controversy, besides the Committee, which was composed of Brother Margeson, of Boston, Chairman; Brother Bricker, of Pittsburgh, and Brother Ostrander, of Cleveland.

BROTHER RUTHERFORD'S BY-LAWS PASSED

The Committee held out courageously against Brother Rutherford, but fearing the threatened fight and consequent disturbance in the Convention if Brother Rutherford did not have his own way, they finally reported the by-laws as originally prepared by him. We rehearse these facts to show how the Brother managed to take the power from the Board of Directors, and to have it in his own hand. One of the by-laws, which was suggested at the shareholders' meeting, reads:

"The President of the Society shall always be the Executive Officer

and General Manager of the Corporation, having in charge the management of its affairs and work, both in America and in foreign countries."

Another by-law, the one to which the Committee specially objected, authorized the President to appoint an Advisory Committee of three, of which the Secretary and Treasurer, Brother Van Amburgh, was to be a permanent member. These by-laws and such a Committee would naturally be thought by some to supplant the Directors in their advisory and executive capacity.

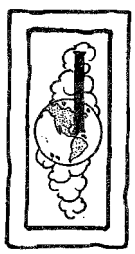
The President knowing that the shareholders could not legally make by-laws, since the Charter gives that right to the Directors, on returning to Brooklyn after the election, called a meeting of the Board at which he presented his by-laws for their adoption. Like the dear sheep who were in attendance at the shareholders' meeting, unsuspicious and anxious to do anything to aid the new President, the Directors decided without protest to spread them upon the minutes of their meeting. It was this action that made the by-laws genuine and legal, an act which the Board hoped at the time would prove to be for the best interests of the work.

Thus it will be seen at a glance how Brother Rutherford planned to thwart Brother Russell's expressed wishes in this respect and also the Charter, which places the control of the Society's interests in the hands of seven brethren instead of one.

The Board has been accused of being ambitious. Suppose it has been ambitious in the matter of carrying out the provisions of Brother Russell's Charter and Brother Russell's will, what shall be said of Brother Rutherford's efforts to take away the Directors' control and usurp that control fully to himself? It seems an easy matter to raise dust to obscure the real issue, and this is what the Adversary apparently has been busy doing. We would not stop to mention these matters if they were personal. We could easily sacrifice all our personal rights and count them but loss and dross; but in a case like this it is different. The rights of Directors are not personal. The Directors represent the rights of the shareholders of the Society, and they cannot set aside a stewardship of this kind and at the same time be faithful. "It is required of stewards that a man be found faithful." Besides, the civil law demands that Directors shall acquaint themselves with the interests of their corporations, and failure to do so is in the eyes of the law regarded as criminal negligence.

Being a lawyer, one would naturally expect that the President would do all in his power to have his fellow-members of the Board cooperate in the administration of the affairs of the Society over which all had been given a stewardship. This would have been the course of wisdom and what would have been expected even of one not professing Christian principles.

PERSECUTION AND INTIMIDATION



IT WAS NOT long till the Directors recognized that a serious mistake had been made in adopting by-laws that placed the entire management in the President's hands, contrary to the Charter. Although they endeavored to cooperate with him in the direction of the affairs of the Society, they now became objects of persecution and intimidation, chiefly by the President's Representative, who had previously declared of some of them that "if they did not get out they would be kicked out."

We realize, dear brethren, that many of these things will appear strange to you. It seems almost impossible that such a situation could exist among those of like precious faith, and especially in the Bethel and the Tabernacle. But such is the fact, and we must all meet the condition sooner or later and deal with it as we believe the Lord would have us do.

POLICEMAN CALLED TO EJECT DIRECTORS

No course has appeared too drastic for the President and his Representative in order to secure and maintain autocratic control of the Society. During Brother Rutherford's absence in July, a rumor reached us that we would not be permitted to enter the Tabernacle office. Astonished, and doubtful that such treatment would be accorded a majority of the Trustees of the Society whose duties would naturally call them to the Tabernacle, we desired information as to whether such an order had been issued and by whom. While seeking this information in the office, we were ordered outside by Brother Macmillan. Believing we had a perfect right in the office, we remained five minutes, when we retired to the Chapel upstairs, where there was no one but ourselves. Presently there approached us Brother Macmillan with a policeman.

"Officer, put these men out!" said the President's Representative.

"Move on, Gentlemen!" said the policeman to the Directors.

"You have no right to put us out, Officer," replied one of the Directors; "we are employed by this Society, and we are not disturbing anybody or anything."

"Of course I have no right to put you out!" responded the policeman. "It is I who should go out instead"; and away he went.

The President himself has since this episode expressed his approval and endorsement of this act of violence on the part of Brother Macmillan.

RESOLUTION PRODUCES CRISIS

In view of all that had transpired in the months past, the Directors decided that some action should be taken to undo the mistake in placing such sweeping power in Brother Rutherford's hands at the beginning of the year. The first step toward rectifying the matter was to repeal the by-laws, thus restoring to the Board its authority as provided in the Charter.

It was at this same time that Brother Johnson's affair came up for consideration. When he returned from England he was given two hearings, in neither of which did he have a fair chance to present his case, and later, learning that there were complications that had not been brought out and adjusted, the Directors gave assurance to Brother Johnson that they were in favor of his having a full and fair hearing. It was at this time, when the Board insisted upon giving the Brother a further opportunity to explain his matters, that Brother Rutherford censured the Directors, telling them that the management was in his hands and that it was none of their business, that he, himself, had settled Brother Johnson's affair. Thus the real issue, the management of the Society, came to the front and led to the resolution to repeal the by-laws.

At a meeting of the Board of Directors in June, before the policeman incident, a resolution was presented to rescind the by-laws. This was the last meeting ever held by the Directors over which Brother Rutherford presided. When the resolution came up the President raised such a storm of opposition that the brethren yielded to his appeal to hold the resolution over until the next meeting, which was announced for July 20th. Although two or three requests were subsequently made for a meeting prior thereto, these were refused by the President until July 17.

BROTHER RUSSELL'S DIRECTORS PUT OUT— BROTHER RUTHERFORD'S PUT IN

The next few weeks were eventful. The President now realized the Directors were fully awake to their responsibilities. He was determined, however, that they should never acquire and use the power delegated to them in the Charter.

The President took a trip to Philadelphia to consult a

lawyer. Then he started on his trip West. During his absence he heard of the disturbance at the Tabernacle re the policeman and telegraphed Brother McGee of Trenton that if he were advising us, to tell us to wait until his return, when all would be adjusted.

Little did we realize how the adjustment would be made. His design was that upon the advice of his Philadelphia lawyer he would declare illegal the Board of Directors through whom Brother Russell had been doing illegal (?) business for so many years. On his homeward journey he visited Pittsburgh and appointed brethren to take our places, whom no doubt he felt certain would never attempt to rescind his by-laws, as this was his only cause for complaint against us.

At the noonday meal in the Bethel Dining Room on July 17, Brother Rutherford made the startling announcement to all gathered there that the Directors of the Society had never been legally elected, and that he had declared the offices of four of them vacant and appointed new ones in their places. All the old Directors were present and the Brethren he had appointed were also present.

BROTHER RUSSELL'S BOARD	BROTHER RUTHERFORD'S NEW BOARD
Brother Rutherford	Brother Rutherford
Brother Pierson, Cromwell, Conn.	Brother Pierson, Cromwell, Conn.
Brother Van Amburgh	Brother Van Amburgh
Brother Ritchie	Brother Fisher, Scranton, Pa.
Brother Wright	Brother Spill, Pittsburgh, Pa.
Brother Hirsh	Brother Bohnet, Pittsburgh, Pa.
Brother Hoskins	Brother Macmillan.

Brother Pierson in his letter to Brother Ritchie has taken his stand with the majority members of the old Board, giving us a majority—five to two.

AN APPEAL TO THE VOTING SHAREHOLDERS



WE BELIEVE that Brother Rutherford has made a very grave mistake in adopting such high-handed methods and **we appeal to the consecrated judgment and good sense of the voting shareholders of the Society and to all "Watch Tower" readers everywhere!**

We appeal not for any special and personal consideration for ourselves. We are in this controversy merely seeking to act as your representatives. We appeal to you in the interests of our Beloved Society and for your own responsibility as shareholders to protect its welfare and to carry out the wishes and plans of the founder, our dear Pastor, and to arouse you to the fact that violence has been done to these.

This last step of Brother Rutherford was as contrary to Brother Russell's judgment as expressed in the Charter of the Society as the former's endeavor to secure entire control of the Society's affairs. According to the Charter, which we print elsewhere in this pamphlet, no member of the Board of Directors can be removed from office except "by a two-thirds vote of the shareholders" at the annual election held in Pittsburgh the first Saturday in January. And yet the President has gone so far in the direction of grasping further power and control as to forcibly remove four of its members from office and expel them from Bethel!

The question which we have been considering and which each of you must consider is: Is it safe to leave the management of the Society's affairs in the hands of one who shows such disrespect and seeming contempt for Brother Russell's wishes and the safeguards which he endeavored to throw around the management of the work after his death? Is it safe to have the control of the Society so placed that any and all of the workers who come into conflict with the high-handed and autocratic ideas of the President shall be summarily dismissed from Bethel and not permitted, no matter how efficient and desirous of serving, to continue in the work at headquarters? Such is the present condition and it has resulted directly and indirectly in the removal of more than 25 brothers and sisters from the Bethel and Tabernacle within a few weeks.

In this connection is it not remarkable that Brother Rutherford should appoint as new Directors three brethren who live so far from Brooklyn—two at Pittsburgh and one at Scranton? It is worthy of note that Brother Pierson also is not a resident of Brooklyn; in fact lives several hours' journey away. Thus a majority of the new Board is not in close touch with the work, nor able to intelligently supervise the Executive's actions and conduct of the work, unless he sees fit to submit much more comprehensive statements of his activities and the finances of the Society than he has in the past.

BROTHER RUTHERFORD'S LEGAL CLAIMS NOT SUSTAINED

To justify his course in dismissing the four Directors, Brother Rutherford brought forward a Pennsylvania statute which requires that at least three Directors of a Corporation of that State must be residents of the Commonwealth. Upon this he also based his action in appointing the three br thren living in Pennsylvania.

However, a clause in the law reads that this statute is not to apply to Corporations already in existence. The WATCH TOWER Corporation was chartered several years prior thereto, hence the statute respecting the three Directors from Pennsylvania has no application to the Directors of our Society.

Whether Brother Rutherford overlooked this clause we are not in a position to know. Although he listened to Brother McGee discuss this and other points for an hour before the Philadelphia Church, where both sides of the case were presented, Brother Rutherford, although he followed in rebuttal, never once referred to this fact, nor to any other legal point raised by Brother McGee, who is Assistant to the Attorney General of the State of New Jersey.

In this connection we might add that several lawyers have volunteered opinions upon the merits of this case. Some live in Pennsylvania, New York and New Jersey, and without a single exception all have agreed that, even aside from the moral wrong, Brother Rutherford's course is wholly unlawful.

DECLARES CHARTER MOST REMARKABLE DOCUMENT

Few of the friends of the Truth have not read in the Memorial Number of "The Watch Tower" the oration delivered on the occasion of our Pastor's funeral in The Temple in New York. The oration was delivered by Brother Rutherford, and in order to show his estimate then of the Charter of the Society, we quote from it on page 374, first column, second paragraph, as follows:

"The work [that is the work of the Harvest] grew to great proportions; and, desiring that it might be conducted in a systematic manner and perpetuated after his death, he organized the Watch Tower Bible and Tract Society—a corporation, the charter of which was written by his own hand, and is admitted, *by men who know*, to be a *most remarkable document*. Through this channel he has promulgated the message of Messiah's Kingdom to all the nations of the earth."

Comment on this seems unnecessary. It speaks for itself. We leave it to sink into the hearts and minds of the Lord's people everywhere and to make its own appropriate impression. Suffice it to say, however, that it must be apparent to all that there has developed a great change in Brother Rutherford's mind between the time of his election and the time he wrote "Siftings"—a period of only seven months.

Showing further the sweeping change in his mind since last December, we quote the following from "The Watch Tower" of December 15th, 1916, page 390, written by Brother Rutherford himself, shortly after Brother Russell's death, which gives an accurate and comprehensive account of the organization and the purpose of the Society:

ORGANIZATION OF THE WORK

"It is recognized that everything must be done decently and in order; that there must be a regular organization to carry on any work.

How, then, may the Harvest work be thus conducted since Brother Russell is no longer in our midst? Many of the friends throughout the country are asking this and other questions, and we take pleasure in answering:

"The Watch Tower Bible and Tract Society was organized in the year 1884 as a means of putting forth the Message of the Kingdom in an orderly and systematic manner. *The Corporation is controlled and managed by its Board of Directors and Officers. The Board of Directors is composed of seven members. The Charter of the Corporation provides that the Board of Directors shall be self-perpetuating;* that is to say, when a vacancy occurs by death or resignation the surviving members are empowered to fill such vacancy. Brother Russell was a member of the Board of Directors. Two days after his death the Board met and elected Brother A. N. Pierson as a member of the Board to fill the vacancy caused by Brother Russell's change. The seven members of the Board as now constituted are A. I. Ritchie, W. E. Van Amburgh, H. C. Rockwell, J. D. Wright, I. F. Hoskins, A. N. Pierson, and J. F. Rutherford."

BROTHER JOHNSON'S CASE NOT THE ISSUE

Doubtless some of our readers will ask: "Did not you four brethren form a league with Brother Johnson and want to send him back to England?" No, dear brethren, we had **no such thought. It is in connection with this very point that** the highest tide of error and misrepresentation is reached in "Harvest Siftings."

Throughout the paper the Directors are charged with having come under Brother Johnson's influence, so that they have espoused his cause and made him their leader and that they were intending to send him back to England, etc.

From what we have said foregoing in these pages, we believe that all can see that the coupling of Brother Johnson's affairs with the Board of Directors is an attempt to becloud the real issue and the real trouble, which existed before the return of Brother Johnson to America. Since self-exaltation began before there was any trouble about the English case, and since objections to the President's course were made from January to March, it is manifest that Brother Johnson had nothing to do with our affair. It is absolutely untrue that Brother Johnson became in any sense a leader of the Directors. It is equally untrue that the brethren ever thought of returning him to the English Branch, even though two Committees appointed by the President, one in England and one in America, reported favorably on much of his work.

At no time did we ever contemplate deposing Brother Rutherford and making Brother Johnson President, as Brother Rutherford well knew. He and those with him also well know that we did not plot against him to oust him and seize control, to exalt ourselves and humiliate him. Since we frequently thus assured him, we cannot understand how he could believe and publish the contrary. All we wished to do was to co-operate with him for the good of the work; and we were well pleased that he act as President and presiding officer. But we were not prepared to quietly allow him to set aside our Pastor's Will and Charter and "lord it over God's heritage" without a protest. That protest is the cause of all the trouble, even as St. Paul preaching the Truth at Ephesus was mobbed, and then charged with being a disturber of the peace.

VIOLENCE IN THE BETHEL



AT the close of a conference near noon, Friday, July 27, Brother Rutherford tried to draw the Directors into an argument and partially succeeded. Then in a voice of wrath he demanded that if we had any ultimatum to deliver we should deliver it then. When told that we had none, he replied: "Then I have one to deliver to you," and standing up, he delivered his decree: "My authority in this house has got to be obeyed and you will all get out of this house by Monday noon. Brother Johnson will get out today." A few moments later there occurred in the Bethel Dining Room a scene which we are loath to report; but we believe you should know the lengths to which these matters have gone in order that you may see the kind of fruitage that now appears.

At the noonday meal, Brother Rutherford reported to the Bethel Family that we would be compelled to leave the Bethel Home by Monday noon. The brethren then considered it their duty to make some statement to the Family. Brother Rutherford wished the Family to hear only his statement; but we persisted, and one of our number said that he wished to read a letter from Brother Pierson stating that he "would stand by the old Board." Brother Rutherford refused to let the letter be read and shouted that Brother Johnson had been to see Brother Pierson and had misrepresented the matter to him. Upon Brother Johnson's firm denial of this, Brother Rutherford hastened to him and using physical force, which nearly pulled Brother Johnson off his feet, said in a fit of passion: "You will leave this house before night; if you do not go out, you will be put out." Before night this threat was carried into effect. Brother Johnson's personal effects were literally set outside the Bethel Home and brethren, as watchmen, were placed at various doors to prevent him from entering the house again.

Following is a copy of Brother Pierson's letter:

BROTHER PIERSON TAKES STAND WITH OLD BOARD

CROMWELL, Conn., July 26, 1917.

MR. A. I. RITCHIE,

MY DEAR BROTHER RITCHIE:

I thank you for your favor of the 21st, received last Monday. Meanwhile I have been waiting on the Lord to know what to say in reply. After reading the letter, the words of the Psalmist came to my mind, recurring many times since: "The meek will He guide in judgment; and the meek will He teach His way." Consequently I have taken time to make this reply:

On entering the meeting room at the Bethel a week ago last Tuesday morning I was very much surprised to find that Brother Rutherford had appointed a new Board, and so expressed myself to those present. Presently we heard the reading of a letter from a Philadelphia law firm, in which were set forth the facts mentioned in the resolution read before the Bethel Family, viz., that the Board of Directors, as constituted, was not a legal one, therefore its members were not legally directors. Thereupon I expressed the thought that if these brethren were not legally members of the Board of Directors—which position some of them had held for many years in the eyes of the friends in general—then the fact remains that the Watch Tower Bible and Tract Society has never had a legal Board. To this Brother Rutherford assented. I further stated that if it was true that the Society's business had been carried on for so many years in a manner not entirely in harmony with the requirements of law, it surely could be continued in the same way for a few more months, until another annual meeting. This was not a motion, but merely a criticism or suggestion, upon which no action was taken.

When the Committee which had drawn up the resolution presented it to me, I told them frankly that, while I had nothing whatever against the brethren chosen, I did object to the appointment of a new Board. After hearing the discussion by the different brethren, including Brother McGee's summing up of the articles of the charter, I came to the conclusion that the statements concerning the legal standing of the members of the Board did not place the situation in its true light; for if four of the seven members of the Board were not legally Directors, then the other three, who had been elected as the Society's officers by the shareholders, would have the same standing so far as membership in the Board of Directors is concerned. While the charter, as published in the little blue-covered booklet we received, makes no provision for the selection of the members of the Board of Directors and specifies that "the members of the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds' vote of the shareholders."

You ask why I signed the resolution that was so detrimental to yourself and the other brethren. I felt that there was a measure of wrong on both sides. Some of you brethren had made statements at Philadelphia and other places which called for an explanation, and a letter of some kind was due the friends who asked for such an explanation. This resolution was drawn up by a Committee, whose original intention was to have it published, to which I objected. While I admire Brother Rutherford's ability and his wisdom in settling many difficult questions

for the Society, and while I fully believe that it is the Lord's will that he should be our President, yet I cannot approve of some things he did in connection with this matter.

One of my principal weaknesses, as far as I know myself, is that it is very hard for me to say "No," especially to brethren I love so much as I do all the members of the Board, including the brethren newly appointed; in fact, all who are truly the Lord's. When signing the resolution, I had strong hopes that reconciliation might be made between the two parties who differed, and that neither publication of the resolution nor any other explanation from either side might be necessary. Before I signed, however, a number of statements to which I objected were stricken out. After being thus modified, it was further agreed that copies of this resolution should be sent only to Classes and brethren that had heard of the trouble and requested an explanation. I held out for some hours against a thing I did not believe in, but since the brethren had changed it, eliminating some objectionable paragraphs, and agreeing to send it only to inquiring friends, I finally signed, as a compromise.

When our Secretary showed me a copy of the resolution which had been sent to the Class, I could not help but think that it had been sent far and wide to all Classes; and I felt that I had not taken the proper course in signing even after it had been amended. Now that I have reason to believe a general circulation of this resolution has been made, I want to assure you that had I foreseen this I should never have signed the paper. I feel that this has done you four brethren a decided injury, because, in my opinion, none of you has any desire to do any harm to the Society or bring about a division, but that you simply differ with Brother Rutherford about the control of the Society; that it is your desire to stand by the charter and the principles of Brother Russell, which recognize the Board of Directors as having the power of control. I have now concluded to take a firmer stand for what I believe is the right, viz., that the appointment of the new members to take the place of the four who were not legally members according to the decision of the Philadelphia law firm was not the proper course, and will therefore stand by the old Board.

A copy of this letter goes to Brother Rutherford. With much Christian Love, as ever,

Your brother in Christ, A. N. PIERSON,
Vice President.

P. S.—You have my permission to make such use of this letter as you may deem wise.

A few days later, after repeated threats by the President to forcibly accomplish their ejection from the Home, the four Directors, though they considered the Bethel their home, and as having the same right there as Brother Rutherford and others, decided to submit to the injustice of Brother Rutherford's orders, and have since gone forth from the Home. It was as a result of Brother Pierson's negotiation and intercession that Brother Rutherford, after threatening to force our ejection, agreed with him to make an allowance to cover the expenses of the brethren leaving the Home. The sum was $300.00; but in no sense did it represent an adjustment of matters, but merely as making some provision for brethren who after long years of service, now without means, were about to be forced out into the world to start life anew.

To justify this drastic and violent action toward his brethren in thrusting them from the Home that had sheltered them during the long years that they labored harmoniously with Brother Russell, Brother Rutherford and his associates say that it was done because we were disturbing the Bethel Family and the work, and, therefore, done "for the good of the Cause." We derive comfort from Isaiah's prophecy, quoted in the Photo Drama: "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified, but He shall appear to your joy, and they shall be ashamed."

At no time has any of us said or done anything among the Bethel Family or any of the Classes to stir up trouble.

On Wednesday morning, Aug. 22, a copy of the following letter was received by Bros. Hoskins, Hirsh, Wright and Ritchie:

"*Dear* BROTHER:

"In view of the fact that you no longer have Sunday appointments under the direction of the Peoples Pulpit Assn.; and further, in view of the fact that your clerical cards were secured from the various railroads under the name of the Peoples Pulpit Association, we would ask that you return these cards to us in order that we might be protected from what the roads might consider as an injustice toward them. With *Christian love*,

"Yours in the *service* of the Redeemer,

"PEOPLES PULPIT ASSN."

From this it is seen that they take away our opportunities of service, and then require us to turn over railroad permits, which do not belong to them. If the managers of the Peoples Pulpit Association are doing their duty they have nothing to fear from the Railroads, nor from us.

DIVISION AT BETHEL

It is proper in this connection to refer also to the support which Brother Rutherford claims from the Bethel Family. The facts are that the President's special representative and others, with the President's official sanction, has for months been secretly carrying on a campaign amongst the Bethel Family and the traveling Pilgrim brethren, spreading false reports regarding the Board members, and prejudicing the minds of the Family against them. Some of the Pilgrim brethren, as they passed through Brooklyn, stopping for a day or two, had these evil things whispered in their ears, and then were sent forth to give them to the Classes. After this campaign had been carried on amongst the Family for some time they began to circulate petitions among the workers to support the President and his management, and to condemn the Directors, the understanding being that all who refused to sign would be dismissed from the service, with the result that many signed these petitions, some because they had been prejudiced, and others because of fearing they would be thrust out of Bethel. Hence the partial list of names of the Bethel Family which appeared in "Siftings." Some who refused to sign these petitions were discharged and some others who signed the petitions have since been dismissed because they disapproved of "Siftings," with its false charges.

THE PRESIDENT'S SPECIAL REPRESENTATIVE

The author of "Harvest Siftings" has something to say about Brother MacMillan's appointment by Brother Russell last August as assistant to the President. Several letters are quoted in support of the fact, and on page 22, bottom of the second column, Brother Rutherford states that "Brothers Hoskins, Hirsh, and Ritchie were displeased with Brother MacMillan's appointment by Brother Russell" and that they had been working against him from the first.

We believe it is enough to say that there has never been the slightest doubt in our minds that Brother MacMillan received such an appointment by Brother Russell last August, nor have we disputed the fact at any time, nor was there the slightest objection in our minds to this appointment made by Brother Russell. To the contrary, it is a fact well known to Brother MacMillan that all three of the above-named brethren heartily co-operated with him at the time of his appointment by Brother Russell and for months afterwards. We would say, however, that it is one thing for Brother MacMillan to be Manager under Brother Russell and quite another matter for him to be Manager under Brother Rutherford.

As an example of the turn of mind on the part of Brother MacMillan, the brother approached Brother Hoskins at the time of Brother Russell's funeral in Pittsburg, November 6, and only a few feet removed from the dead body of our Pastor, Brother MacMillan said:

"Brother Hoskins, I have something to say to you that I know will hurt you very much, and I haven't any idea that you have strength of character sufficient to follow my advice; but I am going to tell you, anyway. I think every one of you Directors except Brothers Rutherford and Van Amburgh ought to resign and give a chance for some decent men who know something to be put in your places. There is not one of you fit to manage anything, and you ought to resign; and if you don't resign you will, every one of you, get kicked out."

Brother MacMillan has since rendered efficient service to Brother Rutherford in fulfilling his own prophecy—"kicking out" the four members of the Board. And those were the thoughts that were being entertained by him as we stood beside the bier of our great leader, while others bowed their heads in sorrow, considering it a time for deep searching of the heart and drawing near to God.

Preferring not to go into personalities or the de-

tails of the conduct of Brother MacMillan we believe that it will be sufficient to say that soon after Brother Russell's death, under loose rein, Brother MacMillan demonstrated his utter unfitness for the position originally assigned him by Brother Russell. In the course of a few months it became evident to the Directors that it was their duty to make some changes with regard to Brother MacMillan's position, even as Brother Russell had often made changes in the position of the brethren when he discovered that they did not properly fit in the places he had given them.

That there was any malice or prejudice or jealousy in any of our hearts with regard to him or that any of us were seeking his place we most positively deny. It was purely in the interests of the work and because there were so many complaints regarding Brother MacMillan that the change was desired.

HIGH-HANDEDNESS GOING FROM BAD TO WORSE

STRANGE indeed that when the mind becomes once bent in a wrong direction, it colors everything to its own liking and can find excuses to justify almost anything; and so the motto of such is "the end justifies the means."

We come now to some proceedings on the part of Brother Rutherford, assisted by Brothers MacMillan and Van Amburgh—proceedings of which we could not believe these brethren capable, for we could scarcely think them so blind to the principles of justice and righteousness did we not ourselves witness what occurred.

In the latter part of July Brother Rutherford announced a meeting of the members of the Peoples Pulpit Association to be held July 31, which he declared was for the purpose of expelling from membership on the Board of Directors and from membership in the Association Brothers Hirsh and Hoskins. The hour arrived and the meeting was called to order with fourteen members present out of a total of some forty members. The charges were read against the two brethren, to the effect that they had withdrawn their moral support and were in opposition to the work of the Association. To support these charges several trumped-up accusations were read which the two accused brethren easily and clearly refuted. They denied that they had withdrawn their moral support or that they were working in opposition to the Peoples Pulpit Association, and showed to the contrary that their whole purpose was to sustain and uphold the work in both the Peoples Pulpit Association and the Watch Tower Bible and Tract Society, **as Brother Russell intended it to be carried on.** At the conclusion of the hearing and the answering of the charges the result was that the accusers found that of the members present there was not a sufficient number who would believe their false charges and accusations so as to favor the expulsion.

Then what did they do? With cruel audacity that seems little short of Satanic, and of which we could scarcely believe an ordinary worldly man capable, these three accusers, led by Brother Rutherford, gathered together a lot of proxies of various of the Pilgrims, members of the Peoples Pulpit Association, that had been sent in the first of the year for the purpose of voting for officers of the Association at that time. The following is a sample of the proxies:

"PROXY

....., 1917.

"To ..... a member of the Peoples Pulpit Association:

"You are hereby authorized to act as my proxy and to cast my vote at the annual meeting of the Peoples Pulpit Association to be held at the office of the Corporation, at 124 Columbia Heights, Brooklyn, N. Y., on the 10th day of January, 1917.

(Signed).....

These proxies, which were intended only for the election of the officers in January, were from brethren who were absent and heard nothing of the charges brought against Brothers Hoskins and Hirsh on July 31. These proxies were taken and used for the purpose of voting these two brethren out of office, and thus accomplished their expulsion from the Directorship and from the Association, when if the vote had been taken merely of those present who heard the charges and who only were capable of judging, the charges and the attempt at expulsion would have fallen to the ground. And though seven of those present earnestly protested against such highhanded methods, no heed was given to their protests.

We are advised by good authority that such acts and conduct are subject to criminal indictment and that if carried to the courts would meet with swift and severe punishment.

Amongst the proxies held by Brother MacMillan of the brethren absent at the meeting, was that of Brother Paul E. Thomson, formerly of the Bethel Home, later of Detroit, Mich. Brother MacMillan, evidently feeling some apprehension regarding this illegal use of the proxies, wrote to Brother Thomson to secure his endorsement of his act. Brother Thomson wrote a reply which we append: Further comment on this is unnecessary:

"Detroit, Mich.

"DEAR BROTHER MACMILLAN:

"Failure of the copy of 'Harvest Siftings' you sent me to arrive has delayed my reply to your letter asking my approval of your action in using my proxy for the removing of Brothers Hirsh and Hoskins from the Board of Directors of the Peoples Pulpit Association. I have just finished the reading of a borrowed copy of the 'Siftings.'

"Without evidence additional to that contained in 'Harvest Siftings' I would not have cast my vote against the Brothers mentioned. My one reading locates no definite charges against them, but merely surmisings. If surmisings were to hang people *you and Brother Rutherford would have been strung up long ago by my side.*

"As I recall it, my proxy was given for the yearly election of officers and not for the making of any changes in the Board. In that case you were wrong in using it as you did and the Brothers should have a fair vote on the matter. For that reason I am sending your letter and a carbon of mine to them for their information.

"Please do not understand that I have lost confidence in the judgment of yourself or Brother Rutherford. I merely never had absolute confidence in the judgment of anyone. We are all finding it easier to be wrong than to be right. Some are wrong this time and it is two out of four in whom I have had about equal confidence in the past. I trust that you are all trying to be right and I hope that some day we will all succeed.

"I suppose no further use will be made of my proxy. It is not my wish that there be any further voting done with it.

"Be assured of my continued love for you, Brother Mac, and that you have a daily interest in my petitions.

"Your brother by His grace, PAUL E. THOMSON."

The Brooklyn "Eagle" recently published a statement describing the disturbed condition of the Watch Tower Bible and Tract Society and the Bethel Home, and Brother MacMillan in his letter to Brother Thomson charges that the "opposition" (referring to the Board of Directors) had given the information to the "Eagle." We would say that none of the members of the Board had anything to do with getting the statement in the "Eagle," nor do any of these brethren have any knowledge whatsoever of how the information reached the "Eagle," except it might have been through the calling in of the policeman at the Tabernacle by Brother MacMillan himself.

NO LAW SUIT

We are charged in "Harvest Siftings" with great wrong because we consulted an attorney with regard to some legal matters; but it was not until the President himself had repeatedly told us that certain portions of the Charter were illegal that we considered it our duty to consult an attorney, who is a brother, well established in the Truth. And his advice, which proved to be sound, revealed to us that Brother Rutherford's legal opinion was very unsound. Then the

President made a trip to Philadelphia to consult a lawyer there with the purpose of securing a legal opinion which would justify his declaring the Board illegal. Was it wrong for us to get legal advice when we saw one after another of the wise safeguards devised by our Pastor being swept away? It was not our desire to go into court proceedings. Far from it. And yet, all corporations are creatures of the law and necessarily subject to it. The law requires that Directors shall direct. They must know what their corporation is doing, and if they allow a President or other official to exceed his powers to the detriment of the corporation, they do so at their own peril, especially if they are driven in the direction of the law and do not take steps to protect their trust. Therefore, many brethren have advised that as the Watch Tower Bible and Tract Society is a business corporation, it was nothing short of our duty as Directors to protect its interests.

But though we are assured that the courts would not sustain the action of the President in his efforts to subvert the Society's Charter, but would decide in our favor, it is not our intention to institute a friendly suit or any other kind of a suit to determine the question at issue. We feel that we have discharged our obligation thus far in making known these conditions to the voting shareholders, having narrated events leading up to the present situation at headquarters. Briefly, the situation is that all who do not approve the President's course and conduct are one by one being required to leave the work here. This has already affected four of us, together with our families as respects residence at Bethel, and three of us with respect to the work as well, and while Brother Hirsh, by the President's order, may no longer live at Bethel, as a member of the Editorial Committee he continues to work at his desk.

RE PEOPLES PULPIT ASSOCIATION



REALIZING the weakness of his position and his inability to legally maintain full control of the Watch Tower Bible and Tract Society, because the Charter states that the Corporation shall be managed by the Board of Directors, Brother Rutherford finally comes forward in "Harvest Siftings" with a new argument, which it would seem is but another effort to conceal the real issue.

On page 16 he brings forward the Peoples Pulpit Association, saying that as President of that Association he has full control of all the affairs of the Watch Tower Bible and Tract Society in the State of New York, with the result that he would nullify and make void the Watch Tower Bible and Tract Society and establish as the dominant factor in the work the Peoples Pulpit Association. As a matter of fact the very reverse is the case—that the Society is the controlling Corporation. We can do no better than quote Brother Russell's explanation in "The Watch Tower" of December 1, 1915, page 359, years after the Peoples Pulpit charter was copied from the charter of the Watch Tower Bible and Tract Society—with the exception of a few words. The explanation mentioned is as follows:

"The whole management is by the Watch Tower Bible and Tract Society and these auxiliary organizations merely help in carrying on its work. We sometimes use one name and sometimes another, just as anyone would have the right to use any names appropriate to his work. It is equally appropriate to say that we are the International Bible Students Association. We are Bible students, and are helping Bible students in all parts of the world by the printed page, by financial assistance and in other ways. It is also appropriate to use the name Peoples Pulpit Association in connection with persons who are engaged in preaching and are acting under guidance of the Watch Tower Bible and Tract Society.

"In other words, the Peoples Pulpit Association cannot transact business except through the Watch Tower Bible and Tract Society. The Watch Tower Bible and Tract Society has the management, and the Peoples Pulpit Association does the work—absolutely."

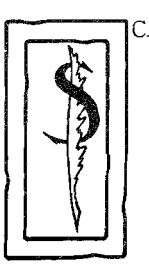
The following also appears on the Tract Fund Acknowledgment letters sent out by the Watch Tower Bible and Tract Society:

"N. B. All contributions should be remitted to the Watch Tower Bible and Tract Society, as it is the parent Corporation, having general supervision of the work. All other corporate names used in connection with the work are merely auxiliary to the Watch Tower Bible and Tract Society."

In this connection it is well to remember that Brother Rutherford has stated that the preparation of Volume Seven did not cost the Watch Tower Bible and Tract Society one cent, as all the funds (probably over $20,000.00), were contributed by a brother for that purpose. The book was prepared without the knowledge of either the Directors or the Editorial Committee, and was copyrighted and issued by the Peoples Pulpit Association. Since none of the money was donated to the Society, and since the proceeds from the sale of the book are kept separate from the Society's funds, of course the said brother will not be entitled to 2,000 or more voting shares to which such a donation to the Society would bring him.

In view of the foregoing, dear brethren, remember that if the Peoples Pulpit Association is substituted for the Watch Tower Bible and Tract Society, instead of being an agent to the Society, every shareholder in the Society will thereby lose his vote altogether, because there are fewer than fifty votes, all told, held in the Peoples Pulpit Association. It is in the Watch Tower Bible and Tract Society alone in which you have secured one vote for each $10.00 contributed to the work.

THE WILL DISCREDITED AND DECLARED ILLEGAL



SCARCELY had Brother Russell's body grown cold in death until his Will was declared to be not in "legal form," and therefore not binding, or obligatory. We understand that when he wrote it in 1907, he well knew this; and it is our thought that he designedly left it so to reveal whether those who would follow him in authority would have sufficient respect for him and his expressed wishes, to faithfully follow them, even if the civil law did not compel them to do so. The events of the last eight months have evidenced the great wisdom he showed.

Paragraphs 15 and 16 are a very important part of the will; and reveal in part how our Pastor arranged that his wishes in regard to the management of the Society after his decease would be safeguarded, by arranging that his voting shares be used by five sisters to endeavor to elect only such men as President, Vice-President and Secretary-Treasurer as they had good reason to think would closely follow the letter and spirit of the Charter and the Will. Such an arrangement would surely commend itself to every right intentioned person. You will be surprised to learn that our President almost at once took exception to the arrangement, and hinted that the whole Will and arrangement was "illegal." He procured a long legal opinion from a local firm of attorneys, which was used to prevent the sisters from voting the shares at the election at Pittsburgh on January 6. It was claimed that these shares merely constituted the Pastor's Church membership; and that it could not be "legally" bequeathed. The fact that the 45,000 shares had been donated to the Society ten years

previously, on certain terms (which they were disregarding) was overlooked, and these Sisters have been the trustees of these voting shares ten years prior to his death, and his death, therefore, would not make void their right to vote those shares. Thus was another safeguard made by **"that wise and faithful servant"** against the possible seizing of the Society's income and trust funds by ambitious men destroyed. We can see no harm that could come to anyone by allowing the shares to be voted according to the Will; and we see much danger from their cancellation. When any arrangement of the Pastor's does not suit the new President, he usually finds a way to declare it "illegal"; but if it will be to his advantage, he uses it and refers to him as "that wise and faithful servant."

If the sisters' committee, authorized by the Will, has no legal existence, is it not true that the Editorial Committee, which has no other authority for its existence, is equally illegal?

THE PRESIDENT'S MANAGEMENT

The President has expressed overconfidence in stating that nothing has been found wrong with his conduct of the affairs of the Society. Unfortunately, several important matters seem to have been poorly handled during his administration; namely, the Photo Drama, the sale of which was announced by the President at the Pittsburgh Convention as evidently the Lord's Will, but which was afterward forced back upon the Society.

It is well known that the Angelophone has until recently been poorly handled, and has caused the writing of hundreds of letters of complaint by the friends. This could have been avoided very largely by keeping on with Brother Russell's plan respecting this enterprise, his instructions being to have new records made at once in case his voice was not satisfactory.

Many efforts were made to have the President follow these instructions, but he could not be persuaded until a sister from Illinois came forward and paid $1,500.00 to have the lectures rerecorded. Brother Cooke is now handling the Angelophone successfully notwithstanding Brother Rutherford's advice to him to sell it to the highest bidder and get rid of it.

The pastoral work has also suffered at Brother Rutherford's hands, not intentionally, of course. Changes in this department have caused misunderstandings and delays and much inconvenience.

Further, the President's inability to work with Directors as fair-minded as those whom he has put out of Bethel is also a serious indictment against his administration of eight short months. It is conspicuously marked, too, with a long list of brethren whom he has alienated from active co-operation in the work of the Society.

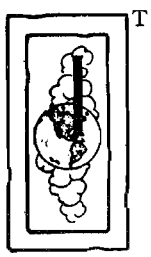
The measure of progress of the work during the past eight months has been due almost altogether to the working force which Brother Russell left behind—a force which, unlike Brother Rutherford, was thoroughly trained to look after their respective parts, and did so, even in the face of the President's mistakes.

REGARDING THE ANGELOPHONE

"Harvest Siftings" refers to the fact that Brother Ritchie had requested the Board of Directors to allow him to take over and manage the Angelophone, when there was some $18,000 to the Angelophone's account, in Bank, and gives the inference that Brother Rutherford came to the rescue and prevented the Board from voting away $18,000.00 to Brother Ritchie. The truth is that Brothers Rutherford, Van Amburgh and MacMillan despised Brother Russell's last work, the Angelophone, and hampered and ridiculed it, always seeking to kill it. The morning after Brother Russell's death, Brother MacMillan ordered Brother Cooke to cancel all the contracts and close it down. Seeing the continued opposition to the Angelophone, and knowing from Brother Russell's death that they wished to get rid of him, Brother Ritchie went to Brother Rutherford and offered to take over the business as it was, with $18,000.00 in the bank, and to endeavor, with Brother Cooke, to make it a success. His reply was: "I love you too much to let you try it. If you were a man of the world I would do it in a minute."

He did not explain that the business was in debt $25,000.00, and more than $7,000.00 would soon be due. Brother Ritchie's acquaintances will not believe that he wished to take advantage of the Society.

COMPOSED HIS OWN BIOGRAPHY



IT SEEMS too bad that at considerable expense we brethren should be called upon to get out a reply to Brother Rutherford's "Siftings." Many times we have felt like doing nothing in the matter, but depending wholly upon the good sense and training of the Lord's people not to judge, lest they be judged. But the Lord evidently means that we should now do something in the way of making known to the friends conditions as they have really existed at the Brooklyn Tabernacle and Bethel since Brother Rutherford's election, although these conditions were known to but a few until several weeks ago—the few preferring to keep silent and bear the burden, not even telling their wives, in the hope that the President would come to his senses and rectify the wrongs.

At such a time as this there are found those who, for one reason or another, will go to undue lengths to support those who wield the power. We have in mind just now Brother Hudgings, who, however, has overreached himself in this instance and makes a bad matter worse. Whatever possessed him, under oath, to testify that Brother Hirsh "composed the article" on the last two pages of the Memorial Number of "The Watch Tower"—a biography of Brother Rutherford—only the Brother himself is competent to say. At any rate he went a long distance out of his way to show to the President that he is with him heart and soul. If Brother Hirsh were the author of the biography he would not be ashamed of it. There would have been no wrong committed in his composing it. In fact, it would have been much more appropriate for him to compose it than for some other person—for instance the President.

We had thought we would never mention this matter to anyone; but since the dear brother swears that Brother Hirsh "composed the article," and Brother Rutherford for some reason has seen fit to publish the sworn statement in his "Siftings," we can see no good reason why our lips should be longer sealed.

This biography of Brother Rutherford first appeared in some of the newspapers of the country the day after his election. In order to have it in the hands of distant newspapers for publication the day following Brother Rutherford's election, it was necessary that it be prepared a week or more in advance. This was done at Brother Hirsh's suggestion, but it was not *composed* by Brother Hirsh, who saw it for the first time when Brother Rutherford himself handed it to him.

With the exception of some necessary reductions in size the article is practically word for word as it was originally.

Brother Wisdom, too, has gone far out of his way to please the President. His letter published in "Siftings" seems characteristic. We well remember last summer at Niagara Falls convention, when the thermometer was a hundred or more in the Convention Hall, and everybody was ready to melt, this same brother, for an hour or more, greatly to the distress of his hearers and the chairman, roasted the late Brother Abbott—and this was long after some matter had been published in his paper and adjustment had been made. It is said that Brother Wisdom while traveling at the Society's

expense, kept up this form of persecution for some time.

We were not surprised to learn that this same brother has turned both his tongue and his pen against us. Our conversation with him was so satisfactory to himself at the time as to cause him to say three times, "I cannot say that you are wrong." Instead of Brother Hirsh seeking the conversation on the train, the brother himself said, "When you get located in your sleeper ahead, come back to me." It is observed in this Brother's letter that he was talking not only with one brother, but with others at Brooklyn and has things so jumbled as to make it practically impossible to treat his letter seriously. He has added rumor to rumor. There is a proverb to the effect that a lie will travel around the world while truth is getting her boots on. And how true this is of Brother Rutherford's "Siftings"! He has sent it to all parts of the earth.

SLIPS OF BROTHER RUTHERFORD'S PEN

On page 12, of "Harvest Siftings," top of second column, Brother Hoskins is quoted as saying "We, the Board, are the managers and we will give the orders." Brother Hoskins made no such statement, nor was there even the suggestion in his mind of expressing any such spirit. When Brother Rutherford stated before the Board members that the entire management was in his hands and that it was none of the Board's business, Brother Hoskins merely read Article VI of the charter, "The Corporation is to be managed by a Board of Directors consisting of seven members."

Again, on the same page, Brother Rutherford quotes Brother Hoskins as saying, "We have been consulting lawyers and we know what we can do." Again the quotation is misleading. Instead of the above, Brother Hoskins in the presence of the Board members quietly said, "Since you told us last week at the meeting that the shareholders made the by-laws at Pittsburgh which gave you your power, we thought you might be mistaken, and in the meantime I have consulted an attorney who has informed me that you were in error on the point in question."

Again on page 12, "Siftings" charges us with saying, "The Board of Directors are not answerable to the shareholders." No such statement was made by any of us. What we did say was, that since the charter of the Society gives the power to the Directors to make by-laws, therefore those by-laws which originated with Brother Rutherford, were not legal and binding merely because they were at his suggestion formally passed by the shareholders.

Again, on page 17, first column, one of the members of the Board of Directors is quoted as saying: "There will be no meeting of the Board of Directors today; you understand that!" Again the truth is lacking. Instead of the above, the following is the truth: The brother referred to approached Brother Rutherford and asked him about a matter and Brother Rutherford replied: "That matter will be settled at the Board meeting this morning." And to this the brother quietly answered, "I believe, Brother Rutherford, there will be no meeting of the Board this morning."

Another slip of our brother's pen is found on page 17, bottom of first column of "Harvest Siftings." It is claimed that Brother Hirsh said to Brother Rutherford: "If you will put me back on the Board, I will go to Philadelphia tonight and make it more than right with them and satisfy everybody." Brother Hirsh denies this absolutely, as he had not the slightest thought of offering Brother Rutherford a bribe for anything. Besides, he denies Brother Rutherford's legal right or power to put him off the Board. So, of course, he did not ask to be put back.

Still another is found on page 23, first column, first paragraph, about "Poor Brother Wright," where "Harvest Siftings" says that he "has 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 other three he would be unfaithful; that he wished he was out of it." Brother Wright has three times in the presence of his accusers denied making any such statement or anything to that effect. Brother Wright has not been dragged into anything, for he has from the first been heart and soul with the other members in defense of the principles of our Society.

On page 17, first column, and page 23, second column, of his "Siftings," Brother Rutherford states that one of the brethren cancelled his appointment at Bridgeton, N. J., in order to meet one of the other brethren in Philadelphia. One of these brethren did have an appointment at Bridgeton on Sunday morning, which he failed to fulfil on account of missing train connections, but he had no appointment whatever Sunday evening; when in passing through Philadelphia he met some friends who insisted that he remain there for the evening service.

SOME OF PRESIDENT'S FAVORITE NAMES

Since our dear Brother Sturgeon's name was unnecessarily and improperly brought into this matter by means of this so-called "Harvest Siftings," we believe that the friends everywhere, who have a special love for him on account of his faithful devotion to our dear Pastor during the time of his greatest sufferings and need, will be pleased to know that our dear brother is endeavoring, by the Lord's grace, to be just as faithful to Brother Russell now that he has gone, as he was previous to his departure. He believes that this present controversy is one that primarily concerns the Board of Directors and the President of the Society, and is willing therefore, for the Lord to make His decision known in His own way and time, until which time he is quietly waiting on the Lord, "doing with his might what his hands find to do," since he has been carefully kept off of all Boards and Committees since Brother Russell's death, saving that of the Editorial Committee. We are putting this in because we believe the friends will appreciate our so doing, since we are all concerned to know the Truth, and nothing but the Truth.

It will now scarcely surprise our readers to learn that even Brother Sturgeon has come under the wrath of our President, having been called such names as Judas and traitor.

IN RE THE PARABLE OF THE "PENNY"

The author of "Harvest Siftings," together with some of his sympathizers, are now freely applying the Parable of the Penny to the present circumstances and saying that the "Penny" is the Seventh Volume and that the "murmurers" are those Trustees whom Brother Rutherford has expelled from Bethel. But let us see how this application fits. In the first place none of the Directors who are falsely accused of being the "murmurers" knew anything about the issuing of the seventh volume in advance of the time it was given out. Further, the matter of the seventh volume was entirely outside of the issues under discussion on that occasion. None of the brethren accused of being "murmurers" said anything about the seventh volume, nor did they entertain any feeling against the volume. And be it known further that none of the brethren so charged did any murmuring whatsoever upon that occasion. None of their statements were complaints or in defense of themselves, but simply protests in the name of the Lord against the false charges and high-handedness of the President's methods, against his gross violation of the Charter of the Watch Tower Bible and Tract Society and Brother Russell's Will. It was the solemn duty of these Trustees to make this protest on that occasion. We repeat: Not once did we refer, either in thought or word, to the Volume.

If this be indeed "murmuring" then it is proper to say that our dear Pastor during his entire life time was a "murmurer," for he never ceased to protest against the false doctrines and practices of Christendom and all forms of unrighteousness. And so were the Reformers of old "murmurers" because they lifted up their voices in protest against the sin and violence of the Papal system. And in the same sense our Lord was the greatest of all "murmurers," for he also ceased not to protest against the hypocrisy and deception of the Scribes and Pharisees.

Consequently, the brethren who are accused of "murmuring" on the afternoon of July 17th are happy to be classed along with Brother Russell, with the Reformers, and with our Lord Jesus, none of whom were really "murmurers," but were led of the Spirit of God to make bold protest against the sin and evil of their time.

OUR PASTOR'S DYING MESSAGE

"Setting the House in Order"



E HAVE followed Brother Rutherford's advice in "Harvest Siftings," and have read with profit the article of our Pastor published in the November 1, 1916, WATCH TOWER, entitled "The Hour of Temptation." In fact, so impressed have we been by it, and so convinced that it has a special application at this time, that we have copied a portion of it, adding the word Society after the word Classes where the latter appears:

"The selection of improper leaders is evidently a sin, and quite a reflection against the Classes who have the improper leaders. How could such get into positions to represent the Lord's people, except by the latter's votes? When will the Lord's people learn that ability to talk in public is only one of the qualifications of an Elder? Time and again we have noted how the Lord's Cause has been hindered, and spirituality amongst the brethren has been stifled, by attempts to imitate the nominal church in putting forward persons glib of tongue, lacking in spirituality.

"In such a case, is it not pride on the part of the Class (Society)—a desire to make a fair show in the flesh before the world? If not, why do they elect such persons? If they have made a mistake, why do they not at once rectify it in a quiet and positive manner? When Elders seek to bring the Class (Society) under their power and control and succeed, does it not show that the Class (Society) lacks the very quality that the Lord tells us He desires to see—courage, overcoming? And does the Class (Society) not injure such a would-be ruler, as well as itself, by permitting him to succeed in his unscriptural methods?

"Deceiving and Being Deceived"

"We have already alluded to the ambitious and selfish spirit in the world leading on to anarchy; and we have just pointed out how the same selfish, ambitious spirit is leading on to anarchy in the Church. We foresee a Time of Trouble for the world upon this score, and a Time of Trouble also for the Church. The world cannot purge itself of this class; for the leaders and the led have the worldly spirit, which is sure to wax worse and worse. But not so in the Church of Christ. Ours is the spirit of the Master, the spirit of loyalty to Truth, the spirit of the Golden Rule, the spirit of brotherly love, the spirit of liberty and helpfulness, the spirit of fidelity to what we believe to be the Truth. It is inexcusable for the Church, possessed of this spirit, to continue under the domination of ambitious men (and sometimes ambitious women). If they have not been conducting their Class (Society) affairs along proper lines, should they not begin at once? We believe that this is the time in which to set the House of the Lord in order.

"But some one will say, 'We would have a great disturbance if we attempted to do anything contrary to the wishes of those who have fastened themselves upon us as our leaders and rulers. To make a move at all, would endanger a division of the Class (Society), and how could we think of anything which would result in that catastrophe?'

"But, we inquire, which would be the better, to have a smaller Class (Society) operating along the lines which the Lord has indicated, or a larger Class (Society) upholding principles contrary to the Lord's provision, injuring themselves, hindering their influence, and encouraging as a leader one who is either a 'wolf' or else a 'sheep' which has been mistakenly misled into the wolf spirit? We encourage all the dear brethren who are in such trouble to be very heroic; to see that they do nothing from strife or vain-glory, but everything in the spirit of meekness and love, that they may get back again to the liberty wherewith Christ made free, and be not again entangled in any human bondage."

"WHO SHALL BE ABLE TO STAND"



EAR BRETHREN and Sisters in Christ, we seem to be at the parting of the ways—the strait and narrow way, and the way of the unfaithful. "Who shall be able to stand?"

"Shall you? Shall I?"

We trust we may have learned the principles of truth and righteousness so well that we can stand for these, even if we cannot stand so well for the actions of our supposedly best earthly friends. Would we rather stand by the Lord, the truth, and those brethren who stand for principle, than to go with the majority, for the majority's sake? If so, it is well.

Our difficulties have brought us many letters. Some write us deploring the unpleasant situation; others grasp the situation accurately and are awaiting our further statement. Many have assured us they are praying for us and for all concerned. Would that we might be able to do something that would right things, and restore peace to all. We trust, moreover, that our present effort may help some of the Lord's dear people.

Dear brethren, let us look this present trouble straight in the face and take it to the Lord in prayer, determined that we will not allow our hearts to be embittered against anyone. Let us also be careful how we receive the so-called Seventh Volume. It may be the true Seventh Volume as Brother Russell intended it, or it may not be.

One thing we feel certain of, namely, there are some fanciful interpretations in that volume, and some things that we do not hesitate to say are errors in doctrine—teaching—if we get the writer's thought—that the minds of God's little ones, who are faithful, should become "the open battle ground for evil spirits." "He that is begotten of God keepeth himself and that wicked one toucheth him not."

Let us watch, then, and keep ourselves "in the love of God." Let us keep ourselves from all evil. Let us hold that fast which we have, that no man take our crown. Let us hold fast to our privilege of prayer, and of service in any and every way that falls to our lot. Meanwhile, let us not think it strange when fiery trials come upon us as though some really strange thing had happened unto us. Let us not become discouraged, and begin to draw back, allowing bitter feelings to come in and make us feel hard toward anyone. Let us "Watch and pray."

"God be with you till we meet at Jesus' feet."

"Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints."

AUDITOR'S LETTER TO SHAREHOLDERS

13 Cranberry St., Brooklyn, N. Y.,
August 20, 1917.

TO WHOM THIS MAY CONCERN:—

Deeply regretting the trials and troubles brought upon the Church by the high-handed *usurpation* of dominion over the affairs left by the Will of Brother Russell and the decree of the Charter of the Society placing the management of its affairs in the hands of the Directors; and being in possession of several facts pertaining to the unjust and unbusinesslike methods being followed by the present Management, it is with love toward all, "out of a pure heart," that I offer my protest against the action of those in charge in illegally disposing of four of the Society's Directors (each, with one exception, having been our dear Pastor's choice for many years in faithful service to the Church, and each having been named by him to be so used and continued), while permitting others to continue to govern without even the assent of the shareholders.

I also protest against such methods being used as compelling conscientious and consecrated children to assist in sending out (under threat of dismissal from the work) such a defamatory document as "Harvest Siftings." I also disapprove of using the time of a large part of the office force for the issuance of such an ignoble, uncalled-for, and cruel statement as contained in this paper, entitled "Harvest Siftings." Even if the contents were true I fail to see the wisdom, justice or love in sending broadcast to the world such scathing statements, especially so when those so vilified are prohibited from having privileges of explanation, and from using the Society's facilities in defense, as in the case of Brother Johnson, who frankly confessed and openly apologized before the Bethel family for his erroneous thought that he was the "steward" and was, presumably, forgiven by all present. Now to have the matter thus treated seems to me to show another spirit than that of the Lord Jesus.

I fail to see the right influence directed over the Bethel Home by the head of the house, warning those who require our late Pastor's wishes to be carried out (as was done in the dining-room) that he—the head—had not begun to fight yet, but if they were going to fight he would "fight to the finish." Again, to call on the Family to take sides in a controversy between himself and the Board of Directors (in an issue in which he refused discussion) by going to one side of the room and commanding those who would not side with him to go to the other side of the room; and for the head of the Bethel family to lay hands on Brother Johnson in the presence of the family while other prominent Elders and officials, supporting the President, stand aside and hiss in a manner that would resemble bar-room rowdyism; and others offering to call the police.

I fail to see the proper influence exerted at the Tabernacle during office hours at the time of the singing of the hymns; the Managers disregard the time and privilege by walking around and holding conversation and making fun at the expense of those engaged in the singing. Or to be made the subject of jokes gathered regularly at the theaters and play-houses visited the night before by some who are members of the Bethel Family, and Elders, and who support the President and his methods.

Now the above is but a partial description of what we see at Bethel and the Tabernacle, making it necessary that a Board of Directors be in charge and control. While I do not mention these matters to judge, as I know the Lord is at the helm, still I feel as if those who are supporting the work should have the privilege of having a hand in directing the work through the appointed Directors, and that they should know these facts and be privileged to know how and where the funds are being used.

Additionally I would say that I have mentioned to the President and others the fact that there are hundreds of dollars being paid out every week without record, except the check and check-stub and copies of transmittal letters. Large and small orders are given without contract price stated thereon and adjustment of accounts are constantly being held up by letters of disputing character, and with frequent loss of discounts. These are facts discovered in connection with my endeavors to serve as auditor, and because I insisted on having business methods adopted and was refused the co-operation, and was told to mind my own business and do as I was told to do or it would "go hard" with me.

I declined to sign orders on the Treasurer for three accounts involving over eleven thousand dollars because no audit was made of the accounts and I was positive that there was no book-account to show the correctness of the statement. Thus I incurred the displeasure of individuals that had a bearing on my not being wanted at the office. I am not impugning motives nor charging any with dishonesty, but simply advocating a set of books and proper supervision by Directors. My experience as auditor reveals that only one man knows anything about the accounts, and that man is not the President, or the Manager, or the Treasurer. It is my impression that the shareholders should investigate matters and insist that the Directors direct.

I also protest against the methods used in putting out of the Bethel Home over a score of faithful and willing sacrificing members for no other known reason than that such refused to sign, or signed under PROTEST, one of the several documents gotten up to swear allegiance "through thick and thin," and to endorse the terrorizing methods being employed at the Bethel Home and the Tabernacle. I very much regret that I was so weak as to have signed these documents; others acknowledge being similarly guilty. I signed the same under protest and so informed the person securing the names, as well as the Management. Having been invited to bring my family into Bethel by Brother Russell a few months before he was called Home, and being assigned by him to a privilege of service with instructions how to proceed, and each of us thoroughly loyal and faithful to our duties we, with several others, were ordered out of Bethel and are being deprived of any service, which we so deeply and sincerely love to render; and all because we voted our preference with those who preferred to have the Directors direct as provided by law, by Charter, and by the Will and last wishes of our dear Pastor. It was in fear of the dismissal from all these privileges for my dear family and myself, as I told the Management at the time, that I signed the letter which was printed with my name in "Harvest Siftings." Had I the slightest idea the letter was ever to be published I certainly would not have signed it, and I am at heart ashamed that I let "the fear of what man could do unto me" overshadow for the moment the precious promise, "I will never leave thee, nor forsake thee."

The threat has been executed and we were given forty-eight hours in which to leave. The Lord has been our helper and by His grace we count our blessed privilege of having been at Bethel for a season and our experiences as stepping-stones in our course towards the Heavenly Eternal Home, reserved for those who prove faithful through much persecution.

Faithfully submitted,

F. G. MASON.

AN OPEN LETTER TO THE SHAREHOLDERS OF THE SOCIETY

Freehold, N. J.,
August 15th, 1917.

Messrs. Pierson, Ritchie, Wright, Hoskins and Hirsh, Box 179, Brooklyn, N. Y.

DEAR BRETHREN:

You have invited me to write a statement of my connection in advising you as brethren and as Directors of the Watch Tower Bible and Tract Society. I understand that you sought my assistance as a brother in the Truth who has some knowledge of the law, because I am a member of the legal profession. I have not, however, been your lawyer, as you have paid counsel, a very reputable firm of high class lawyers, to whom I introduced you.

I symbolized my consecration by water immersion at the Memorial season (March), 1905, in the presence of the Philadelphia Church, having become thoroughly interested and having accepted the Truth in 1903, this season being the first opportunity I had knowledge of to undergo baptism by the use of water. I have never missed the communion season of fellowship with the brethren at the Annual Memorial since that time. I made the Vow my own in (I think) 1908. I was recommended by the Trenton Ecclesia for the Auxiliary

Pilgrim work, and did some slight work in this way. I was for years the senior Elder of the Trenton Ecclesia. I was a witness, who testified at the trial, for Brother Russell in his action against the Brooklyn Eagle, at the written request of Brother Rutherford.

Since moving to Freehold I have had the privilege of testifying in Court here before our fellow citizens concerning the doctrines which we believe, to our consequent disfavor in the town. Since living here in Freehold I did the legal work for the company which was incorporated to take care of the Gazette which Brother Woodworth invented. Brother Rutherford, with Brothers Pierson, Ritchie and Woodworth, spent the day here in Freehold in that matter. I have answered the V. D. M. Questions and was notified in writing by the Society that I had passed the required 85 per cent. I am delivering discourses here regularly on Sundays to the consecrated able to attend and to others. I mention these matters (and might recite many more) in order that the friends will understand that the lawyer whom Brother Rutherford says he knew and to whom he telegraphed from Duluth, Minn., is a brother in the Truth.

Brother Rutherford states on page one of his "Harvest Siftings" that you consulted a lawyer who is "not too friendly toward the Truth." This statement is untrue and I wrote him that his statements concerning me in his pamphlet were false, and that he is experienced enough to know that that is not the proper way to reply to proper criticisms of his legal attitude. He has replied saying: "You probably have forgotten that you wrote a letter to Brother Hoskins, dated July 4th, in which you made a statement to the effect that 'Rutherford's statement might look plausible, but it would be well for you to have statements from various ones of the large contributors to the Tract Fund showing that they are back of you, and present these to Rutherford and bring pressure to bear on him to heed what you say.' The presumption is that you have a copy of this letter. Suppose you look it over and see if there is not a statement in there to that effect, and if so could they have obtained such statements without stating their side to the shareholders. Their evident purpose was to do this very thing when they appeared before the Philadelphia congregation on Sunday night, July 15th, and made derogatory statements with the evident purpose of creating sentiment to bring pressure to bear upon the officers of the Society mentioned."

I wrote no such statement to Brother Hoskins on July 4th, nor at any time, nor to anyone else. What did happen in this particular was as follows: On July 3d, 1917, I wrote to Brother Hoskins, replying to a letter from him dated the previous day. I wrote as follows: "You submit to me several questions. I am unable to answer your question suggesting that the President of the Society with others may be engaged in endeavoring in the meantime (that is, while away from Brooklyn) to prevail upon shareholders of the Society to request the members of the Board of Directors to refrain from passing the resolution in question on the adjourned date. An informal representation of that kind made in that way would in my opinion not be legally binding, although it might have its moral effect."

So, then, we see that Brother Rutherford was misinformed as to this matter by someone. I think, however, that it is proper for you to notify the shareholders of the Society that you have been ousted from control of the Society and by illegal means, as you have been advised, and to state to them the attendant circumstances, as you are now doing. I did advise you that you should make known to the shareholders of the Society that either they themselves should vote or else give the proxies to some one from the home class to vote for them, so as to prevent any one or any group from gaining and holding control of the Society.

In conclusion as to Brother Rutherford's statement concerning me in his circular, I wish to say that that was a matter properly within the rule of procedure laid down in Matthew 18, whereas the management of the Society's affairs is a legal matter and the conduct of the Society by its Directors is a proper subject for communication to the shareholders of the Society, who are its true owners.

The first member of the Board of Directors to call to see me about the affairs of the Society was Brother Ritchie. He said that Brother Russell was interested in the Angelophone, and that Brother Russell had thought it a good help to the spiritually minded, both those in the Truth and the older class of Christians not yet interested in Present Truth. Brother Ritchie said that there was a disposition at headquarters to do away with the Angelophone and that as Brother Russell had thought so much of it he wished to have that feature of the work continued, if he could properly arrange it. He brought no written data with him showing how the matter stood legally, but I gave him such assistance for his personal guidance as I could, and he went away. I doubt if he received much help from me and that is all I know about that matter. I marveled at Brother Ritchie's self-control and successful effort not to talk about any brethren, and as I recall it he made mention of no names in stating who opposed the continuance of the Angelophone. He did say that he was afraid that ultimately trouble would break out, because of the way affairs were being conducted at Brooklyn.

Some weeks later Brother Hoskins called to see me. He stated that he would like to know if the Directors of the Society have power to pass by-laws repealing or altering by-laws passed by the shareholders, if found advisable in the opinion of members of the Board, for the best interests of the Society. I replied, "Let us examine the statute of Pennsylvania on the subject of corporations and see what that says." We examined the statute as it was worded when the Society was organized and as it is worded now. We found that it provided that the by-laws should be made by the shareholders unless the charter provided some other body or some other method. I told him then or later that in New York or New Jersey the statutes provided that if the power to make by-laws was delegated to the directors that nevertheless that power still remained in the shareholders, but that the Pennsylvania statute did not reserve that right to the shareholders. I told him that the Directors, who by the Charter of the Watch Tower Bible and Tract Society were given the power to make by-laws and ordinances, had the power if they thought those suggested by the shareholders at Pittsburgh last January were harmful to the best interests of the work; that they could alter them by passing new by-laws and new ordinances, as they saw proper. I also called his attention at that time to the statutory requirement that the Directors should be chosen by the shareholders annually and that the provision in the charter that they should hold for life unless removed by a two-thirds vote of the shareholders seemed to me to be in excess of the power conferred by law. He called my attention to the fact that the Judge of the Court had twice passed upon it as legal and I then or later told him that, at any rate, the Directors continue to hold over legally until their successors are chosen by the shareholders and qualified. I said to him, at the time of his call, while examining the law and decisions, that if he desired a thorough-going opinion he would better employ counsel to look into the matter thoroughly. I said to him that the advice I had given him had been given without my knowing which way he personally viewed the matter or what he wished to accomplish or prevent. He answered, "No, Brother McGee, I have not told you."

I learned then or at our next interview that the majority of the Board of Directors, which body I will hereinafter refer to as "the Directors," did not approve of the way in which the Society's affairs under the present management, were being conducted, and that was due to some extent to the authority being exercised by Brother MacMillan. I personally expressed my own thought that my idea of Brother MacMillan was that he did not seem to possess sufficient mental balance and sound intellectual equipoise—in other words, wisdom—to fit him for such a difficult and responsible position. Brother Hoskins then went back to Brooklyn.

Exactly at this point in the proceedings I asked myself as to what would be the proper course for me to pursue if further called upon in the matter. I decided that if any brother called upon me to know the legal right of a matter for his own personal guidance that it would be perfectly proper for

me to tell him if I could do so, even and especially if I did not know his own personal feelings and wishes in the matter. I also decided further that as the Directors were the lawful managers of the Society—the managing partners or trustees, if you will, for the owners, the shareholders—that in helping the Board I would be assisting the duly constituted authority in the Society and that I could not properly do anything else without opposing those providentially provided to supervise affairs, including the acts of the Executive officers, *who are by law the agents of the Directors.*

I understand that at the Directors' meeting of June twentieth last it was intimated or suggested to Brother Rutherford that there should be some adequate by-laws passed by the Directors for the conduct of the Society. (As far as I know or as far as "the Directors" knew, there were none except the very incomplete ones passed at Pittsburgh by the shareholders at Brother Rutherford's insistence, which were drawn by him before he was elected President and which were causing the trouble.)

Brother Rutherford put the Directors off at that time, and as he states in his "Harvest Siftings" (page 12, col. 2, par. 1,) the meeting of the Board was adjourned until July 20. He then went away on a trip. Others also went away on trips.

Shortly afterwards I received a telephone message from Brother Hoskins saying that there had been some trouble at the Tabernacle and asking me to come over that evening. I did so, arriving at the Bethel about 9 P. M. I was, thereupon, escorted to an apartment nearby, where I met with Brothers Wright, Ritchie, Hirsh and Hoskins, composing the majority of the Board of Directors.

It developed that previously a set of rules had been promulgated by Brother Rutherford as President of the Peoples Pulpit Association, to which all the Bethel family had, in all innocence, agreed spontaneously, including the Directors, to the effect that all folks, except officers or committees, not employed at the Tabernacle should not be permitted there during working hours. On this particular day, during Brother Rutherford's absence, somehow the Directors were informed that talk was rife that none of them were to be allowed at the Tabernacle. These four brethren, Messrs. Ritchie, Wright, Hoskins and Hirsh, whose work had been so arranged as to require them all at Bethel and not at the Tabernacle, were amazed, as they had never thought, they say, that the rules were intended to be binding upon the Society's Trustees, who are legally officers of the Society, and especially two of them who were also Directors of the Peoples Pulpit Association. They thereupon concluded to call upon Brother Martin at the Tabernacle and inquire as to the full import of the edict which had gone forth. They had no other motive except to learn the situation.

When the four Directors (two also Directors in the Peoples Pulpit Ass'n) inquired of Brother Martin, Brother MacMillan came forward and ordered the four out of the place (including his fellow Directors in the Peoples Pulpit Ass'n). They declined to go. Brother Rutherford states in his "Harvest Siftings" that Brother Hirsh shook his fist at Brother MacMillan. Brother Hirsh denies this, saying he shook his finger at Brother MacMillan, in which denial the other Directors corroborate him.

Brother MacMillan thereupon sent Brother Martin for a policeman. Brother Martin said he would obey orders. When the officer came he refused to remove the Directors, saying he knew he had no right to do so. The Directors at that time were upstairs by themselves, in the Chapel, annoying no one. At the Bethel on July 17th Brother MacMillan said he did as he had, because these Directors were disturbing the work; later forgetting for the moment his previous statement, he said that some of the workers there did not even know they were present. These Directors shortly afterward left the Tabernacle.

I found at this night conference that the Directors had no desire to deprive Brother Rutherford as President of the Watch Tower Bible and Tract Society of any of his rightful prerogatives, but that they knew nothing of the affairs of the Society or about its funds and had no proper supervision of them. They considered that both Brothers Rutherford and MacMillan were running affairs with a high hand. They said that any time they attempted to discuss any matter of importance with the President he was accustomed to inform them that they were not lawyers and therefore not competent to pass on such matters. Brother Wright said that on one occasion shortly after Brother Russell's death he had spoken to the new President about some matters and that Brother Rutherford had then said to him, "Brother, those are matters which we should take up and discuss at length," but that Brother Rutherford did not do so later and became less and less inclined to do so. Brother Wright said also that in the early days of the Society when Brother Russell had the majority of the voting shares he did not then give so much attention to the Directors, as he by his own votes controlled the Society's affairs, but that later when he no longer held the majority in voting shares Brother Russell paid more attention to the Directors. Brother Russell also said and wrote that the Directors would come to the front in case of his death.

I was informed that night that Brother Russell (it was rumored) had left a very large sum of money in cash, which was subject to return to the friends who had donated it on their call, should they be in need of it. The Directors had no further knowledge of how this fund had been safeguarded. I told them that it was their duty to know about it, as they were personally responsible if negligent in the care of the funds of the Society, especially of this trust fund, which was subject to repayment. At this meeting they informed me that they had been told that as all the work in New York was done by the Peoples Pulpit Association they could do nothing anyway, presumably because the Directorate of the Peoples Pulpit Association was controlled by Brother Rutherford through its Directors by a majority of one member, that majority being made up of Brothers Rutherford, MacMillan, Van Amburgh and Hudgings.

I told them that as the Peoples Pulpit Association received all its funds from the Society in carrying out the work, they could easily exercise control of the Association if the Association attempted to take the duly constituted authority of the Society, and consequently the Society itself by the throat, by stopping temporarily or limiting the supply of money flowing from the Society to the Peoples Pulpit Association. I then told them that they had legal authority, and the moral right as well, to pass a resolution directing the banks not to honor checks, either for withdrawal or deposit, without the signature of some additional Director with that of the Treasurer. In other words, that while they should not attempt to deprive Brother Van Amburgh of the control as Treasurer of the Society's funds, they could limit his sole control by requiring an additional signature to his in financial transactions. I advised them further that they ought to have proper by-laws to regulate the Society's affairs and to regulate the activities of the executive officers and keep them within reasonable bounds. I further said that the statute of Pennsylvania required the Society to pass certain by-laws or ordinances and that they had apparently failed to do this. I told them that there also might be such a thing as criminal neglect of the Society's funds. I told them that the banks would in all probability comply with their notification without much trouble.

The next day after this conference Brother Rutherford telegraphed me from Duluth, Minn., to the following effect: If you are advising Hirsh or others please, for the sake of the cause, advise them to await my return about July 18, when matters will be properly adjusted. Because of this telegram, in all fairness I suggested that they wait, and all agreed to await his return. And so no determinate action was taken in his absence. Incidentally it might be remarked that if Brother Rutherford had really thought I was "not any too friendly to the Truth" he would not have asked me to advise them **"for the sake of the cause."**

The Directors were advised that something startling was being devised in Brother Rutherford's absence, which

was termed a bomb, which was to be exploded upon his return from the West—this in spite of his telegram that matters would be properly adjusted upon his return about the 18th.

The brethren asked what he could do, as they had heard he thought of working the affairs through some rival Society altogether. I told them that they were the duly recognized authority entitled to control affairs and I did not see how he could do anything very serious when they were acting lawfully. I could hardly believe that the friends would prefer to allow Brother Rutherford to act illegally and disregard the law, acting as if the opinion of a lawyer was the judgment of a Court, and would stand by and see him oust their rightful representatives from the proper supervision and control of their affairs. I had already advised them that only the shareholders could amend the Charter of the Society.

After Brother Rutherford returned from the West I received, at Trenton on July 17, a telephone message during the forenoon from Brother Hoskins saying that the President, Brother Rutherford, had called a meeting of the Peoples Pulpit Association for 8 A. M. that morning and had notified the Directors of the Society—Pierson, Hirsh, Ritchie, Wright and Hoskins—that there would be a Directors' meeting of the Watch Tower Bible and Tract Society at 9 A. M. How Brother Rutherford could call Brothers Hirsh, Ritchie, Wright and Hoskins to a Directors' meeting in Brooklyn on July 17, when previously on July 12 at Pittsburgh he had secretly appointed Brothers Spill, Bohnet, Fisher and MacMillan as members of the Board in their places, I cannot understand. In other words, on July 17, in Brooklyn, he called brethren to a Directors' meeting whom he had previously displaced, when there were other brethren whom he claimed were members by his own appointment, as of July 12 at Pittsburgh. He further called the meeting of the Board of Directors and also of the spurious board in Brooklyn, where he said it could not be held.

Brother Hoskins informed me over the telephone that Brother Rutherford had announced at the breakfast table at Bethel that he hoped all would be present at the noon meal, as he expected "a strenuous day." The Directors wished me to come over and be at the table. I complied with their request. Brother Rutherford said at the conclusion of the meal that he had some announcements to make which would, he trusted, make every one happy. I thought he had made up his mind to get together with the Directors, and that all trouble was done away with. He had an opinion read from a Philadelphia lawyer, holding that the four brethren—Hirsh, Hoskins, Wright and Ritchie—were not on the Board of Directors. In fact, the gist of the matter was that the only legal Directors were the President, Vice-President and Treasurer, who had been elected as such at Allegheny. The New York lawyers of the Directors later advised them that according to the New York Court of Appeals such an election to office did not of itself constitute them members of the Board of Directors, and at any rate it followed as a matter of sequence that in January last (if Brother Rutherford and his Philadelphia lawyer are correct) Brother Rutherford was not a Director at the time he was elected President and he was not qualified, therefore, to hold the office of President, so his present title to the office would be invalid. On the other hand, if the Directors were rightfully so as "holdovers," then they are so still, and others cannot fill their places until the shareholders do so at the next meeting. Brother Rutherford announced that he had appointed these other brethren to the so-called vacant posts of Directorship. He also announced that the seventh volume was ready for distribution. He said further that it had not been intended to distribute it so soon, but knowing of the trouble brewing they had hurried up the putting of it out.

In other words, he knew the trouble was to be precipitated of his own motion on that day. He invited all hands there to receive the seventh volume, knowing full well that at that time he intended to announce that he had taken the law into his own hands, an unlawful thing to do, and that he intended to oust the rightful and duly constituted authorities from their lawful place. Of course, protests were made against this surprisingly wilful course. I advised the spurious members not to accept the places offered them, and Brother Pierson says he asked Brother Rutherford to go along with the proper Board of Directors which he had himself always recognized and met with. Brother Rutherford instead labored with Brother Pierson, the latter says, for several hours and finally induced him unwillingly to sign resolutions to the effect that no other than Brother Rutherford in the church is so well qualified as he is to do this work; or could have received at the Lord's hand greater evidences of His love and favor. Brother Pierson afterwards concluded he was in error in signing the resolutions and decided, in writing, to stand by the old Board.

The Pennsylvania Courts have held that the Directors shall elect (as the statute provides) Directors to fill vacancies until the next shareholders' election for Directors in the manner provided in the Charter and by-laws, and have said that Directors may not declare other Directors' offices vacant and then fill the vacancies. If that be so, it is clear that the President of the Society may not do what the Directors may not do, if for no other reasons than that there would be no expiration of the required thirty days in which the Directors must first elect to fill vacancies and because the statute requires the Directors to fill vacancies (in the manner provided by the Society), and it is doubtful if the President may at any time appoint Directors to fill vacancies. He certainly cannot do that which the law forbids Directors to do. Nothing but the judgment of a Court could declare the offices vacant.

The fact that Brother Rutherford recognized Brothers Hirsh, Hoskins, Wright and Ritchie as valid Board members by acting with them as Directors and meeting with them continuously in New York, places him in a very bad position in now repudiating them. I think a Court of Equity would say to him that "He who asks Equity must do Equity," and that "He who comes into a Court of Equity must come with 'clean hands'!" However that may be, you have advice of competent counsel on this subject.

Legal counsel was employed in New York during Brother Rutherford's absence in the West solely for the purpose of enabling the Directors to do their simple duty and to pass such by-laws as would accomplish this object. The very incomplete and meager by-laws drafted at Pittsburgh necessarily needed to be largely added to, not merely amended. The lawyers were not consulted for the purpose of going to law, but for the purpose of taking advice as to how to properly regulate the affairs of the Society.

The President ascribes these seemingly unfortunate and distressing affairs to the Evil One and attempts to make parallel the actions of Brother Johnson in Europe with those of the Directors here. The parallel, if there is any, it seems to us, is more pointedly applicable in another way.

Brother Johnson in his illness, enlarging upon the false "sweeping authority," or as he called it, "plenipotentiary powers," conferred upon him by Brother Rutherford to obtain his passport, became erroneously (we believe) convinced that he was the steward in the parable of the penny and acted as he thought in accordance with his interpretation of it. In this country, at the Boston Convention, Brother Woodworth spoke publicly of the President as the steward and since has published personally his exposition. He requests the friends therein to write to Brother Rutherford to put his exposition of the parable in "The Watch Tower," because Brother Rutherford refused to allow it to go in the Tower, inferentially through modesty on his part, and not through any doubt of the application of the parable to himself personally. He seems to try to make the same application of it as does Brother Woodworth because he speaks of murmuring against the seventh volume as the penny of the parable, which Brother Woodward says he, as the steward, has dispensed. Whoever may be the steward of the parable and whatever may be the

penny, the volume claims itself to be the posthumous work of Brother Russell as his last bequest to the church and not the dispensation of our new President. The parallel, however, to us is that the one who is said to be the steward here, and who seems to acquiesce in that application, is doing the "casting out" of the brethren in this country and endeavoring to and succeeding in upsetting the duly constituted authority of the Society under the law and therefore the parallel attempted to be made in the "Siftings" pamphlet is not a parallel at all.

In conclusion, then, the friends will necessarily need to decide two important questions before taking up the other differences:

First, who is the rightful authority in the Society?

It is well to remember Brother Pierson's suggestion to Brother Rutherford in this connection, that if the title of the members of the Board is invalid, surely it has gone on this way so long that he could easily wait until the next shareholders' meeting to make the Board a legal one beyond all question. Brother Rutherford well knows that the Directors are the duly constituted authority in the Society, and that they have a right and duty to inform themselves by such inspection of its affairs as they see fit. If this were not so, he would not so hastily have tried to get rid of the Directors. So, then, we see that the Directors are the managers of the Society to supervise and generally direct its affairs and correct abuses in the interest of the shareholders.

The second question for the friends to decide is as to who is ambitious in a wrong sense.

Every one in the Society has ability enough to understand that one is not sinfully ambitious who desires to do that which is pleasing to God and to serve the shareholders of the Society. To desire to do one's plain duty is hardly more than commendable. On the other hand, to overthrow rightful authority over oneself, and to take the law into one's own hand, to thwart those having the rightful rule over one, is, I submit, a wrong and wilful course and contrary to the Divine Word. It seems to me that the friends, even if they cannot understand legal difficulties, can understand and decide the matter along the lines of common honesty.

Brother Rutherford, because he is a lawyer, and as such was peculiarly useful to Brother Russell, and because he is a good speaker, became the most prominent candidate for the Presidency. The friends did not know that they could have elected a new Board of Directors and could then have elected a President and Treasurer from the new Directors. Brother Rutherford knew, but did not tell them. He states in his "Harvest Siftings" that he did not wish to disturb the friends. Brother Rutherford was not, I think, elected especially because he was more meek and lowly than others. Moses was the meekest man in all the earth, and the Saviour was meek and lowly, and yet neither of them were supine; both excelled in the matter of firmness and character. I believe, then, that whatever murmuring was done on July 17 was done by Brother Rutherford and those associated with him. He also acted on top of his murmuring, and so placed the option as to whether the Directors should go to law upon them. Had they exercised their lawful rights they would now be in authority and in control of affairs, and Brother Rutherford would not have been injured either.

Brother Rutherford says in his "Harvest Siftings" that (see page 8, 2d col., par. 1; also page 22, 2d col. under 2d part): "It was the unanimous consent of all present that Brother Johnson was of unsound mind." Those present included the Board of Directors. If such was the case, how foolish, then, to quote the statements of a man whom all agreed was mentally ill, as authoritative as to the motives or objects sought to be attained. These brethren have assured me that the Johnson case is a mere incident and they all know that I would have had nothing to do with the matter in case this was merely an attempt to further his thoughts and doings when he was ill or since then. Had Brother Rutherford not stated that Brother Johnson had sweeping powers, to obtain his passport, and had not so written to England to avoid the censor's criticisms, Brother Johnson either would not have gotten as far as he did when in England, or else would have remained at home and his trouble would have been avoided. **The harm in the first instance was due to the untruthful statements to the authorities to get the passports,** statements which Brother Russell would not have made, and Brother Johnson would have remained at home.

Brother Rutherford, in several places, criticises the four members of the Board of Directors as not attending to their work while occupying their time in this matter; treating them merely as clerks and subordinates, forgetting that the more important part of their work is as supervising officers of the Society.

He said in his "Harvest Siftings" (page 10, col. 2, par. 4) that the work of the Society peculiarly requires the direction of one mind. This is then the crux of the difficulty. He says he is that one mind. The law, the Charter and Brother Russell have provided to the contrary. Of course, the arrangement as to detail work must be properly conducted as in any large multifarious concern; but if the shareholders are to have no proper check on the acts of the executive officers, how are they to know what is being done with the Lord's affairs?

If the majority of the spurious Board now acting are away from Brooklyn, living elsewhere, and it is true (which I doubt seriously) that the Directors may not meet outside of Pennsylvania (though the statute permits directors where a majority live out of the state to meet outside, and though the statute requiring at least three Directors to live in Pennsylvania **does not apply to the Society,** as Brother Rutherford says it does), yet how are the present spurious or future Boards to know anything about the Society if his arrangements are to be followed.

Is it not a fact, then, that in less than a year after our Pastor's death, we see our Society seized away from those lawfully and divinely constituted its rightful managers for the shareholders?

It may be possible, perhaps, to elect a new Board of Directors next January at the regular meeting and adjourn for a long enough time to allow for proper consideration of the various candidates and elect or re-elect the proper ones. I hope so. **The shareholders should send some one to the meeting to vote their proxies and not send them to headquarters. They should not vote without knowing what they are doing. They should regard it as a God-given responsibility.**

Great responsibility, moral and legal, rests upon the Directors of the Society, who are by law and the Charter the managers of the Society. The President and other officers are agents of the Board, who are the Trustees for the Society. The law is settled—that the Directors must exercise ordinary care and prudence in the trusts committed to them, the same degree of care and prudence that men prompted by self-interest generally exercise in their own affairs. When one voluntarily takes the position of Trustee or Director of a corporation, good faith, exact justice and public policy unite in requiring of him just such a degree of care and prudence, and it is a gross breach of duty not to bestow it.

The members of the Board should attend at the appointed time for a meeting. A member alone, it is true, cannot pass a valid resolution, but he can require and gain all the information that could be had were a quorum present; nor is a member excused because the President informs him that there will be no quorum. If there is an executive committee the Directors are not excused from liability because they commit their duties to the executive committee.

We see, therefore, that the shareholders should exercise care and that the Directors should be well chosen, and that there should be time to make a proper selection of officers from the new Board of Directors, whoever they may be. Thanking you for your attention to this matter, I am

Your fellow-servant, FRANCIS H. McGEE.

A WORD IN CONCLUSION

We trust that it is clearly seen by all that the protests which the Board of Directors have made are not those of self-defense, for as we have repeatedly said, we would gladly forego and sacrifice all our personal rights and suffer them to be taken from us; but there is far more than our own personal rights involved, for membership in the Board of Directors represents a stewardship of the friends of the Truth everywhere, who have placed their money, their property and their confidence in the Society. Therefore, for the Board of Directors to allow ambitious men to usurp the power and function of their offices, without protest, would mean to prove themselves unfaithful stewards—unfaithful to the trust reposed in them by the Lord's people.

When in a previous circular which many of you received we intimated that the matter might be allowed to go into litigation for settlement, we were leaning in the direction of advice received from some prominent brethren who had placed their money in the Society with the understanding that it would be used in harmony with the Charter of the Society and in harmony with the Will of Brother Russell, and these brethren urged that St. Paul's admonition about going to law (1 Corinthians 6) did not apply in this case; that as the Watch Tower Bible and Tract Society was a business corporation based upon the rules and laws of earthly courts it would be entirely proper to allow this matter to go into court for settlement, even as St. Paul appealed to Caesar in defense of his stewardship; and especially as Brother Rutherford had emphatically stated that he would not be moved from his present position, no matter how many resolutions of protest should come to him from Classes all over the country.

However, since many of the friends have now written us of their wishes in the matter, advising against court proceedings, we are taking it as the Lord's will that He does not at present, at least, wish it settled in that manner.

It is proper to note here that since "Harvest Siftings" has gone to all the friends and shareholders, the President and his associates have been making special efforts to line up the friends in all parts of the country, and some of the Classes, supposing that there was only one side to this case, have written in support of the President and his course. We believe that after reading these pages they will recognize that they have been premature in their action and will be led to a reconsideration of the matter.

With this statement of facts to the shareholders, we wish to rest the entire matter and leave the shareholders to indicate whether or not they wish to support the present administration in its continual perversion of the traditions, usages and customs of our Society.

And now, dear brethren, what shall be done? You will individually, of course, do as you think best. We think it will be a great mistake to leave matters as they are. We advise, therefore, that all who have one or more shares in the Society write a personal request to the President—a short note, the shorter, the better—requesting the President to recede from his unlawful position, dismiss the unlawfully constituted Board members, take steps to correct his error in respect to the expulsion of members from the Peoples Pulpit Association, and otherwise to set himself straight with the Society. We predict very much more trouble for the Society and its members if such steps are not taken.

Further, we advise that if you have been solicited, or shall be solicited for your votes looking to any future change in the Society, that you be careful not to allow your votes to be cast for that which you do not understand. Proxies which bore instructions to be voted for certain ones at the last election were wholly disregarded in some cases, and word was passed around that no one is lawfully bound to vote a proxy as instructed. It will now be advisable for the friends everywhere to either attend the shareholders' meeting personally or else send a delegate from their local classes, or at least from a county gathering.

You will understand the Society's affairs much better by the time the next election comes than you ever have before. Meanwhile, let us all trust in the Lord and do good unto all as we have opportunity and especially to the household of faith.

Think not, dear brethren, that our hearts are bitter toward any of those whose names we have freely used through these pages, and of whom we have found it necessary to tell some plain truths. We realize that it is a time for all to keep themselves in the love of God, and to watch and to keep their garments white. We know that no matter how great the injustice and the wrong received at the hands of our brethren, even expulsion from the Bethel Home, and to have our names "cast out as evil"—these are nothing to compare with what was suffered by our illustrious Head and Forerunner, of whom it was written that He was "despised and rejected of men."

We regret indeed that our troubles here are causing sorrow to you all. Would that this might have been averted, and you might have been spared the pain. But our Heavenly Father knows what we have need of and what to permit in the way of trial to crystallize the character that has been forming through the years. We have been praying that the Lord would send whatever experiences are best for us, and now, this has come. God's will be done.

Our prayer shall be, however, that if it is God's will to continue the work of the Harvest in the simplicity and purity in which it has for forty years been conducted under Brother Russell, you may be helped and guided by the Master of the Harvest to come to the front in the support, defense and preservation of the ideals, the principles and the memory of our beloved Pastor, until the Harvest be closed and His saints are gathered Home—to be forever with the Lord.

A PHILADELPHIA CHURCH LETTER

We quote below a forceful and interesting letter addressed to Brother Rutherford by the Philadelphia Church. The friends at Philadelphia called both sides of this controversy to their City one evening and for four hours heard the subject discussed from both viewpoints. This is the only Ecclesia that has heard the matter fairly set forth. A copy of their letter was sent to each member of the Board. This letter, therefore, speaks for itself.

Philadelphia, Pa., Aug. 5, 1917.

Brother J. F. Rutherford,
122 Columbia Heights,
Brooklyn, N. Y.

Dear Brother Rutherford:

The Philadelphia Ecclesia, duly assembled and having carefully considered the impending crisis threatening to disrupt the organization of the Lord's people, has decided by the Lord's assisting grace to suspend judgment in the case of any of our brethren, prefering to leave personal judgment in the hands of the Lord, our Master; but

Inasmuch as we are advised in no mistakable terms that the case is about to be appealed to the common law [this thought has now been abandoned], we hereby urge upon your attention our final appeal that you take immediate steps toward the calling of a special meeting of the stockholders of the Watch Tower Bible and Tract Society to be held at as early a date as possible.

Neglect to call such a meeting will probably lose for you the support of the Philadelphia Church and many of the Lord's people scattered abroad, besides incidentally proving to be the cause of the case being thrown into the hands of the unconsecrated, perhaps bringing about an injunction against the present management of the Society, if not indeed the temporary suspending of the work altogether.

If you believe your course of action to be right, you will undoubtedly be glad for the approval and support of the only earthly body to whom you are ultimately accountable; furthermore the Philadelphia Ecclesia has confidence in your expressed desire to faithfully serve the Lord's cause and to this end we urge upon you immediate action in the calling of the special meeting above mentioned.

In the Master's service,

PHILADELPHIA ECCLESIA.

THE CHARTER—THE FOUNDATION OF OUR SOCIETY

We take pleasure, as previously stated, in printing below the Charter of the Watch Tower Bible and Tract Society. Upon the basis of this document our Beloved Pastor conducted the Harvest Work for 34 years. More than 50,000 persons received Present Truth during this time and perhaps thousands of others were led from darkness into measurable light. Such blessings have never come to so many of God's saints in the same length of time as have come since the Society's charter was issued.

This Charter bears the endorsement, as required by the Laws of Pennsylvania, of an Associate Judge of the Pennsylvania Court of Common Pleas, certifying that it is "lawful," and that the incorporators were entitled to form a corporation "for the purposes and upon the terms therein stated." The validity of this charter was again confirmed in 1896 by the Pennsylvania Court, when it approved the petition of Brother Russell, asking that the name of the society be changed from Zion's Watch Tower Tract Society to its present name.

Since Brother Russell's death, Brother Rutherford has for the first time declared that this form of government by Directors who are to hold office for life, unless removed by two thirds vote of the shareholders, is illegal under the Laws of the State of Pennsylvania, and that Directors can lawfully hold office only for one year. He has also for the first time declared that under the Laws of the State of Pennsylvania at least three of the Directors must be residents of that state.

We are advised by our counsel that the claims of Brother Rutherford in these respects are entirely without warrant; that we are lawfully Directors of the Society; that those whom Brother Rutherford has undertaken to appoint in our places have no title to office; and that if the claims of Brother Rutherford were sound in law, **he himself could have no legal title to office either as a Director or as President.** The following is a copy of the Society's Charter:

CHARTER OF THE WATCH TOWER BIBLE AND TRACT SOCIETY—WITH IMPORTANT NOTES APPENDED

Be it known, That the subscribers, having associated themselves together for the purpose of the dissemination of Bible Truths in various languages, and being desirous of becoming incorporated agreeably to the provisions of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to Provide for the Incorporation and Regulation of certain Corporations," approved the Twenty-ninth day of April, Anno Domini, one thousand and eight hundred and seventy-four, and its supplements, do hereby declare, set forth and certify that the following are the purposes, objects, articles and conditions of their said association for and upon which they desire to be incorporated:

1. The name of the Corporation shall be Zion's Watch Tower Tract Society.

2. The purpose for which the Corporation is formed is the dissemination of Bible Truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which its BOARD OF DIRECTORS, duly constituted, shall deem expedient for the furtherance of the purposes stated.

3. The place where the business of the said Corporation is to be transacted is the City of Allegheny, in the County of Allegheny, and State of Pennsylvania.

4. The Corporation is to exist perpetually.

5. The names and residences of the subscribers are as follows: (Names omitted).

The Corporation has no capital stock. Each donation of Ten Dollars to the funds of said Corporation shall entitle the contributor, or his assigns, to one non-forfeitable, non-assessable and non-dividend bearing share, and to one vote for every such share in said Corporation. Certificates of membership, so acquired, shall be issued by the Secretary, countersigned by the President, to the persons entitled thereto.

6. The Corporation is to be MANAGED BY A BOARD OF DIRECTORS consisting of seven members, and the names and residences of those already chosen Directors are as follows:

Those serving at the present time [1917] are:

Joseph F. Rutherford	J. D. Wright
A. N. Pierson	A. I. Ritchie
W. E. Van Amburgh	R. H. Hirsh

Isaac F. Hoskins

7. The said Corporation, *by its Board of Directors,* a majority of whom shall constitute a quorum for the transaction of business, *shall have full power and authority to make and enact by-laws, rules and ordinances,* which shall be deemed and taken to be the law of said Corporation, *and do any and everything useful for the good government and support of the affairs of said Corporation;* provided that the said by-laws, rules and ordinances, or any of them, shall not be repugnant to this charter, to the constitution and laws of the Commonwealth of Pennsylvania, and to the Constitution of the United States.

8. The said Corporation shall have as officers a President, who shall preside at the meeting of the Board of Directors, a Vice-President, who shall preside in the absence of the President, and a Secretary, who shall also be Treasurer; and these officers shall be chosen from among the members of the Board of Directors annually on the first Saturday of each year, by an election by ballot to be held at the principal office of the Corporation in Allegheny City, Pennsylvania. The members of the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds vote of the shareholders, and vacancies in the Board occasioned by death, resignation or removal, shall be filled by vote of the majority of the remaining members of the Board, who shall meet for that purpose within twenty days from the time when such vacancy, or vacancies, shall occur, and in the event of a failure to fill such vacancy or vacancies, in the manner aforesaid, within thirty days from the time when such vacancy, or vacancies, shall occur, then the said vacancy, or vacancies, shall be filled by the appointment of the President, and the person, or persons, so appointed shall hold his, or their, office, or offices, until the next annual election of officers of the Corporation, when such vacancy, or vacancies, shall be filled by election, in the same manner as the President, Vice-President, and Secretary and Treasurer are elected.

The persons entitled to vote at annual elections of the Corporation shall be those who hold certificates of membership acquired in the manner aforesaid.

9. The said Corporation, under the name, style and title aforesaid, shall have full power and authority to make, have and use a common seal, with such device and inscription as they may deem proper, and the same to alter and renew at their pleasure; and by the name, style and title aforesaid, shall be able in law and equity to sue and be sued, plead and be impleaded in any Court or Courts, before any Judge or Justice of the Peace, in all manner of suits and complaints, pleas, causes, matters and demands whatsoever, and all and every matter or thing therein to do in as full and complete a manner, and as effectually, as any other person, or persons, bodies politic or corporate within the Commonwealth of Pennsylvania, may or can do.

10. The said Corporation, by the name, style and title aforesaid, shall have the right, power and authority to take, receive and hold in fee simple, or any less estate, all such messages, lots, lands, buildings, tenements, rents, annuities, franchises and hereditaments as may be necessary and proper for its purposes; and to sell, lease, mortgage, or otherwise dispose of the same or any part thereof; and it shall have the same right, power and authority to take, receive and hold, and to sell, lease or dispose of any and all kinds of personal property and money.

Witness our hands and seals this 12th day of November A. D. 1884: (Seven names follow.)

Commonwealth of Pennsylvania }
County of Allegheny } ss.

Before me, the subscriber, Recorder of Deeds of the County of Allegheny, personally appeared Charles T. Russell, Maria F. Russell and Jos. F. Smith, three of the subscribers to the above and foregoing certificate of incorporation of the Zion's Watch Tower Tract Society, and in due form of law acknowledged the same to be their act and deed. Witness my hand and official seal this 12th day of November, A. D. 1884. WM. H. GRAHAM (Official Seal)

Recorder.

In the Court of Common Pleas, No. 1, of Allegheny County, September Term, 1884.

And now this 13th day of December, 1884, the within Charter and Certificate of Incorporation having been presented to me, a Law Judge of said County, accompanied by due proof of publication of the notice of this application as required by the Act of Assembly and rule of this Court in such case made and provided, I certify that I have examined and perused the said writing and have found the same to be in proper form and within the purposes named in the first class specified in Section Second of the Act of General Assembly of the Commonwealth of Pennsylvania, entitled, "An Act to provide for the Incorporation and Regulation of Certain Corporations" approved April 29th, 1874, and the supplements thereto, and the same appearing to be lawful and not injurious to the community, I do hereby on motion of Weir and Garrison, Attorneys for the within-named subscribers and their associates order and direct that the said Zion's Watch Tower Tract Society aforesaid be and the same is hereby approved, and that upon the recording of the same and upon this order the subscribers thereto and their associates

shall be a Corporation by the name of Zion's Watch Tower Tract Society for the purposes and upon the terms therein stated.

F. H. COLLIER, *Associate Judge, etc.*
Common Pleas No. 1, Allegheny Co., Penna.

From the Record.
J. O. BROWN (Court Seal)
Prothonotary.
Recorded Dec. 15th, 1884.

CHANGE OF TITLE OF THE SOCIETY.

In re petition for change of name of Zion's Watch Tower Tract Society to Watch Tower Bible and Tract Society } No. X September Term, 1896

To the Honorable the Judges of the Court of Common Pleas No. 1 of Allegheny County:

The Petition of Zion's Watch Tower Tract Society respectfully represents:

That it is an Association incorporated under the laws of the Commonwealth of Pennsylvania, by the Court of Common Pleas No. One (1) of said County, on the 13th day of December, 1884, for the purposes specified in Section Two (2) of its charter, which reads as follows:

2. The purposes for which the Corporation is formed is the dissemination of Bible Truths in various languages by means of the publication of tracts, pamphlets, papers, and other religious documents and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purposes stated.

That said purpose is embraced within the Corporations of the first class, specified in Section Second, of an Act of the General Assembly of this Commonwealth, entitled, "An Act to Provide for the Incorporation and Regulation of Certain Corporations," approved the 29th day of April A. D. 1874.

That in pursuance of the provisions of the said Act of the General Assembly, the said Association is desirous of changing the name, style and title by which it was incorporated, and at a meeting of the said Corporation duly convened, the following changes in the name, style and title as set forth in said charter was duly adopted:

That the name, style and title of said Corporation be changed from "Zion's Watch Tower Tract Society," to "Watch Tower Bible and Tract Society."

In Witness whereof the said Zion's Watch Tower Tract Society has hereunto affixed its corporate seal, attached by its President and Secretary, this 8th day of August, A. D. 1896.

Zion's Watch Tower Tract Society.
CHARLES T. RUSSELL (Corporate Seal)
President.

John K. Ewing
County of Allegheny } ss.
Commonwealth of Pennsylvania

Be it remembered that on the 11th day of August, 1896, before me, a Notary Public, in and for said County and State, personally came Charles T. Russell, President of said Corporation, and Maria F. Russell, Secretary of said Corporation, who, being duly affirmed, did say that they were personally present at the execution of the within petition and saw the common seal of said Corporation, Zion's Watch Tower Tract Society, affixed thereto, and that said seal is the common and corporate seal, and that the foregoing petition was signed, sealed and duly delivered by, on and for the act and deed of said Corporation, for the uses and purposes therein mentioned, and that their signatures thereto are in their own proper handwriting, and that the facts set forth in said petition are correct and true as they verily believe.

CHARLES T. RUSSELL,
MARIA F. RUSSELL.

Affirmed and subscribed before me,
the day and year aforesaid.
Witness my hand and notarial seal,
JOHN K. EWING (N. P. Seal)
Notary Public.

INTERLOCUTORY DECREE.

And now, to wit, August 24th, 1896, the foregoing petition for change of the name, style and title of the charter of Zion's Watch Tower Tract Society, having been duly presented to this Court, in order that the same might be deemed and taken to be part of the charter of the said Corporation, and it appearing that such change in the name, style and title of said Corporation is lawful and beneficial, and does not conflict with the requirements of the Act of the General Assembly of this Commonwealth, entitled, "An Act to provide for the Incorporation and Regulation of Certain Corporations," approved the 29th day of April, 1874, nor with the Constitution of this State, and proof having been produced to this Court, showing that notice of the foregoing application has been duly given to the Auditor General of the State of Pennsylvania, it is hereby ordered and decreed that notice of this application shall be given by publication in accordance with the statute in such case made and provided.

By the Court.

FINAL DECREE.

And now, to wit, September 19th, 1896, the within petition for the change of name of the within designated Corporation having been presented to this Court, accompanied by due proof of publication of notice thereof, and no cause having been shown to the contrary, it is on motion of Charles W. Dahlinger, Esq., ordered and decreed that upon the recording of the same, that the name, style and title of "Zion's Watch Tower Tract Society" be changed to "Watch Tower Bible and Tract Society," and said change shall be deemed and taken to be part of the Charter of said Corporation.

By the Court.

Commonwealth of Pennsylvania
County of Allegheny } ss.

Recorded on this 22nd day of September, A. D. 1896, in the Recorder's Office of said County in Charter Book, Volume 22, page 415. Given under my hand and seal of the said office the day and year aforesaid.

(Signed) GEO. B. VON SORNSHORST,
Recorder.

(Seal of the Recorder's Office,
Allegheny County, Pa.)

STATEMENT BY BROTHER RUSSELL

as set forth in the Booklet, "A Conspiracy Exposed and Harvest Siftings," April 25, 1894, *In Respect to the Usefulness of the Board of Directors in the Event of His Death:*

The Society was formed in 1881 at the time of the free distribution of 1,400,000 copies of the pamphlet, "FOOD FOR THINKING CHRISTIANS"—now out of print. It consisted of five of the Lord's children, and its affairs were entirely in my charge. Later, 1884, at the instance of the friends of the cause, who advised that matters be put upon a legal footing so that the work might not be interrupted in case of my sudden death, the Society applied for a Charter under the laws of the State of Pennsylvania, and received one dated December 13, 1884. . . . The object in taking out a Charter is succinctly stated in THE WATCH TOWER for January, 1891, page 16, as follows:

"This is a business association merely. It was chartered as a Corporation by the State of Pennsylvania, and authorized to hold or dispose of property in its own name as though an individual. It has no creed or confession. . . . In fact, the only objects in having the Corporation are:

"First, to provide a channel or fund through which those who wish can employ their money talent, whether small or great, for better advantage for the spread of the Truth than if each interested one acted and published independently of the others. Secondly, the Corporation was called for by reason of the uncertainty of the lives of those at present managing the fund. Some wrote that they were doing all that their present necessities permitted, but at their death desired to do more; and urged the necessity of a legal Corporation, as Brother and Sister Russell also might die, and they wanted their donations to go to the spread of the Truth. . . . Having up to December 1, 1893, thirty-seven hundred and five (3,705) voting shares, out of a total of sixty-three hundred and eighty-three (6,383) voting shares, Sister Russell and myself, of course, elect the officers, and thus control the Society; and this was fully understood by the Directors from the first. *Their usefulness, it was understood, would come to the front in the event of our death.*"

NOTICE!

Since the President and his associates have control of the lists of names, shareholders and subscribers, we are able to send this statement to only a limited number of the friends. However, we will be pleased to send it to any addresses of Truth friends you wish to send us, so long as the Lord may provide the funds. Address,

P. O. BOX 179,
Brooklyn, N. Y.

COPY OF OPEN LETTER TO BOSTON CONVENTIONERS

After Brother Rutherford's "Siftings" had been circulated at the Boston Convention, a number of friends who felt that a great injustice had been done the majority of the Board of Directors of the Society, earnestly urged the printing of a brief statement of the facts, volunteering to pay the expense. Following is a copy of this statement:

BOSTON, Mass., August 4, 1917.

BELOVED BRETHREN IN THE LORD:

Our hearts have been grieved that a paper, "Brother Rutherford's Harvest Siftings," should be circulated amongst you at this Convention in the name of our beloved Watch Tower Bible & Tract Society, which contains so much of misrepresentation and evil speaking.

We will not attempt to reply in kind. We will not discuss personalities; nor return evil for evil; railing for railing; slander for slander. We will follow the inspired advice, "Recompense to no man evil for evil." The Lord is our judge. We willingly leave all to Him whom we earnestly endeavor to serve and please and to His own due time the clearing of our good name. We believe that the Lord's dear sheep will not be misled in this matter; that they will realize that this difficulty is in no sense a personal controversy.

RE BROTHER JOHNSON

Brother Johnson is in no sense the cause of the controversy between the President on the one side and Brothers Pierson, Ritchie, Wright, Hoskins and Hirsh on the other side. The President's treatment of Brother Johnson is only one of the circumstances in which we could not approve of Brother Rutherford's course. Our contention is that Brother Johnson, in whom Brother Russell reposed great confidence and who has manifested much love and zeal for the Truth during the 14 years of his public service, during which he has travelled as a Pilgrim, paying all his own expenses except for one year, should be given a full and fair opportunity to present his case. At present he has been condemned without a trial, and to our personal knowledge shamefully misrepresented and treated.

SOME OF THE POINTS AT ISSUE

SHALL BROTHER RUSSELL'S CHARTER
SHALL BROTHER RUSSELL'S WILL AND TESTAMENT AND
SHALL BROTHER RUSSELL'S BOARD OF DIRECTORS BE RECOGNIZED AND SUPPORTED BY THE FRIENDS, OR SHALL ALL THESE BE SET ASIDE AND DISREGARDED.

We believe that this should not be so. For your information we present below in parallel columns the fundamental differences which have arisen between the President and ourselves:

BROTHER RUTHERFORD:

1. Believes one man (himself) can better manage the Society's work than the Board of Directors; thus taking an exactly opposite view to Brother Russell on this subject.

2. Personally interprets resolutions passed by Shareholders on Jan. 6, 1917, at Pittsburgh, Pa., to give him practically absolute control of the Society's finances and affairs in general. He has uniformly acted in harmony with this interpretation and never given the Board, during his term of office as President, a statement of the finances and other affairs of the Society, of which we are today still ignorant. It will be a matter of interest to you that Brother Rutherford himself wrote the By-Laws even before his election.

3. Through his interpretation of certain technicalities of law, but positively contradicted by eminent counsel, he declares four of the undersigned illegally elected Directors (though himself served for years as a Director, elected exactly as they were), and assumes to appoint other brethren to take their places.

THE BOARD'S VIEW:

1. We believe Brother Russell's plans for carrying on the Harvest Work after his death should be followed: "The corporation is to be managed by a Board of Directors consisting of seven members." (Extract from Society's Charter, written by Brother Russell.) "It being understood that they (the Board of Directors), should come to the front in the event of my death." (Extract from booklet published by Brother Russell.)

2. The Common Law or practically universal interpretation of said resolutions passed at Pittsburg Jan. 6, 1917, is that the President as "Executive and Manager" is subject to the Board of Directors, whose directions he is required to follow. The entire responsibility of the Corporation both to the Shareholders for the use of funds donated to the Society, and to the Business Public for the obligations of the Society, rests, not on the President alone, but upon the full Board of Directors. They cannot escape this responsibility.

3. (a) Upon the best legal advice we can obtain, and concurred in by Attorney Brother McGee, assistant to the Attorney General of New Jersey, it appears that Brother Rutherford's interpretation of these technicalities is erroneous, and we are still the legal Directors of the Society.

(b) We recognize a still higher law—Divine Justice—and a moral obligation to fulfil the trust reposed in us by the Lord and Brother Russell. Three of us having been elected under the direction of Brother Russell, served harmoniously with him on the Board for years, and whose wish it was that we continue to serve as Directors during our life time, unless removed by a two-thirds vote of the Shareholders. Extract from Charter, "The Directors shall hold their respective offices for life."

"It is required of stewards that a man be found faithful, every man according to his several ability," and our greatest desire is to be faithful to the Lord and to the Shareholders of the Society, organized by Brother Russell and conducted so successfully by him for 34 years.

We, and hundreds of other friends, have endeavored to find some legal means of calling a special meeting of the Shareholders of the Society to pass upon these matters, but so far without success. If he cannot himself rule absolutely, he has apparently determined to put to the front the Peoples Pulpit Association, of which he claims to be President for life.

In regard to the relationship of the Watch Tower Bible and Tract Society to the Peoples Pulpit Association, and to the I. B. S. A., our dear Pastor, in THE WATCH TOWER of Dec. 1, 1915, page 359, 2nd col., says:

"Thus the whole management is by the Watch Tower Bible and Tract Society, and these auxiliary organizations merely help in carrying on its work."

* * *

"In other words, the Peoples Pulpit Assn. cannot transact business except through the Watch Tower Bible and Tract Society. The Watch Tower Bible and Tract Society has the management, and the Peoples Pulpit Assn. does the work—absolutely."

Brother Rutherford now repudiates all this and says he will act through the Peoples Pulpit Association, and has issued a command that Brothers Wright, Ritchie, Hoskins and Hirsh shall, like Brother Johnson, be required to leave Bethel

In conclusion, dear friends, our only desire is to be found faithful to our trust. We believe this is the essence of the text: "It is required of stewards that a man be found faithful."

The Lord bless you and keep you. Pray that all concerned may have wisdom and grace to walk humbly and circumspectly before our Maker, that we may thus be prepared for His presence and kingdom.

Your brethren and fellow-servants of our dear Redeemer and King,

A. N. PIERSON,
J. D. WRIGHT,
A. I. RITCHIE,
I. F. HOSKINS,
R. H. HIRSH.

So long as our funds hold out extra copies may be had by addressing us.

P. O. BOX 179,
Brooklyn, N. Y.

"FEAR NOT!"



"Lo, I am with you alway"

HARVEST SIFTINGS

(PART II.)

"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.

Oct. 1 BROOKLYN, N. Y. No. 2

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.]

WITH 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 now!" Then we are reminded of 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 12:26-28.) 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. Surely 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 Hirsh, Hoskins, 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. N. 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, Hudgings, Macmillan, Wisdom, Cohen, Herr, Hemery, Warden, McCloy, MacKenzie and members of the Bethel family in the Annanias 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 contented Himself by saying, "The Lord rebuke thee."—Jude 9.

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 the present Board are 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 12th day of July, 1917, to fill vacancies then existing, and 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 beclouds 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 here 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 effect 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 not been dead 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 19, column 2 of HARVEST SIFTINGS, which it is not here necessary to repeat.

Some were disappointed when they heard Brother Russell's Will read; I was not among that class. Shortly thereafter 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 affidavit of two witnesses:

AFFIDAVIT

State of New York)
County of Kings) 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. 2d, 1916, about two days following Brother Russell's death and prior to the arrival of his body in Brooklyn, Brother R. H. Hirsh 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.* The Will as it stands, is not the best arrangement for carrying on THE WATCH TOWER, and 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 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 arranging matter for the TOWER; 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 Hirsh, 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 he asked us 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 mentioned in the Will as a regular 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.

MRS. J. B. WALBACH
[Seal.] 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. Therein 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 no thought of either Brothers Ritchie, Wright, Hoskins or Hirsh, 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 his Will refers to the fact that he was to have 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 from the Will refer in *express terms* to the *Editorial 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 these statements from the Will 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.

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 BIBLE AND TRACT 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 four brethren in question were not legally members of the Board of Directors in July of this year, and because of *their avowed 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 appoint members of the Board of Directors who would work in harmony and for the SOCIETY's general welfare. Had the four brethren continued in a quiet, orderly manner to perform their duties, and had not manifested a disposition to disrupt the work and made threats that they would tie up the funds by law suits and wreck the SOCIETY, *there would never have been any attempt even to call in question the legality of their office.* The step was taken only as a last resort and as a safeguard until there could be an election held by the Shareholders, and a Board elected. I have set forth in HARVEST SIFTINGS, particularly on page 16, the moving cause for appointing the four members of the Board.

"Opponents' Paper", page 4, paragraph 21, says, "The purpose of the Directors wishing to amend the By-laws was not that the four members of the Board might take over the control of the SOCIETY, but that the Board might be restored to its proper position according to Brother Russell's Will and Charter." Again we reiterate that Brother Russell's Will did not name a single one of the four as members of the Board of Directors, nor did he attempt to do that which he could not do, namely, provide in his Will for a Board of Directors The Charter, of course, provides for an organized Board for the SOCIETY, *which the* SOCIETY *now has,* and which in fact is in control of the affairs of the SOCIETY, and which is working in harmony with the Shareholders' wishes and the policy followed by the SOCIETY for the past thirty-three years, namely, that the President shall be the executive officer and general manager, subject, of course, to the control 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 so far forget themselves in making statements! Why do they have such a lapse of memory? With stronger reason should brethren in the Truth speak in harmony with the facts.

Shortly before Brother Russell'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, Van Amburgh and myself. 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 and report to the convention these by-laws and resolutions. He carried these by-laws to Pittsburgh

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 affairs of the SOCIETY, 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*, and 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 Advisory Committee whatsoever, but I thought it well that anyone who succeeded Brother Russell 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 lawyer, you wish to have the choosing of that lawyer; 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 alone should be privileged to select his advisors. Thus 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 append herewith the statement of a member of the Committee on By-laws who was present and who corroborates my statement, and which shows that the charge that I was attempting to get control is absolutely untrue:

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 sorry to see matters put in such an unfair way by the authors.

"In the first article, 'Our Present Counselor', the qualities of justice and mercy seem to me to be sadly lacking. I cannot help wondering if the author believes the words of the Master in 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 would convey to the mind of the reader 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 Advisory Committee, 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 authority 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:

'Peace, troubled soul! thou need'st not fear;
Thy great Provider still is near;
Who led thee last will lead thee still;
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 right to pass laws, and yet Congress 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 moral right to utterly disregard the wishes of the Shareholders. These by-laws passed were not my by-laws, but the by-laws of the SOCIETY, first approved by the Shareholders, and then passed by the Board of Directors. Their enactment constituted a solemn compact which should be binding on the parties unless their enactment was procured by fraud or coercion. The brethren in question seem to think it necessary to charge me with fraud and coercion in order to show some excuse for their trying to set aside the wishes of the Shareholders. At the time of the passage of these by-laws Brother Hirsh was not on the Board, but later he joined three others with the avowed purpose of trampling under foot the wishes of the Shareholders, trying to repeal the by-laws which were passed without question, and take the management of the SOCIETY's affairs out of the President's hands and put it into the hands of the "four" to manage the same. *I have never attempted at any time to get control of the* SOCIETY. I have merely diligently tried to perform the duties of manager, and there is no corporation in the land, of any consequence, but what has a manager aside from the Board of Directors. None of the four brethren, or any others to my knowledge, have found fault with my management, or shown any instances of mismanagement.

The PEOPLES PULPIT ASSOCIATION Charter gives the executive *absolute control.* I have stated heretofore why that Charter was thus written. I have asked the Board of Directors of that corporation to provide for an Executive Committee of four to perform certain duties with reference to the control of the Bethel Home and office, but this does not in any manner effect the office of the President as General Manager. There must be one head to every institution. I am free to confess many might have been found to perform this duty better than myself, but since I had nothing to do with putting myself in office it can hardly be consistently charged that I am responsible for being there.

REMOVAL FROM PEOPLES PULPIT ASSOCIATION

On the 31st of July Brothers Hirsh and Hoskins were removed from the PEOPLES PULPIT ASSOCIATION for good cause. In this connection "Opponents' Paper" charges that other brethren and myself are "guilty of criminal offenses, subject to criminal indictment and to swift and severe punishment." The evident purpose of this is to create prejudice in the minds of the friends against us, and to show that we brethren are high-handed lawbreakers. Now, if the brethren really believe this charge, they should at once cease to address either of us as "brother." For this reason I feel sure that they do not believe the charge.

In 1911, at the instance of Brother Russell, a by-law was passed providing for the removal of a member of the PEOPLES PULPIT ASSOCIATION upon grounds therein stated. The by-law provides that the removal shall take place at the annual meeting. Of course it is understood that when the annual meeting is convened it can be legally adjourned from time to time until final adjournment, and each *adjourned session* is still the "annual meeting." At the annual meeting, January last, several of the brethren who could not be present gave their

proxies to others. The proxy, of course, carries the authority to the holder 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 regularly, legally and properly adjourned until 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, unless revoked in writing. One brother who had moved away held some of these proxies and new proxies were afterwards given to other brethren to vote, thereby revoking former proxies. They were in proper and legal form. The PEOPLES PULPIT ASSOCIATION convened on the 27th day of July in regular order and legally so. Previous notices had been given to Brothers Hoskins and Hirsh that at that meeting charges would be held against them. They were present at the meeting on the 27th of July; a number of other brethren were also present. All the proxies represented were presented 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 again adjourn until the 31st of July, which was done. On the 31st 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. Five votes were legally cast that the two 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 who voted by proxy have since addressed letters to the brethren who held their proxies, approving the action; and thus they were not only legally cast but subsequently had 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 who told him what 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 other 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 classes. 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 spread any charges. Prior to the breaking of the storm I talked with not a single Pilgrim brother aside 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 brethren, some of whom did no work, several of 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:

"Lansing, Mich., Sept. 18th, 1917.

"DEAR BROTHER RUTHERFORD:—

"I feel constrained to write 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 I feel it is really my duty to refute, in my case at least, the statement in the above mentioned pamphlet 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 four weeks, not once was I approached on the subject. Not a word was written to me by the SOCIETY either before coming or since my going away from there, regarding the matter.

"With Christian love, I remain.

"Your brother in Christ, W. J. THORN."

"Mason City, Iowa, Sept. 23, 1917.

"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 Pilgrims' being influenced by anything outside the publications, which have come into my hands does not in any sense apply to me. My judgments are formed wholly from the statements received from the SOCIETY and the brethren who have a grievance. I feel this 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 9 that you or 'your representative' is accused of 'whispering in the ears of the Pilgrim Brethren and poisoning their minds' concerning 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 sent 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 on 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. RIEMER."

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 himself so styles himself in the communication. 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 and his treatment of other brothers and sisters 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 upon by others, particularly by the one who has 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. Brenneisen, who is a trained accountant and auditor. This system eliminates 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 avenue. The brother's criticism, therefore, is not 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 up, because he was not familiar with the account, and was not an experienced bookkeeper or accountant. The account was checked by Brother Hudgings, who has charge of that department and who had several years training under Brother Brenneisen. It was paid in the regular course, and a proper record thereof exists. 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 small bill of $9.50. The matter was caught by the head of the department before the voucher reached the Treasurer's office. After repeated blunders of serious nature Brother Mason admitted that he had "never kept books or done office work in his life" previous to his being transferred to the department from the shipping room at the Tabernacle, a few weeks previous.

Brother Mason was asked to remove from the Bethel because of his uncouth conduct, and because of his seemingly uncontrollable disposition to be unkind and rough with others, and because he showed his disloyalty by openly announcing that the "Brooklyn Eagle" had published a "corking good article about the trouble," and that he approved the same, which article was a direct reflection upon Brother Russell. After his departure he offered for sale to the SOCIETY some of his household goods, which we bought to help him out. While endeavoring ing to make the sale he affected great loyalty to the SOCIETY's management, volunteering the information that he had been asked by the opposing brethren to "write something for their answer to HARVEST SIFTINGS" but that he "positively refused." The other statements in Brother Mason's letter are not worthy of consideration here.

No one has ever been asked to leave Bethel because they refused to sign a paper or endorse the present administration. Some who were engaged with others in disturbing the Home and office devoted the larger portion of their time in talking about the difficulty, striving to foment trouble, and were asked to go. The thought of the management is that those who receive the benefits of the Home and SOCIETY should render adequate service therefor, and that the Bethel should be a place of peace and quietness and consecrated labor for the Lord, not a place of dissension. It has always been the recognized rule, long ago made by Brother Russell, that "it is a *privilege* to be at the Bethel Home, not a *right*," and anyone's stay may be terminated at any time.

It is needless to say that no force was used on Brother Johnson the day he and some others started a disturbance in the Bethel dining room. They were asked to be quiet, 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 the conspiracy against the SOCIETY. After several weeks of 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 were handed out 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 declined. We feel sorry for 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 Ritchie, Wright, Hoskins and Hirsh, and several times approached me saying that I should yield to them, that I was a "usurper" 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 he had pursued in England, it seemed imperative that I publish what I did. What Brother Wisdom told me was sufficient to put any reasonable 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 there says, "I had thought I would never mention this matter to anyone, but since the dear Brother [Hudgings] swears that Brother Hirsh composed the article, etc., I see no good reason why our lips should longer be sealed." One would infer he had never mentioned the matter before. Why, then, should Brother Hudgings think of making 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 inadvertently taken to 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 so soon thereafter. 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 HARVEST SIFTINGS 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 plied me with questions for two hours and elicited from me 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 elected President." To this I did not reply. 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. Then he said, "Would you mind dictating 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, which Brother Hirsh took away, 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 am informed he had the printers reset three times at unnecessary cost, before he got it composed exactly as he wanted it. Brother Hudgings, seeing the manifest injustice Brother Hirsh was now trying to do, voluntarily made this affidavit clearly setting forth the exact facts. Like other things published in the "Opponents' Paper," this matter of the biography is immaterial to the issue, but it is told in an evident attempt at discrediting me as much as possible in the eyes of the friends, and further beclouding the real subject. The various other points in the affidavit Brother Hirsh did not even attempt to deny.

"THE PRESIDENT'S MANAGEMENT"

At a Board meeting Brother Van Amburgh requested the objectors to point out a single instance in which the President had mismanaged the affairs of the SOCIETY, and they were unable to do so. Seeing the importance of this admission, the "Opponents' Paper," on page 12, attempts to find something that they can lay as a charge against the management of the SOCIETY. 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 purchasers to take it back.

With reference to 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 despised anything that Brother Russell inaugurated. 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 said to 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 Board meeting that he asked that the Eighteen Thousand Dollars be turned over to him, as set forth in HARVEST SIFTINGS. It is not true, as stated in "Opponent's Paper" that "a sister from Illinois came forward and paid $1,500 to have the lectures recorded." This money was paid by the SOCIETY, as shown by the books.

BOARD OF DIRECTORS

The new members of the Board of Directors were not appointed because I had any desire to injure anyone. They were appointed to fill vacancies and to prevent those who were not legal members from carrying out a threat to institute legal proceedings, stop the work and tie up the money of the SOCIETY and wreck it unless they could get control. I acted out of necessity, not out of choice. I would not have appointed these members if this threat had not been made because we got along smoothly for several months until the opposing brethren began to hinder the progress of the work.

WHY SENT FROM BETHEL

These brethren in question were asked to leave Bethel 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. The opposing brethren were constantly 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 called them to a conference and 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 make certain arrangements before I left. I said, "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." I replied, "Surely it is not necessary to have a 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 Pierson asked if there was not some way by which these brethren could be kept in the work. I replied, "Yes, I would be glad to have them stay in the work. Brother Ritchie is a Canadian citizen. Our American Pilgrims cannot well go into Canada. If Brother Ritchie will go to Canada, take up the Pilgrim work and stop this disturbance and *preach the Truth*, the SOCIETY will be glad to send him and provide for the support of his wife there also." I further declared, "The SOCIETY will make similar provision for Brother Hoskins and his wife in the United States if he will go into the Pilgrim service, preach the Truth and that alone. As to the other two brethren, we will make suitable provision for them to remain in the work also, upon condition that we have peace." Brother Pierson expressed himself as much pleased at this suggestion and immediately went to the brethren with the proposition. Within an hour he returned to me saying that they had refused to accept such an arrangement. Then I said to Brother Pierson, "I am going away on a two months convention tour. I cannot leave this Home and the office in this state of turmoil; these brethren cannot stay here under present conditions." Brother Pierson replied, in substance, "I can see that you are right about that, brother." Then I said, "Brother Pierson, I suggest that the four brethren go away for a vacation, at the expense of the SOCIETY, for a period of two months. Let them leave their rooms furnished as they are, go away and study and pray over this matter, and when I return at the end of two months we will see if we cannot continue the work in peace." This proposition he also submitted to them, and they refused to accept it, saying that they did not want a vacation. Then I said to Brother Pierson, "They must go away; I have done all I can do." Then Brother Pierson asked, "Cannot some provision be made for their support for a while; they should not be turned out without some money." To this I agreed. When Brother Pierson asked how much should they have, I replied, "Brother Pierson, you fix the amount and I will agree to anything you say." Brother Pierson then suggested three hundred dollars for each. To this I agreed.

I said, "Now Brother Pierson, suggest to them that they take one hundred and fifty dollars of this and go away for two months on a vacation, or each take the three hundred dollars and get out tomorrow without any conditions." Brother Pierson communicated this to them, and returned to me within a short time saying that they preferred to accept the three hundred dollars and get out the following day at noon. The next day at noon three of them went out, in a quiet and peaceable manner, each taking with him $300. My heart was sad to see them go, but what else could I do? *The work must be done*, and we must have peace in order to do the work. I would be delighted to see each one of them get back into the Harvest work any day if they would cease opposing and zealously engage in the work of the Harvest. Their present course only tends to hinder.

OPPOSITION TO THE SEVENTH VOLUME

Volume Seven is published by the WATCH TOWER BIBLE AND TRACT SOCIETY, and we have every reason to believe it has the approval of the Lord. The greater majority of the brethren throughout the world are rejoicing to have it. It is "meat in due season" for the household of faith. It is helping many to stand and to rejoice in tribulation. It contains the message for the smiting of Babylon. Its distribution is now very important in the Harvest work. "Opponents' Paper" shows that these brethren are against the Seventh Volume. They say (Page 14), "Let us be careful how we receive the *so-called* Seventh Volume." Thus they would retard rather than aid in the Harvest work, which is now drawing so near to its close.

"Opponents' Paper," for the first time, denies Brother Hirsh came to me and offered, if he was placed back on the Board, to go to Philadelphia and "make it more than right" by retracting the statements made. The fact remains, however, that Brother Hirsh himself, before the Philadelphia ecclesia, on the evening of July 19th, repeated a part of the conversation held that same afternoon between us in the Study, and thereby licensed me to tell all he had said to me in the drawing room, as it has been heretofore published in HARVEST SIFTINGS; and although Brother Hirsh followed me in a speech from the same platform that evening *he did not then deny* that he had made such an offer, and several of the brethren afterwards commented upon the fact that he had not denied it.

REAL ISSUE EXAMINED

Having disposed of the immaterial issues, which tend to confuse, let us now look for a moment at 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 as such until the annual election to be held next January?

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 organization until his death last year; that the Shareholders at the annual meeting in January, 1917, by unanimous vote, expressed the wish that the President shall always be the executive and manager of the SOCIETY's work.

It is further admitted by opponents that the Board of Directors, without a dissenting voice, thereafter passed a similar by-law with reference to the management, and placed it upon record, and thereby solemly bound themselves to stand by the same as the law of the SOCIETY.

It is further admitted by the opposing brethren that everything about the SOCIETY at the office headquarters was working smoothly and without a hitch until about June, 1917; that in that month, at a meeting of the Board of Directors, one of the brethren, who was a party to "Opponents' Paper," introduced a resolution to repeal the by-laws and to take the management of the SOCIETY out of the hands of the President, where it had been for thirty-three years and where the Shareholders expressly stated it should continue to be.

It is admitted by them that the consideration of Brother Johnson's episodes in England was the beginning of the present trouble; and that the consideration thereof, which occurred some time after his return from England, led to the introduction of the resolution to repeal the by-laws. "Opponents' Paper" expressly admits (Page 6, column 2) that "thus, the real issue, the *management of the* SOCIETY, came to the front and led to the resolution to repeal the by-laws."

It stands admitted and not denied that the four brethren in question, as a committee, spent a week in examining the papers relative to Brother Johnson's English episodes and in consultation with him; and that they reported to the Board of Directors a resolution approving Brother Johnson's course there—even that part of his action, namely, the institution of a lawsuit and the tying up of the money of the SOCIETY—and that Brothers Hirsh, Hoskins, Wright and Ritchie, as a committee, by a resolution, called upon the Board of Directors to appropriate $500 of the SOCIETY's money to reimburse Brother Johnson's solicitor, for money which he had paid out as a penalty assessed against him by the High Court of London for his wrongful act in proceeding with the lawsuit after such solicitor had received notice from the President of the SOCIETY not to do so. (Brother Hirsh introduced this very resolution, which the chair ruled out of order, and then Brother Hirsh retained the copy. Had it been filed with the Secretary it would be published here.) The President ruled the resolution out of order on the ground that it is the duty of the executive and manager of the SOCIETY to recall any Pilgrim brother when necessity arises, and that the lawsuit had been instituted by Pilgrim Brother Johnson without any rightful or legal authority, and that it was the duty of the President, as the executive officer, to act quickly to stop such lawsuit. I ruled that the Board of Directors had no right or authority to reverse such action and appropriate the money of the SOCIETY to pay a solicitor who had wrongfully instituted and carried on such lawsuit at the instance of Brother Johnson; especially when the High Court of London had decided that the President had the right to stop the case and that the solicitor, because not doing so, should suffer the penalty which the Court assessed against him. It was this ruling of the President that precipitated the trouble.

Immediately following this ruling Brother Hirsh, acting for himself and his colleagues, drew from his pocket and introduced a resolution to repeal the by-laws, taking the management out of the President's hands and placing it in the hands of the Board of Directors, and the four, being a majority, would control, of course. Thus Brother Johnson's English episodes would have been fully approved and the SOCIETY's money appropriated to pay the solicitor above mentioned.

"Opponents' Paper" expressly admits (Page 6, column 2) that thus the real issue of the management (not control) of the SOCIETY came to the front and led to the introduction of the resolution to repeal the by-law. Be it known that this was the beginning of the trouble on the Board and that there had been no trouble whatsoever on the Board prior to the consideration of Brother Johnson's episodes. Having in mind that the President was then the manager, by virtue of the long continued custom of the SOCIETY and by virtue of the by-law duly passed and approved both by the Shareholders and by the Board, the question now here for consideration is

WERE THE FOUR BRETHREN JUSTIFIED

in seeking to put through a resolution approving the actions of Brother Johnson above stated? Or were they not, in so doing, wrongfully attempting to override the Shareholders and the executive and disregard the action which he had taken legally and properly as the manager, in his effort to safeguard and protect the interests of the SOCIETY?

When the Chair ruled that the resolution thus offered was out of order, the brethren did not attempt to pass it over his veto and thus assume all the responsibility, but, as above stated, one of them immediately produced and introduced another resolution previously prepared, to deprive the President of the management of the SOCIETY and to put it into the hands of the four mentioned. *Up to this point everything the President did relating to the controversy was wholly on the defensive.*

Were they justified in attempting to repeal a by-law to which they had solemnly agreed and which by-law the Shareholders, as the Lord's representatives throughout the land, had by unanimous voice expressed as their wish and therefore as the Lord's will? Mark you, the President had done nothing as manager and president to which they found objection up to this time except declaring out of order the resolution with reference to Brother Johnson, as above stated. In doing that he was acting clearly within his authority under the Charter, under the law and the by-laws of the SOCIETY. It was at that time that Brother Van Amburgh called upon these four brethren to name one misdeed of which the President was guilty, and they were unable to do so. It was at that same time that Brother Pierson said to them, "Brethren, I think we had better not try to disturb what the Shareholders have done."

At this stage the Board adjourned for four weeks. In the meantime, in view of the statement by Brother Ritchie that he wanted to do the right thing and that if I could show him the law he would do the right thing, I deemed it wise to procure the legal opinion of some disinterested lawyer and at the next meeting submit this to the brethren and show them wherein they were wrong. I submitted the facts bearing upon the legal questions to said lawyer without intimating to him that there was any trouble in the SOCIETY; and to this day, so far as I am advised, he does not know that there is any trouble. This legal opinion was based entirely upon the facts as shown by the minutes of the SOCIETY. During the three or four weeks following, the four brethren in question were holding repeated conferences with each other, and with the brother who had caused the trouble in Great Britain, and were consulting lawyers about what course they should take. They made three or more attempts to force a meeting of the Board in the absence of Brother Van Amburgh and Brother Pierson. Brother Johnson had said to me, in substance, "You are a usurper; you are grasping for power; you are wrong; the Lord is displeased with you; you should submit to the will of the Board [meaning the four in question] and if you do not submit you will find yourself in great disrepute amongst all the friends. *We* are consulting lawyers and we know what we can do." In view of the fact that the other four brethren, on different occasions, had said practically the same thing, would any sane man for a moment hesitate to believe that all five were consorting together? In addition to this I personally saw them together several times, and time and again other members of the Bethel family reported to me that they were in conference in the Bethel Home.

Now in view of all the facts and circumstances, was the President justified in appointing four good, able, consecrated brethren, true and tried, to fill the vacancies on the Board of Directors in order that a legal Board might perform its duties and thus protect and safeguard the interests of the SOCIETY until the next election? Put yourself in his place and ask yourself, What would I have done? Of course the President could have stepped aside and said, "I will let them have it as they wish," but would not that have been unfaithfulness in the performance of duty devolving upon him in the position he occupied?

Suppose a person had attempted to destroy your property

and was foiled 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 under such circumstances? As President of the SOCIETY I was face to face with this situation:

A DIFFICULT SITUATION

One brother, acting in Great Britain, had discharged two of the managers of the London office, forced them out of the house, had taken possession of the books, mail and money of the SOCIETY, had instituted a law suit in the High Court of London and tied up the funds of the SOCIETY and thus hindered the work. This brother had returned to America now, and because he could not have his own way about what action should be taken in returning him to Great Britain, he appeals to the four brethren whom he supposed to be legal members of the Board of Directors. He writes out a paper and takes it to these four and has them sign it, and then he himself presents it to the President of the SOCIETY demanding that the Board of Directors be convened to give him (Brother Johnson) another hearing. (This would have meant the third hearing.) This led to the offering of the resolution by Brother Hirsh, hereinbefore mentioned, approving Brother Johnson's course in England; and that being overruled led to the introduction of the further resolution to take the management of the SOCIETY's affairs out of the hands of the President where it was legally placed by the Shareholders and the Board of Directors and to put it into the hands of the four who were advised by Brother Johnson.

This trouble continuing for several weeks had resulted in a disturbance of the office force by the four brethren in question, and also a disturbance of the Bethel family. A number of the office force had expressed their intention to leave if the four brethren got control of the management. One of the four brethren mentioned had made a covert threat to me in the presence of others with reference to tying up the funds of the SOCIETY.

I expected a meeting of the Board shortly after my return from Chicago. If I waited until the meeting and resisted their course of action then it was reasonable to expect that they would carry out their threat without delay and institute such a suit before I could do anything. Was it wise, then, for me to wait, or was it the part of wisdom to act quickly? After a prayerful consideration of the matter, I deemed it for the best interests of the work for me to act without any delay, hence I went from Chicago directly to Pittsburgh and appointed the four able brethren heretofore named to fill the vacancies upon such Board.

When I procured the legal opinion from the Philadelphia counsel it was not my purpose then to appoint others to fill the vacancies on the Board, but to be able to convince the brethren of the true situation. Not until Brother Wisdom submitted to me the facts as heretofore published, which showed the dangerous situation and the necessity of immediate action, did I determine what to do. It was then that I decided to fill those vacancies. I called a meeting on the 17th of July, inviting Brothers Wright, Ritchie, Hirsh and Hoskins to be present, with the purpose of reading to them the legal opinion, then to advise them of the situation; and was hoping that they would quietly acquiesce, that the trouble would be ended and the work go on smoothly. They were all in the Bethel Home that day but refused to come to the meeting, and thus they forced me to make a statement in the dining room before the family and others with reference to the appointment of Brothers Spill, Bohnet, Fisher and Macmillan and the reason why I had taken this action. This occurred on the same date the Seventh Volume was first announced and given to the family, and because of which I had asked all the family to be present at the noon meal.

Was I moved by any personal feeling against the four brethren in taking this action? No, not at all. I have no ill-feeling against them now and never have had. I shall be delighted to do anything that will help them to again actively engage in the Lord's Harvest work and to work in harmony.

Have the four brethren, namely, Brothers Hirsh, Hoskins, Wright and Ritchie, been injured by my action in filling these vacancies? None whatsoever, unless it may be considered that they have not received what some may term *honor* and that thereby they are injured.

Has the SOCIETY or its work suffered any injury whatsoever by my action in filling these vacancies? None whatsoever. On the contrary the facts show that the work has been on the increase every day since that time. Every branch of the work has advanced.

The point is raised that if the four members mentioned were not legal members of the Board how was it possible for Brother Van Amburgh, 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 legally members 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 changed from what the original Charter is, by omitting the official titles of the elected members. The original Charter, paragraph VI. follows, to-wit:

> VI. The Corporation is to be managed by a Board of Directors consisting of seven members, and the names of those already chosen Directors are as follows:—
>
> *President*, Charles T. Russell, Wm. C. Macmillan,
> *Vice President*, Wm. I. Mann, Simon O. Blunden,
> *Secy. and Treas.*, Maria F. Russell, J. B. 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. From the date of the organization until his death, Brother Russell was never voted for at an annual meeting for the place of Director on the Board, but his annual election as the President constituted him a member of the Board of Directors. The same was true as to the other two officers. Hence the election of the three officers, viz., President, Vice President and Secretary-Treasurer, at the annual election in January, 1917, thereby constituted them legally members of the Board. Brother Ritchie became a member of the Board of Directors only by virtue of his election as Vice President in 1916 and prior thereto, but he ceased to be a member when Brother Pierson was elected as his successor. The other three were never elected at any time, and therefore were never legal members of the Board. The law requires that the members of the Board of Directors shall be elected annually.

MEETING OF SHAREHOLDERS

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 and the loss of opportunities for labor in the Harvest field. It is only a short time until the 5th of January, when the regular, annual meeting must be held for the election of a new Board of Directors and officers. Shall we stop the work now and come together to settle the question as to whether or not these four brethren were legal Directors and whether they shall serve as such for the few remaining weeks of this year until the next annual election? Or would it be more pleasing to the Master of the Harvest for us to unitedly bend our efforts toward getting our work done and leave this other matter until the annual election?

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 power or honor. 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 by the opposing brethren, I then and there offered to resign as President if such resignation would bring peace. I afterwards made a similar statement in the dining room in the presence of the entire family, and in the presence of these four brethren. I greatly deplore strife and trouble; such will tend to keep out of the Kingdom all who engage in it. I want to get into the Kingdom above all things. That is my greatest desire for my brethren. I have tried to avoid this trouble.

Let us have peace! The Harvest work is of paramount importance above the honor or interests of any man. Let us honor the Lord first, and above all let us unitedly go forth into His work. The words of the Apostle seem so appropriate 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

Your brother and servant by His grace,

J. F. RUTHERFORD.

AN OPEN LETTER TO THE PEOPLE OF THE LORD THROUGHOUT THE WORLD

DEAR BRETHREN IN THE LORD:

Loving greetings in the Master's Name!

Following we present a copy of a petition which we have sent to Bro. Rutherford and the four deposed Directors of the Society. This petition has been prepared after prayerful and careful consideration and with an earnest desire to see the distressing controversy which has shocked and grieved us, and no doubt all of you, settled in a just and equitable manner.

Most of the undersigned reside in Brooklyn and the immediate vicinity and have had abundant opportunity to view the injurious influence of these unsettled questions here in our midst. We have seen this controversy grow until it now seriously threatens the harmony of the New York City Ecclesia; we have seen a growing coldness and lack of sympathetic understanding developing amongst brethren we feel sure possess the spirit of the Lord, and we have heard of similar conditions elsewhere. Our hearts are grieved beyond measure by these conditions. What shall we do?

The issues are not so clear that we can quickly judge as to the right and put these matters out of our minds. It is impossible for us who know the character of the brethren who differ with the present managemen of the Society to accept the suggestions made by some who superficially view the matter, namely, that "they have gone out of the Truth"; that they are "opposed to the Channel," etc. We know to the contrary, that they love the Lord and are endeavoring to serve Him and His people daily.

What then can be done to decide the important principles involved and to bring this great controversy to an end? How can *we* assist our brethren to right what is wrong and become able to again dwell together in purity and unity and so to become reconciled to one another? How can we take our stand as the Lord's people in an effort to thwart the evident intention of our Adversary to distract our minds from "the better things"—the Lord's Word and the service of the Truth? Will this be accomplished by closing our eyes and ears to the trouble and permitting prejudice or ignorance to sway us to one side or the other, and thus *"judge* the matter before we *hear* it"? We are convinced, dear brethren, that the course which will have the Lord's approval and accomplish His Will is to follow His Word and "hear" these questions which have arisen between our brethren and render an impartial decision.

To us it seems clear that both sides of this controversy have appealed the case for settlement to the Lord's people in general. We have a responsibility, therefore, to render such assistance as we can in harmony with Matt. 18: 15-17, and Bro. Russell's comments thereon in Volume 6. We cannot all meet and give these questions our united attention; but we *can* urge that an impartial committee hear the matter and present their findings, decision and recommendations to the Shareholders' meeting in Pittsburg, which is as near a full assembly of the Church in the flesh as it is possible to have.

The suggestion may be made that such a committee could be appointed and a hearing had at the Pittsburg meeting in January. A little reflection, however, will convince that this would be impossible. Sufficient time could not be devoted there for an orderly and thorough hearing. Unless this committee is appointed *before* the January meeting and has time to thoroughly investigate these questions, which are of such importance to us as the Lord's people, *we will not have the information we need* to intelligently express the Lord's choice for Directors and Officers, and His mind on other matters which may come before the Convention.

Do *you* wish to help in securing a fair hearing and settlement of this controversy? You can do so if you will.

The proposed "straw vote" to be taken on Nov. 21, 1917, will require us, unless we refuse to vote for any of those who are concerned in this controversy, to cast our votes for brethren as Directors and Officers of the Society (who if elected, will occupy positions as general overseers of the Church throughout the world), who are lying under serious charges, which should prevent their being elected as Elders in any local congregation, until these are heard and disposed of. This would not be in harmony with good order according to the Lord's Word.

The real election comes in January; the "straw vote" on Nov. 21 is not necessary; nor, under the circumstances, does it seem wise. Instead of taking part in this vote at that time we suggest to the friends that they present in their local meeting a resolution embodying a petition to Brother Rutherford and the deposed Directors for the appointment of an Investigation Committee, as is proposed below. If this resolution is passed, see that a copy is forwarded to Brooklyn. If you wish to further show your approval of this action, *send a personal request* to Bro. Rutherford and the other brethren.

The Lord may use this means to enable all concerned to come to an amicable understanding and agreement, by clearing away all evil, in fact as well as in thought, and, by righting all wrong, so make it possible for love to operate effectively in us all. This will, we think, tend to clear the reputations of the brethren on both sides, whom we dearly love in the Lord and whose welfare we seek, and to the great relief, comfort and blessing of His people everywhere.

With much love and praying for you and us all the Lord's guidance and blessing and an ever-increasing measure of His Spirit, we are

Your brethren in the Lord,

(For signatures see following petition)

A PETITION TO BRO. RUTHERFORD AND THE FOUR DEPOSED DIRECTORS OF THE W. T. B. & T. SOCIETY

DEAR BRETHREN:—

The undersigned, together with many others throughout the world, have been greatly distressed by the controversy which has arisen among the Directors and Officers of the Society as constituted at the time our dear Brother Russell left us about a year ago and since, and which has involved the good reputation of all of you and a number of other brethren whose standing among the Lord's people has been good heretofore. It seems to us the great need at this time is to seek the Lord's instructions and, acting in harmony therewith, use your best and united efforts to secure a just, impartial hearing and settlement of the matters which have troubled, and which continue to distress, the Lord's people throughout the world, and even threaten the unity of the congregations in some places.

The necessity for prompt action looking toward such a hearing of the persons and matters under criticism is especially apparent in view of the near approach of the annual election of Directors and Officers of the Society; and that owing to the several publications which have been sent out by the parties to this controversy, the reputations of all have been impaired; and at present it is impossible for many, including the undersigned, to harmonize the statements of these opposing papers, as they are quite contradictory. This very fact puts all of you at a disadvantage as respects the coming election. Some of the friends are disposed to place the greater confidence in the publications of Brother Rutherford, and are thus prejudiced against the other brethren; while the reverse is true of other friends, who have greater confidence in the statements of the deposed Directors and others.

Such a condition, and especially that we and the other friends throughout the world should nominate and elect as Directors and Officers of the Society brethren now lying under such serious charges, as all of you are, seems to us the reverse of good order in the Church, as outlined in the Lord's Word and Brother Russell's expositions in Volume Six. The Directors and Officers of the Society surely occupy as responsible a position in the Church as an Elder in a local congregation, practically the only difference being that the Elders' sphere is local, while the representatives of the Society have a general charge as respects the oversight of the Church throughout the world. The character requirements of these officers of the Society should, then, be quite as stringent as if they were being elected as Elders in a local congregational election. Brother Russell points out in Volume Six, page 418, that slander against an Elder of a congregation is a slander against the congregation electing him. It is apparent to all that serious charges have been brought against all of you and other representatives of the Society; and thus the entire Church has become involved and has a responsibility regarding the hearing and judging of these.

We are aware that the claim of all of you, no doubt, is that your circulation of uncomplimentary statements about the other side was not slander and evil-speaking, as it would have been, had you taken this course as elders of some local congregation. We presume that your thought in publishing these statements which have so shocked the Church, was that you had used every effort to settle matters amicably among yourselves without avail, and that you were in these papers appealing the case to the Church in general, whose officers, in a sense, you were. However, instead of clearing the question, these papers have made it more confusing to the friends, including ourselves. They contain numerous contradictions one of the other. A question which comes with great force to us is, How are we under these circumstances to judge righteously in this matter and express the Lord's choice in our votes for Directors and Officers of the Society? We would not wish to have any serving in that capacity who do not possess a large degree of the Lord's Spirit, or who are guilty of misrepresentation and falsehood. Consider the matter from our standpoint, laying all personal feelings aside. Can you not see our dilemma? And will you not help us out of it and to take part in the election in an intelligent manner and thus express, as nearly as we are able to do, the mind of the Lord?

How can we arrive at the truth as respects the questions and persons involved in this controversy, and how can we be informed as to how best to carry forward the work which was so ably started and supervised for many years by the Lord's special servant, our dear Brother Russell? We believe this could be accomplished by the appointment of a representative committee of brethren, Shareholders of the Society, to hear the evidence regarding the matters under controversy, including the activities of the Society and its Officers during the past year; that to this committee (chosen as hereafter outlined) should be given full information as to the Society's financial condition, organization, legal status, relation to the People's Pulpit Association, the foreign Branches—in fact, as to all matters necessary to a thorough understanding of the Society's work and its sphere of activity as a channel of Truth organized by Brother Russell for the carrying forward of the work which he, in the Lord's providence, initiated and was made responsible for; and that this committee, after hearing all matters and ascertaining the truth as respects the contradictory statements which have been published, should make a full report to the assembled Shareholders at Pittsburg on January 4, the day before the election of Directors and Officers is to take place.

Our desire in suggesting this course is that we and all of the Lord's people may have our minds set at rest respecting the difficulties which have arisen in the last few months, that the breach between the brethren concerned may be healed, and that the Shareholders shall have such information, both as to the activities of the past year, the present state of the Society, and the possibilities of the future, as will enable them to wisely plan for the continuance of the work, and elect as Directors and Officers, brethren whose reputations are clear of such stains as are now upon the reputation of many of those who have been prominent and efficient in the work of the Society in the past.

In harmony with the above, we respectfully request that you arrange for an Investigation Committee to be composed as follows:

Brother Rutherford to choose three (3) members.

The four deposed Directors to choose three (3) members.

These six (6) brethren to elect another.

The seven (7) thus constituted to choose by election the remaining members of the committee, which we suggest num-

ber in all, 15. (This is suggested as a reasonably large committee to hear and report on such important matters, and seems in harmony with Brother Russell's views on a similar question, namely, the committee constituted to hear and judge charges against any member of the Editorial Committee of the Watch Tower, which would approximate that number.)

That these brethren be chosen because of their known soundness in the Truth, faithfulness to the Lord's work and possession of a good measure of His Spirit; that they be charged both by the principals in the controversy and those whom they would represent namely, the Church in general and especially the Shareholders, to hear the matter without prejudice, and in the fear of the Lord to render their decision, and to report the same, together with their recommendations, to the Shareholders' meeting in Pittsburg on January 4.

That this committee be called together as quickly as possible, so that ample time may be had for the hearing and careful weighing of all evidence presented, and the formulating of their report and recommendations.

With Christian love and praying for you and us all the Lord's guidance and blessing,

Your brethren in the Lord,

E. O. KUEHN
GENEVIEVE SANFORD
H. F. ROCKWELL
H. CLAY ROCKWELL
LILLIAN CURTIS
VIOLA CURTIS
EMILY M. SINNOCK
LAURA I. MAITLAND
FRANCES L. MAITLAND
ISABEL M. PAINE
MINNIE M. EIBEL
GRACE ALEXANDER
J. M. BERRY
FRED L. MASON
M. ALICE BANKS
SAMUEL LEVINE
CORA A. KUEHN
IDA MILLS
ANNIE H. ESTWICK
HATTIE HENDERSON
RUTH HENDERSON
J. L. COOKE
W. J. HOLLISTER
GRACE A. HOLLISTER
J. SHAW
M. J. MORRISON
F. RAFTERY
PRUDENCE RAFTERY
C. C. HARRISON
E. V. DYER
M. DAHL
EDITH HOSKINS
COREY MITCHELL
NORMA G. MITCHELL
MRS. C. C. BEALE
MRS. W. GREGORY
HARRY EHLERS
V. S. COBB
G. M. BRAND
DOROTHY N. COOKE
MABEL COOKE
C. W. M. HARRISON
H. M. COMER
EMMA COMER
BENJ. BOULTER
W. REDWOOD
F. H. WEST
G. L. WILEY
LUELLA RAMBO
BENJ. MCCLELLAN
THEO. WALLACE
W. S. BARCUS

E. NICHOLS
C. R. NICHOLS
M. A. THOMSON
H. W. NEWMAN
MRS. H. W. NEWMAN
W. A. RENGELLY
A. E. BURGESS
LAURA W. BURGESS
GEORGE AVERY
J. S. AVERY
PERCY READ
F. CLARK
EDITH M. READ
E. CHRISTIE
HANNAH A. PATTEN
NIEL MCNAUGHTON
E. MCNAUGHTON
S. W. MONAHAN
K. BELL
E. MCKAY
W. A. LANGILLE
M. S. PERROW
F. S. BARRET
EMILY J. MASON
MARIA C. LUNDQUIST
J. YAMASOCKEY
S. M. HAWN
MARIA ROBERTS
GEORGE ROBERTS
LOISE GAFFELNIN
M. CARLSON
M. E. WEST
C. H. WEST
F. A. LINNELL
J. PERROW
M. E. PERROW
L. LIMPER
MARION CAMP
E. M. FIELD
MARY HYNDMAN
ELIZABETH HAM
MRS. F. GREENVILLE
F. GREENVILLE
E. T. BETTS
SOPHIE GREBE
RUTH I. GALBRAITH
CLARA RAFTERY
LIBERTA MICHAELS
MINNIE REIMANN
JAMES H. BUCKMAN
C. E. JONES
WM. J. COOK

E. B. RAFTERY
FLORENCE ROGERS
JULIUS GRAEVES
CHARLOTTE GRAEVES
E. KERR
MARION F. MASON
IDA C. SOLL
E. M. BAUER
J. SHAW
J. SHEFFIELD
M. CAMERON
G. NELSON
A. E. HAZEL
FRED. G. MASON
MARTIN FISCHER
MARTHA THOMAS
EVELYN PANTING
JAMES A. PANTING
CORA M. REID
GWENDOLYN WALLACE
ELIZABETH STANARD
MARY E. BARCUS
EMMA LANDRUM
JOHANNA W. COOK
MARGARET HOLDEN
ELIZA BOLTE
JOHANNA SARGENT
W. L. SARGENT
ALVINA KLUDAS
F. C. KLUDAS
TILLIE B. PHILLIPS
EMILE LAVEALLE
ELIZA A. MARVIN
EDNA MARVIN
JOHN DAHLSTROM
HILMA DAHLSTROM
JOS. HOLDEN
A. LASSANE
CHAS. R. COATES
RETHA E. DALTON
JOHANNE OLSEN KJETSAA
MARIE ANDERSON
SCOTT CHAPMAN
SARAH S. C. CHAPMAN
W. J. MASON
G. H. SHOLL
D. E. BRIDGE
SUSIE M. COATES
MARGARET BIRD
MINNIE S. BUCKMAN
JOHN WARNER
W. A. HALL

FACTS FOR SHAREHOLDERS

OF THE

Watch Tower Bible and Tract Society

"What doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God?"

November 15 Brooklyn, New York 1917

THIS PAPER is issued for the purpose of assisting the friends in expressing their views and wishes properly with sufficient knowledge at the January election at Pittsburgh, so as to place the responsibility upon each individual, where it should properly belong.

It is also intended to have the same purpose and effect with reference to the voices of the Classes which are to be heard on November 21, 1917.

The "ousted" Directors desire merely to fulfill their responsibility to the Lord and the brethren, so that the mouths of the friends may be stopped as against them hereafter. It is a legal maxim that a man intends the *consequences* of his acts, and it is presumed that the friends of the Truth likewise intend the consequences of the action they are about to take. Such being the case, they must each one bear the responsibility for his own decision in the matter.

PROXIES

The Pennsylvania statute authorizes voting by proxy. A form for use in voting by proxy is furnished herewith. The proxy sent out by the present management of the Society is *not* correct. The Pennsylvania Statute requires a *witness* to the signature of the person executing the Proxy, and there is no place indicated for the signature of the witness on that form. The forms issued herein will be found legal and effective and can be filled in with safety.

A Proxy in Pennsylvania is valid for only TWO *months from its date, therefore any Proxy dated prior to Nov.* 5, 1917, *will be invalid!*

A LATER PROXY REVOKES AN EARLIER ONE

A Proxy dated subsequently would, if presented for voting, be proper and valid and would revoke the former Proxy if already executed and delivered.

If any one gives a Proxy for the meeting, and then attends in person, the Proxy is superseded and revoked by the presence of the voter himself, who must then do his own voting.

The Proxy sent out with Nov. 1 TOWER is one which permits the person voting for another to disregard his wishes. It permits the one holding the Proxy to vote at the Annual Meeting, or at any adjourned or subsequent session of the Annual Meeting for the election of Directors or Officers, as the person holding the Proxy may decide.

An ordinary Proxy gives only the right to vote at Annual Meetings for Officers and Directors, and things incidental thereto. We furnish two Proxies, either one of which may be used, but not both by the same individual. One gives complete discretion to the one designated to act, the other gives the special and particular authority to vote for particular persons only. A Proxy may be given, of the latter kind, restricting the agent to act as directed, or not at all. The friends will make their own choice. This latter method is the one always suggested by Bro. Russell for Church matters. Each voter, that is, each person having donated ten dollars at any time or larger sums, is entitled to one vote for each ten dollars. *He cannot be deprived of his vote or votes lawfully!*

Each shareholder is *entitled to a certificate* showing the number of shares he may vote.

DIRECTORS NEED NOT BE RESIDENTS OF PENNSYLVANIA

The Pennsylvania statute laws concerning corporations which require that three Directors of such corporations shall be residents of Pennsylvania, after a careful examination and study of the Pennsylvania decisions, do not apply to the Watch Tower Bible and Tract Society, therefore the share-

SEVENTH PAPER

with reference to

"HARVEST SIFTINGS"

This Paper Contains

INSTRUCTIONS

as to

Rights, Privileges, Suggestions and Duties

Pertaining to the

ELECTION

of the

Watch Tower Bible and Tract Society

at Pittsburgh

January 5th, 1918

Also Some Interrogation Points and Forms for Voting by Proxy

holders are not restricted in voting for Directors to vote for brethren who reside in Pennsylvania. The Watch Tower Society *is not a religious Society for public worship,* such as a Church, but is a business corporation, not for profit, and statutes requiring religious corporations of that nature to have three Directors in Pennsylvania do not apply. The statute requiring one-third of the Directors of certain companies to live in that State does not apply to the Society, and section six of the corporation law, requiring three of the original subscribers to live in Pennsylvania, does not require the Society to have three local Directors.

THE RIGHT TO VOTE

The right to vote is a Charter right, and such right cannot lawfully be taken away by means of a by-law! A by-law may be made *regulating* the right to vote, but may not *take away* that right.

It is unlikely that enough people would desire to vote as to the management of the Society, having the right to do so, who are not believers in the Present Truth to make them dangerous to the Society; nevertheless, recognizing the spirit of the by-law (which the President of the Society says exists), prohibiting those out of harmony with the Society from voting, *we advise that all who conscientiously believe themselves in harmony with the purposes which have been set forth for years on page two of "The Watch Tower" under the caption, "This Journal and its Sacred Mission," are fully qualified to vote at the election within the spirit and letter of the by-law,* and to answer "yes" to the question on Proxy furnished with the Nov. 1, 1917, TOWER.

Such may, of course, also conscientiously say that they believe the Society is the Lord's agent in the execution of the Harvest work, until the shareholders themselves decide at some time in the future to change the policy of the Society. Surely, one man such as Bro. Rutherford cannot be the Society, and all the shareholders the followers of his will or cajolery, unless they decide for themselves to do so, and unless they have so decided, and they cannot do so until Jan. 5, 1918, by a shareholders' vote at the Annual Meeting—because *they* are the Society!

The Society has a right to close its books a reasonable time before election (viz., Dec. 10, 1917), so as to enable the Secretary to ascertain how many votes each one is entitled to cast; but the Society has no right to say that no one may vote unless the Secretary endorses him and says he may do so.

The Secretary must be prepared at the place of election with a voting list and the books of the Society. The books are the test of the right to vote as of the 10th day of December. Any one can see that this is true, because if a person votes personally he will go to the meeting and not send himself to Bro. Van Amburgh at Brooklyn on Dec. 10, 1917. He could not be required, either, to send his Proxy to Brooklyn. The Inspectors may at the meeting check his right to vote as the books stood on Dec. 10 previously.

Had the certificates been sent out as they were last year, the voting would have been more simple. The method now suggested will work, if adopted, to take the control from the friends.

The friends all know how many votes they were entitled to last year and how much more they have donated since then, and so each knows the shares he or she may vote.

The Classes, if they adopt the suggestion in the Nov. 1, 1917, "Watch Tower," will vote to suggest their preferences on Nov. 21, 1917. This Class-vote of those professing consecration *has nothing to do legally with the Society. No one is a member of the Society except he has voting shares.* The Society is a *business corporation,* not for profit, and is a creation of the law of Pennsylvania, and *is not* (legally) a religious corporation!

There possibly is no objection to sending the Proxy to Brooklyn to be checked by the Secretary, but if a Brother or Sister does not receive his Proxy again in time to deliver it to the brother who expects to go to the Annual Meeting from his own Class or county or State, he may execute a new Proxy and date it later than the earlier one, and the later will be the lawful one, and the Inspectors of Election should so decide.

It will be entirely proper for all the consecrated in the Present Truth to answer "YES" to the question on the Proxy, as the President has *no right to impose such a condition in such a way; and he is not the Society—or Channel!*

It looks like a studied effort to exclude any from voting who do not agree with the three principal brethren who have subverted affairs by force and craft.

INSPECTORS OF ELECTION

The law requires that the ballots be taken by Inspectors of Election. The law requires that they make oath to execute the office properly. These Inspectors should be selected by the vote of the Shareholders present, voting either in person or by Proxy. The Inspectors must receive the vote and do the deciding. The books must show who may vote and how many shares. If any Shareholder is able to demonstrate to the Court of the State of Pennsylvania that the Election is to be conducted fraudulently or by force, the law provides that he may apply by Bill in Chancery to the Court to designate a Master in Chancery to conduct the election. It might be well for the friends to select two lawyers, brethren, to act as Inspectors of Election, or one lawyer and another brother, but both, of course, should be disinterested personally.

There Were No Vacancies in the Board of the W. T. B. & T. Society—Hence There Was No Room for New Directors

"Harvest Siftings," No. 2 (page 1), states that the four Directors were not legal members of the Board. *This statement, we believe, to be untrue. In fact, we are sure it is untrue!*

The Pennsylvania statute holds that "in case of the death, removal or resignation of the President or any of the Directors, Treasurer or other officer of any such company, the remaining Directors may supply the vacancy thus created, *until the next election.*"

The Pennsylvania Courts have held that "Directors appointed to fill vacancies hold until their successors are elected!"

Bro. Rutherford states in the Nov. 1, 1917, "Watch Tower" (page 328, col. 2, par. 2 and 3) that after the original Board of Directors was chosen (in 1884) there never was an election of Directors. He says "Successors to those original Directors were *never* elected by the shareholders."

The Pennsylvania Courts have expressly held that as the statute in that State provides that the Directors or Trustees shall be chosen annually by the stockholders or members at the time fixed by the by-laws and *shall hold their office until others are chosen and qualified in their stead,* that that means until an *election* for Directors has been held.

The case of Pennsylvania Milk Producers' Assn. vs. First Natl. Bank (20 Pa. C. C. 540) expressly holds that "Directors appointed to fill vacancies hold until their successors *are elected.*"

The Courts of Pennsylvania hold that Directors hold over until an actual valid election takes place, even though the time for the election for Directors may have passed by.

It is general, also, in the various States that "hold-over" Directors may hold meetings, fill vacancies in the Board and vote to sell property, the same as though regular elections had been held. (See Kent Co. Agricul. Society vs. Houseman, 81 Mich. 609.)

The text books, too, on the subject say that the old Directors continue in office until their successors *are duly elected.* (See Cook on Corporations, 7th Ed., Sec. 624.) Section 61, act of 1891, of the Penna. Corporation Law says that "the Directors shall be chosen annually at the time fixed by the by-laws, and *shall hold their office until others are chosen and qualified in their stead.* Hold-over Directors must perform the duties enjoined by the law as regularly elected Directors. (See Kenard vs. Wood, 130 Pac. R., 194; Cook on Corp., Sec. 713, 7th Ed.)

The fact that these hold-over Directors were appointed by

Directors to fill vacancies at meetings out of the State of Pennsylvania does not disqualify them, because the statute law of that State provides that where any company has been incorporated under the laws of that State, and a majority of the Directors, corporators or stockholders thereof are citizens of any other State, said corporations may be organized, and all the meetings of such corporators, Directors or stockholders held in such place, whether in the State of Pennsylvania or elsewhere, as such majority, may from time to time appoint; Provided, however, that the ANNUAL ELECTION for officers of such corporation shall be held in the State of Pennsylvania at such time and place, and upon such notice, by publication in the newspapers of that State, as the by-laws of such corporation may from time to time determine. Sec. 1, P. L. 1866.

So we see that as long as the annual stockholders' meeting is held annually at Pittsburgh the Directors' meetings may be held in Brooklyn, if the majority of the Directors live there. Therefore there could have been no reason to attempt to fill vacancies for this alleged cause.

In such a case, while the Directors are not the corporate body of the Society, they may act as agents of the Society when acting as a body beyond the bounds of Pennsylvania, where the corporation exists, and by the statute may fill up vacancies in their own number *until* the next election — not merely until the time for the next election takes place, but is a valid election.

As we have seen, we have Bro. Rutherford's own statement in "The Tower" of Nov. 1, 1917, **that there never was any election for Directors after the Board was originally organized**, so according to the statute and Court decisions the Directors of the Board, as constituted on June 20, 1917, were valid officers of the Society duly qualified to act and *there were no vacancies.*

Even if it were true, which it is not, that there were any vacancies such as stated by Bro. Rutherford, he himself, after meeting with the Board and recognizing the individuals as members thereof, could himself be estopped from questioning their authority; then, too, "a person who participates in a Directors' meeting held out of the State (N. J.) cannot object to it on that ground." (Wood vs. Bing. 21 Atl. 574, See Cook vs. Corp. 713 a.) Bro. Rutherford participated in many Directors' meetings in Brooklyn of the Society, and he participated in the election of Bro. Hirsh to fill the vacancy caused by the resignation of Bro. Rockwell this year, and Bro. Rutherford is not permitted to question it in law and *we must all agree that such inconsistency on his part is not at all commendable!*

With the foregoing in mind, knowing as we now do that *there were no vacancies* in the Board of Directors, we are prepared to realize that the following statement on page 1, "Harvest Siftings," No. 2, Col. 2, is not true. The statement as made was:

> "The real issue is: Was the President justified in appointing "four members of the Board of Directors, which he did on "the 12th day of July, 1917, to *fill vacancies then existing,* "and to hold office until the next annual election to be held "by the shareholders on the 5th day of January, 1918?"

All can readily see that the President is establishing a false premise, because the real issue was the question: *Were there any vacancies to be filled at all?* and we can answer the question in the negative.

Supposing it had been true that there had been vacancies in the Board to be filled, was Bro. Rutherford justified in deciding that such vacancies existed and to so act?

We have seen that having recognized these Directors he could not himself repudiate them, but additionally we find that while the Charter authorizes the President to appoint, when the Directors do not do so after thirty days, we know that this could not possibly mean that the President could act secretly and make such appointments when the *alleged vacancies were not apparent to the Directors,* so that they could first elect to act or not to act and thus fill the vacancies if they wished.

Surely the Shareholders would have preferred to act according to the plans outlined in various ways by Bro. Russell, particularly as expressed in such legal matters as the Charter of the Society; but all can see that if the legality of the contents of the Charter and other papers are to be questioned by the President, it then becomes necessary to follow what is legal to the exclusion of that which is not so.

Bro. Rutherford acted on the advice of his Philadelphia lawyer and states that the provision in the Charter that the Directors shall hold office for life is illegal and that they must be elected annually. His lawyer went on to say that "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." Turning, then, to the statute of Pennsylvania we find that the statute says that in case of the death, removal (viz., lawfully) or resignation of the Directors, the *remaining* Directors may supply the vacancy thus created until the next election. We find then that the statute only permits the remaining Directors to fill the vacancies. As this can be done only where a majority of the Board exists to constitute a quorum and as a minority cannot fill vacancies, because a quorum is necessary, we see that where less than the majority acts a Shareholders' meeting must be called to elect them, and the courts have so decided in other cases.

Strictly, then, the Charter provision that the President shall appoint is contrary to the statute and so, on those decisions,

PREFATORY

IF THE Shareholders desire to defeat the present President and Treasurer and any of the pseudo Board of Directors in disapproval of the present temporary management, they should remember that scattered votes will never accomplish the purpose. As many will always vote for those in power, we therefore suggest that the Lord may have indicated to us at the time of our Pastor's death by the association and presence with him of Brother Menta Sturgeon, that he would make a satisfactory President. We suggest, therefore, that Brother Sturgeon be voted into the office of Director, and then voted for by those wishing to select a new President.

Those who think that Directors should be commended who have the courage to do right at all hazards at the cost of position and livelihood, should vote to sustain the deposed Directors. We suggest this as an encouragement to them, and that future Boards may pursue a righteous course always.

The following are the names to be voted for Directors and officers:

1. **MENTA STURGEON, Director and President**
2. **ALFRED I. RITCHIE, Director and Vice-President**
3. **H. CLAY ROCKWELL, Director and Secretary-Treasurer**
4. **J. DENNIS WRIGHT, Director**
5. **ISAAC F. HOSKINS, Director**
6. **ROBERT H. HIRSH, Director**
7. **ANDREW N. PIERSON, Director**

the President had no power to make the appointments, and Bro. Rutherford is wrong on both propositions, as he is merely one of seven Directors, a very apparent minority of the Board.

In New Jersey the vacancies in the Board of Directors may be filled, if the by-laws so provide, by the President alone, or a minority if the Board so elect, because the statute does not require in that State that the vacancies must be filled, until the next election, by the Board of Directors, but merely provides in the statute that the vacancy may be filled in such manner as the by-laws of the company shall provide. We can see, therefore, that if the Society had been incorporated in New Jersey, the case would be different as to the President filling a vacancy than it is in Pennsylvania.

STATUTE AND CHARTER OF SOCIETY WITH REFERENCE TO DIRECTORS HOLDING OFFICE FOR LIFE

A great deal of significance has been placed upon the fact that the Court of Common Pleas of Pennsylvania, by Judge Collier, examined the Charter in 1884 and certified it to be in proper form and within the purposes named in the first-class specified in Sec. 2d of the Act of April 29, 1874, and its supplements, and that the amendment to the Charter in 1896 was certified by the same Judge to the same effect. The amendment, of course, relates back to the original Charter (as in amendments to statutes) and from then on must be considered in the same light as if originally a part of the Charter. That amendment, however, does not operate to make a corporation amenable on that account to a statute passed after the incorporation and before the amendment, where it would not otherwise have been affected by the amendment; as an amendment is different from a revival of a corporation whose Charter had expired.

> The charter says: The "corporation shall have as officers a "President, who shall preside at the meetings of the Board of "Directors; a Vice-President, who shall preside in the ab-"sence of the President; and a Secretary who shall also be "Treasurer; and these officers shall be chosen *from among "the members of the Board of Directors* annually on the first "Saturday of each year, by an election by ballot to be held "at the principal office of the corporation in Allegheny City, "Pennsylvania. The members of the Board of Directors "shall hold their respective offices for life, unless removed "by a two-thirds vote of the shareholders, and vacancies in "the Board occasioned by death, resignation or removal, shall "be filled by vote of a majority of the remaining members "of the Board, who shall meet for that purpose within "twenty days from the time when such vacancy, or vacan-"cies, shall occur, and in the event of a failure to fill such "vacancy or vacancies, in the manner aforesaid, within thirty "days from the time when such vacancy or vacancies shall "occur, then the said vacancy or vacancies shall be filled by "the appointment of the President, and the person, or per-"sons, so appointed shall hold his or their office, or offices, "until the next annual election of officers of the corporation, when such vacancy, or vacancies, shall be filled by "election, in the same manner as the President, Vice-Presi-"dent and Secretary and Treasurer are elected."

THE PRESIDENT RESPONSIBLE FOR THE TROUBLE

We have seen that Directors elected by Stockholders, or by Directors, to fill vacancies hold over in office until the next election for Directors; therefore, as long as and until the election for Directors takes place such Directors are legal, and the court may have considered that there would be no harm in allowing the Directors to hold over, if the Shareholders acquiesced in it.

We can see now, however, that as the new President has raised the issue the Shareholders must hold an election for Directors and select the officers from among such Directors.

Bro. Russell was always a valid Director of the Society as a hold-over, and that was the reason he was never elected a Director afterwards, and it is not true to say that his election as President, by reason thereof, constituted him a Director. The Charter provides that the President shall be elected from among the Directors, and not that those elected President, Vice President or Treasurer shall be considered as elected to the Board of Directors, and no such arrangement was made in the Charter authorizing any such construction. The Directors are valid until an election for them takes place; and so there did not need in all this time to be an election for Directors, although the officers were chosen from among them.

Consequently, if all acquiesced in the Charter, everything would have continued year after year, and *the new President is to blame for the change.*

PURPOSE OF THE DIRECTORS THAT SCARED THE PRESIDENT SO

What action did the majority Directors contemplate to take on July 20, 1917, in accordance with statement to Bro. Rutherford at the Directors' meeting of June 20, 1917?

The answer will be found by reading the proposed by-laws, which were handed to the lawyers in New York, N. Y., viz., Davies, Auerbach & Cornell, before Bro. Rutherford announced the attempt to fill the alleged vacancies, which proposed by-laws have just been obtained from the law firm for insertion in this paper.

Let it be remembered that these by-laws were partly for the purpose of eliminating Bro. McMillan from the management, as the Directors thought he should have been removed after trial of the by-laws suggested by the Shareholders.

It is not contended that these by-laws, as meant to be proposed by the Directors, are as they would have been at final passage, as undoubtedly the New York lawyers would have made some legal changes, but they do show the purpose of the Directors, and that they had no such absurd intention of wrecking the Society, as charged by the President.

"BY-LAWS, RULES AND ORDINANCES FOR THE GOVERNMENT OF THE WATCH TOWER BIBLE AND TRACT SOCIETY

"Whereas, in the Providence of God, our beloved Pastor "and late President of our Society, Brother Chas. T. Russell, "passed from us, after having conducted the affairs of this "Institution for approximately forty years, to the *apparent* "satisfaction of all concerned; and

"Whereas, at the regular annual meeting of the voting "Shareholders of the Watch Tower Bible and Tract Society, "held in Pittsburgh, Pa., on Jan. 6, 1917, when our new Presi-"dent, Brother Jos. F. Rutherford, was elected, a copy of "written by-laws was presented to the Convention that was "recommended to the Board of Directors by the Shareholders "of the Society; and

"Whereas, the Board of Directors were thus influenced by "the Shareholders' vote to adopt for trial the by-laws thus "outlined for them, and hoping the by-laws would prove prac-"ticable; and

"Whereas, we now learn, to our grief and sorrow, that "said by-laws are a detriment to our work, threatening the "stability and harmony of all its parts, and are subversive of "the rights, privileges, and powers of its legally and properly "constituted Managers, the Board of Directors, in whom the "power to make by-laws and manage the Society exclusively "resides; therefore, be it

"Resolved, that we, the Board of Directors, do now take "into our hands the rights, privileges and powers vested in us "by the Charter written by the hand of our departed and be-"loved Pastor, and strive by the help of God and our Lord "Jesus Christ to be faithful to the trust which has thus been "reposed in us. Be it further

"Resolved, that the by-laws and resolutions described fore-"going be, and are hereby repealed and rescinded, and that "the following are hereby enacted instead:

By-Laws

"(1) It shall be a law governing the Board of Managers "of this Society that, while a majority of the members shall "constitute a quorum, as specified in the Charter, no matter of "business shall be decided with less than a majority vote of "the seven members of the Board.

"(2) There shall be a regular monthly meeting of the "Board of Directors, held the first Thursday in each month, "at which general reports shall be made concerning the status "of the work, and especially as to the state of the Society's "finances; and otherwise to enlighten its members fully as to "what our Society is doing. Special Board meetings may be "called at any time by four of its members.

"(3) The Board of Directors shall reserve the right al-"ways for its several members to have such regular individual "work in connection with the offices of the Society (the Vice "President excepted, for obvious reasons), and to do what-"soever they may best be able for the furtherance of the work "consistent with their position as Board Members, and as "their abilities warrant, and which will enable them so far as "possible and practicable to be present at each and all of the "Board meetings—"other things being "equal. They may also "as a Board or indi-"vidually, whenever "they deem it advan-"tageous to the work, "make any *inquiry* of "any department of the "work, or of any em-"ploye or employes in "any department or de-"partments, as to any "matter of the Society's "interest, but not to "interfere with any "*evident* prerogative of "the direct management "of the work, or to "give directions in said "work. *The Board, "through its Supervis-"ory Committee, shall "so far as possible ex-"ercise direct control in "all departments and "branches of the work, "and direct those who "shall act and the man-"ner and time of serv-"ice of all preaching "travelers known as "Pilgrims.*

"(4) *The President "and two of the Direc-"tors of the Society "shall constitute the "Supervisory Commit-"tee of the Board, who "shall be appointed by "the Board of Direc-"tors, and who shall "serve three months "and whose immediate "duties shall be to see "that the interests of "the Society's work are "discharged in a satis-"factory manner.* At "least one of this Com-"mittee shall be at the "Tabernacle, and des-"ignated Tabernacle "Supervisor, and at "least one at the Bethel, "and designated Bethel "Supervisor; it may be "found to the best in-"terests of the work "that the other shall "serve a portion of the "time at the Taber-"nacle and the other "portion at the Bethel. "This Committee shall work together harmoniously, but "in the event of any disagreement the matter shall be re-"ferred to the Board of Directors for decision. In the ab-"sence of any member of this Supervisory Committee for a "brief time, the two remaining members thereof shall desig-"nate who of the Board of Directors shall serve instead. No "new feature of the work shall be instituted, no contract shall "be entered into, nor any purchase involving more than $100 "expenditure, without the permission of the Board of Direct-"ors by a majority vote. The President, aside from his duties "as a member of the Supervisory Committee and presiding "officer of the Board, shall publicly represent the Society as "authorized by the Board, and his duties shall be limited to "this extent.

"(5) The Supervisory Committee may appoint whomso-"ever it may choose of "the Working Force, "except the Secretary-"Treasurer, to the va-"rious departments of "the office work, sub-"ject to ratification by "the Board of Direc-"tors, only, provided as "in Section 3, concern-"ing Board members. "New office help shall "not be brought into "the Bethel Home, or "into the office, nor dis-"charged from either, "nor from the employ "of the Society, with-"out the consent of the "duly constituted Board "of Managers—the "Board of Directors.

"(6) Any depart-"ment or departments "of the work which "may seem advisable to "be established shall be "presented to the Board "of Directors for their "permission and advice. "In short, everything "which is proper to be "done by this Society, "respecting the home "and foreign fields, "shall be performed in "a manner best calcu-"lated to do the most "good to all concerned, "and to keep all the "members of the Board "of Directors thor-"oughly informed in re-"spect to every part of "the work, and reports "of heads of all depart-"mental work shall be "made regularly at each "regular Board meeting "and maintain as far as "possible the high "standard of efficiency "established by our late "Pastor and President —"Brother Russell.

"(7) All monies re-"ceived by the Watch "Tower Bible and "Tract Society shall be "received in the name "of said Society, and "all such funds received "which are not needed "for immediate use in "the work, shall be deposited in the name of the Society in "the Nassau National Bank of Brooklyn for the present, but "may be transferred in whole or in part to such other de-"pository as the Board of Directors may direct.

"(8) All checks made out by the Treasury Department "shall be signed by at least two members of the Board of "Directors, one of these shall be either the Treasurer or the

Vice-President's Statement Against the Management in August

The following as quoted was handed to Bro. McGee at the Boston Convention last August by Bro. A. N. Pierson, Vice-President of the Society, as a statement of what he and the Directors should know, and which they did not know, and which the President and Treasurer, as two members of the Board, were deliberately withholding from the other five. The statement was made about nine months after Bro. Pierson's election as a Director and shows to what extent Society affairs were withheld from the Directors. Some information was later given to Bro. Pierson in regard to these matters. Just how much we are not advised at this writing.

The statement was handed to Bro. McGee for the purpose of being used at a conference held in Boston on the last Sunday of the Convention between Bros. Pierson and Van Amburgh, at which time Bro. McGee was present at Bro. Pierson's request. The paper was not used at that time, and the questions not asked, as the opportunity did not seem to open, but the suggestion was made to Bro. Pierson on that occasion, by Bro. Van Amburgh, that Bro. Thompson, of Washington, D. C., who was present at the Convention, could be sent for to inform Bro. Pierson of the financial condition of the Society as the books stood when Bro. Thompson examined them at the time of Bro. Russell's action for libel against the "Brooklyn Eagle," several years before. It was then suggested to Bro. Pierson that after being satisfied he could then resign. Bro. Pierson did not care to adopt the suggestion to get him off the Board and out of the Vice-Presidency in this way. The statement follows:

"Suppose some one that has placed money in trust with the Society should bring suit against the Society and we, as Directors, were called to give an account. We should be forced to say that we knew nothing about it. That would be a lame excuse for Directors.

"WE NEVER HAD A SATISFACTORY REPORT FROM THE TREASURER SINCE I HAVE BEEN A DIRECTOR. We do not know how the trust fund stands, nor how the Watch Tower Bible and Tract Society stands. What are our financial relations between the Watch Tower B. & T. Society and the Peoples Pulpit Association? How is the trust fund invested? What are the securities? What interest do they draw?

"WE WANT THE BOARD RECOGNIZED, AND TO BE PERMITTED TO GO ON DOING BUSINESS UNTIL THE END OF THE YEAR, OR UNTIL SUCH TIME AS WE CAN RESIGN, WHEN WE SHALL HAVE NO FURTHER FINANCIAL OR OTHER RESPONSIBILITY.

"What is the condition of the Society's funds? Where was the amount of $100,000 borrowed for the Drama work? To whom was it returned? What interest was paid on this borrowed money?

"In event of this matter coming before the courts, these features, of course, will be made public. Why not instead give us this information as members of the Board, to whom it is due? If the court should say, 'What about this fund?' each member of the Board would necessarily answer that he knew nothing about it. If the money had been poorly invested, the Directors, as members of the corporation, would be held responsible.

"We may not be responsible for transactions made during the life time of Bro. Russell; but the Board is entitled to a full explanation of the accounts subsequent to his death."

"President or Vice President, and the other, either the Au-"ditor or the Assistant Auditor (who also shall be a Board "member), when these are present, but never by both Presi-"dent and Treasurer, or by the Auditor and Assistant Auditor "on the same check. The Auditors shall be elected by the "Board. The Assistant Auditor shall act in the absence of "the Auditor, and the President in the absence of the Treas-"urer, and vice versa. In the event of both President or "Vice President and Treasurer being absent, or both Auditor "and Assistant Auditor, any two of the Board of Directors "may sign or any Director and the Office Manager may sign "instead. Care shall be taken that never shall all of these be "absent from the premises at the same time; and no member "of the Board of Directors shall at any time be required to "be absent from Brooklyn against his own will. Order for "cash from the Society's safe or vaults shall be signed in the "same manner as required herein governing checks.

"(9) Where it is possible and compatible with the laws of "the State of New York to do so, the name 'Watch Tower "Bible and Tract Society,' shall be kept prominently before "the constituent members of the Society, since THIS IS THE "INSTITUTION IN WHICH THEY HOLD THEIR VOTING SHARES. To "this end, the Society's letter-heads and envelopes shall be "used, and the Society's imprint shall be kept upon all labels, "books, etc., etc.

"(10) The Board of Directors shall have authority to pro-"vide reasonably for such maintenance and support as may "be necessary and kind for those serving the Society in case "of ill health and incapacity.

"(11) All letters of a doctrinal character, and those letters "asking questions pertaining to the Bible teachings of the So-"ciety, or any letters concerning matters of importance in the "estimation of the Board of Directors, shall be answered by "a Committee of the Board, composed as the Board shall by "rule, from time to time, direct; except such letters as relate "to the Editorial Committee, which shall be delivered to that "department by the one assigned to distribute the mail. All "other letters addressed to the different departments shall, of "course, be distributed by rule, as designated by the Board. "All letters of a legal character relating to the affairs of the "Society shall be brought before the Board of Directors.

"(12) Any other by-law, by-laws or resolutions upon the "Society's books which are contrary to the foreging sections "are hereby rescinded.

"(13) These by-laws are to go into effect at once on their "passage by the Board of Directors in regular session as-"sembled.

Order of Business

"(1) Calling to order.
"(2) Reading the Minutes of the previous meeting "and their approval).
"(3) Report of Special Committees.
"(4) Report of Standing Committees.
"(5) Report of Treasurer.
"(6) Unfinished Business.
"(7) Report of President.
"(8) Report of Supervisory Committee.
"(9) New Business.
"Adjournment.

Ordinances

"(1) Be it ordained by the Board of Directors assembled "on July 20, 1917, that the WILL of our late and beloved "Pastor and Brother Russell be accepted, and is hereby "adopted as the order, policy and spirit of this Society, espe-"cially as touching the management and the editorship of "THE WATCH TOWER, which is the property of the Society "by his *donation;* and also in respect to Brother Russell's "voting shares, which are *likewise* the property of the Society "by his *donation* for at least ten years prior to his death, and "which were by him placed in the hands of a Board of five "sisters, who are styled 'Trustees.'

"(2) Be it ordained further that the several names by "which our Society's work is designated refer to 'virtually the "same thing,' as stated by Brother Russell, in the WATCH "TOWER of Dec. 1, 1915, as follows:

"'These three different Societies were made necessary by "the Laws of different States and countries. For some things "the Watch Tower Bible and Tract Society is the preferable "name. *It is the parent Society and the one to which con-"tributions* are made. *Whoever makes a donation is ex-"pected,* if he will, *to make it in the name of the* Watch "Tower Bible and Tract Society. The Peoples Pulpit Assn. *"is the only one of the three that can do business here in New "York,* and the Watch Tower Bible and Tract Society deals "with the Peoples Pulpit Assn. as though they were two in-"dependent organizations. *Nevertheless, they are the same—* "just as with the different Societies of the nominal Churches, "which would have, perhaps, the same Treasurer. [The Board "of Directors, after this was written, knew in July that the "Watch Tower Society could operate in New York on advice "of the New York attorneys.]

"'Thus the *whole management* is by the Watch Tower "Bible and Tract Society, and these auxiliary organizations *"merely help in carrying on its work.* We sometimes use "one name and sometimes another, just as any one would "have the right to use any names appropriate to his work. "It is equally apropriate to say that we are the International "Bible Students' Association. We are Bible Students, and "are helping Bible Students in all parts of the world, by the "printed page, by financial assistance and in other ways. It "is also appropriate to use the name Peoples Pulpit Assn. in "connection with persons who are engaged in preaching *and "are acting under guidance* of the Watch Tower Bible and "Tract Society.

"'In other words, the Peoples Pulpit Assn. *cannot transact "business* except through the Watch Tower Bible and Tract "Society. The Watch Tower Bible and Tract Society *has the "management,* and the Peoples Pulpit Assn. does the work— *"absolutely.*

"'The International Bible Students Association *has no legal "status except* in Great Britain; the Peoples Pulpit Assn. has "none except in New York State. We keep the Watch Tower "prominent on letter-heads, etc., so that the friends would not "misunderstand us and think that the Watch Tower has gone "out of the work.'

"(3) Be it still further ordained, and enacted, that the "Board of Directors of the Watch Tower Bible and Tract "Society shall, at every meeting of the Shareholders of the "Peoples Pulpit Assn., and of the International Bible Students "Assn., for the election of officers, and the transaction of any "other business which shall properly come before those "bodies, be represented by whomsoever the Watch Tower "Board of Directors shall designate by a majority vote of "said Board, and said representative shall vote as directed by "that Board. And any other by-laws, rules, ordinances or "regulations for the Bethel Home, Tabernacle or Temple "which may be contrary to this section, are hereby rescinded."

A perusal of these will show that the Directors had no intention of deposing the President or wrecking the Society, but of safeguarding it.

It was proper for the Directors to attempt by-laws to correct the faults in the Executive Committee, as discovered in practice use of the by-laws suggested by the Shareholders at Pittsburgh, which were drawn by Bro. Rutherford.

The courts hold that by-laws adopted by Stockholders are invalid when the power is exclusively vested in the Directors, as is the case in the Society. When the statute permits Directors to make by-laws and does not reserve the right to the Shareholders also, the power resides in the Directors, if the Charter so provides, as in this case. There is no such provision as the latter preserving any right to the Shareholders in the Pennsylvania statute. Nevertheless, the Directors passed the by-laws at a Directors' meeting in New York, as suggested by the Shareholders at the January election, and endeavored to carry them out, and, as will be seen by the by-laws, which were to be passed by them in July, they still retained such a committee, calling it a "Supervising Committee," and retained the President on the committee, the only change being that the committee which recommended the by-laws at Pittsburgh endeavored then to change them, and were thwarted by Bro. Rutherford, so as to provide that the Directors should name the members of the Advisory Committee, or Executive Committee, instead of the President, who insisted upon naming them.

PEOPLE'S PULPIT ASSOCIATION

The President and Vice President of the Peoples Pulpit Assn. (Bros. Rutherford and McMillan) used Proxies on July 27, 1917, at a meeting of the Peoples Pulpit Assn., which they claim was an adjourned annual meeting. Bro. Rutherford states in "Harvest Siftings," No. 2 (page 28, col. 1) that the Proxies given for the January meeting were still in force, and that the powers of the members were identical to what they had at the original annual meeting. The meeting was adjourned to July 31, 1917, because of a question that the length of time of notice was legally insufficient. Bro. Rutherford says that the Proxies voted at the meeting of July 31 were usable, and of course carried the authority to the holder to vote on anything that could have come before the annual meeting.

The statement is very misleading and erroneous. It is true that Proxies for use at an annual meeting may be voted at an adjourned annual meeting, but such Proxies may be voted only on matters that would have come before the annual meeting, and *not on new matter of a different nature arising subsequent to the regular annual meeting.* Not only so, but the form of Proxy did not permit any such use to be made of it, as it was merely a Proxy for use to elect Directors, and its use *was entirely unlawful; and Bros. Hirsh and Hoskins are still lawful members and Directors of the Peoples Pulpit Assn.* (See form of Proxy used as printed on page 10 of "Light After Darkness.")

The Proxy said to have been voted by the deposed Directors, if voted at all, was not voted by either Brother Hirsh or Hoskins.

QUESTION THAT NEEDS AN ANSWER

What we would like to know is who wrote up the record in the Peoples Pulpit Directors' minutes, so that the record shows the annual meeting was adjourned to July 27, 1917? How did the Directors know they would want to meet on July 27, 1917, to expel members? When was the record written? They did nothing else at that meeting. (See Harvest Siftings, Part II, p. 28, Col. 1.)

The law of New York relating to Membership Corporations, such as the Peoples Pulpit Assn., places all the power in the Board of Directors; but any such unusual power as claimed by Bro. Rutherford under the Charter cannot be lawfully exercised by him.

He claims to hold office for life under the Charter, but the Charter may be amended by the members when they get ready.

If Bro. Rutherford is not re-elected to the Presidency of the Watch Tower Society, he should, of course, resign as President of the Peoples Pulpit Assn.

It looks like a reasonable suggestion that the Classes vote on the matter. But the difficulty is that the Class voting does not in such cases operate at first satisfactorily, because the friends, knowing little of the true circumstances, and not being so well informed as the influential Shareholders, are unable to protect themselves, and are swayed by the Class influence in meeting assembled by those who are willing to influence them by spontaneous suggestions. They would arrive at proper knowledge and conclusions about a year later than the better advised Shareholders.

The right way to do things is generally the best way. There is, however, nothing to prevent the Shareholders following the wishes of the Classes, if they feel they conscientiously may do so; *but it is, of course, the Shareholders' votes which will decide the matter* on Jan. 5, 1918, at Pittsburgh, Pa.

In most business companies the Shareholders elect the Directors, and then the Directors elect the officers, such as the President. This enables the Directors to protect the Shareholders, because the officers are accountable to the Directors, who can know what they are doing.

If the Shareholders desire to safeguard their affairs in this way they should do so by amending the Charter of the Society.

FREEHOLD, N. J. FRANCIS H. McGEE.

AS TO THE BRETHREN

DO YOU KNOW that it was Sister Mary Walbach herself who made the remark re Bro. Russell's will found in her affidavit, and attributed to Bro. Hirsh?

DO YOU KNOW that she suggested him as a better editor than some of Bro. Russell's other nominees and said many more things, too numerous to mention, but that he said nothing in assent thereto?

DO YOU KNOW that the mother of this Sister whose name is also signed is not in the Truth, and that the Sister herself is well known to be very inaccurate in her usually voluminous statements? (It is not to be wondered at under the circumstances that she thus violates both Jesus' and St. James' instructions to "swear not at all.")

DO YOU KNOW that "Light After Darkness" states that there were objections among Board members to Bro. Rutherford controlling the Society's affairs before Bro. Johnson returned from England, while Bro. Rutherford in "Harvest Siftings," Part 2, claims that the Board's majority conceded that all were satisfied with his conduct of affairs until after Bro. Johnson's return?

DO YOU KNOW that Bro. Mason was doing the work which Bro. Russell called "auditor's" work—checking bills and drawing vouchers for checks?

DO YOU KNOW that after the publication of "Harvest Siftings" No. 2, Bro. Mason, because of the statements in "Siftings" No. 2, requested Bro. Rutherford to discuss matters in dispute between them in the presence of two witnesses (Matt. 18), and that Bro. Rutherford refused to have anything to do with it?

DO YOU KNOW that a zealous, faithful sister placed her life earnings in Bro. Russell's hands, to be used in the work and to be returned to her in case of need, and that she engaged in the work, paying her own room rent outside of Bethel, but boarding at Bethel at Bro. Russell's special invitation, and was called in by Bro. Rutherford not long after his election and charged with idleness and suggested that she pay Bro. Amburgh $1,500—board for five years, as there "was no record of her having ever done any work"? But do you know that even if she had owed it, at the rate of 7 cents per meal, the cost of providing Bethel meals, as stated by Bro. Russell, it would not have amounted to as much as $150.00?

DO YOU KNOW that such a state of confusion has been created in the Society's affairs by the rash acts of the President that the friends all over the world are perplexed and desire light on the organization of the Society, its finances, the activities of the past year and how best its Shareholders can arrange to carry on to completion the plans of its founder, Bro. Russell?

DO YOU KNOW that Bro. Rutherford dictated a resolution which was put through the New York City congregation which makes him Permanent Chairman of the Church, so that he controls everything in the Church, and that those who do not follow him in everything are looked upon as enemies?

DO YOU KNOW that Bros. A. I. Ritchie, I. F. Hoskins, J. D. Wright, R. H. Hirsh, Menta Sturgeon, W. J. Hollister, J. L. Cooke, W. T. Newman, and J. G. Kuehn, all Elders of the New York Ecclesia, have been denied general service as Elders because they are advocates of Bro. Russell's arrangements being carried out according to his Will and Charter?

DO YOU KNOW that Bro. Rutherford in his 'Harvest Siftings," No. 2 (page 1, Col. 2), says that "Light After Darkness" 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. (He had just stated what he considered

the real issue to be, namely, whether he was authorized to appoint Directors to fill possible vacancies.) And can you not see if such is the case that Bro. Rutherford himself endeavored to confuse the real issue by stating what he did about Bro. Johnson in his "Harvest Siftings," No. 1, because Bro. Johnson's conduct in England has nothing to do with the possible vacancies on the Board of Directors and the power of the President to fill any possible vacancies? Is not the above tendency on the part of the President to so confuse the issue and thus compel the brethren to reply thereto, what the French call in war "Camouflage"? Camouflage is painted scenery to conceal the real scene. On the sea, naval vessels obscure their movements by smoke screens. Did not Bro. Rutherford endeavor to make Bro. Johnson and the 7th volume a "camouflage," or smoke screen, for the real issue, and does he not admit it in his "Harvest Siftings," No. 2?

DO YOU KNOW that in his "Harvest Siftings," No. 2, Bro. Rutherford, on page 29, admits that he wrote the biography of himself and handed it to Bro. Hirsh, and that he accepted from Bro. Hudgings an affidavit that Bro. Hirsh had written his biography, and that he, Bro. Rutherford, placed Bro. Hudgings' affidavit in "Harvest Siftings," No. 1, after he had read it, knowing, of course, that it made it appear that Bro. Hirsh had composed it? The biography appeared in print as it was written by Bro. Rutherford, who furnished not only the facts, but wrote it up as it appeared in the newspapers, and later in "The Tower," with the exception of some cuts to make it fit the page.

DO YOU KNOW that while it was not improper for Bro. Rutherford to write his own biography, it was not proper to allow the friends to gain an erroneous impression as above, and that in his "Harvest Siftings," No. 2, where he attempts to explain the matter, he states that he dictated the biography to his stenographer, and that Bro. Hirsh took it away, implying that Bro. Hirsh was present when he dictated it, whereas Bro. Hirsh was not present when he did so, but received the paper from him afterwards?

DO YOU KNOW that in justice to Bro. Hudgings it should be stated that although he made the affidavit himself, it is now thought he confused this biography of Bro. Rutherford's with a biography of Bro. Russell's, which Bro. Hirsh did write with his own hand?

DO YOU KNOW that the insanity charge made by Bro. Rutherford against Bro. Johnson and spread all over the world in Bro. Rutherford's "Harvest Siftings," was one of the greatest delusions ever foisted by one fellow servant against another? and that Bro. Johnson's sweet spirited reply, now out in print, against such great wrong, refuting, too, every charge made against him, is another contribution to the truth which is bound eventually to bind hand and foot the ones who have been committing such great wrongs?

DO YOU KNOW that you will do great injustice to Bro. Johnson if you do not read his statement of facts which clearly refutes the grossly erroneous statements made concerning him by the President of the Society.

AS TO THE "CHANNEL"

DO YOU KNOW that Bro. Russell's traveling companion and secretary, who so faithfully ministered to his personal needs on his last journey on earth, has left the Society and the Bethel Home, because he realized that Bro. Russell's wishes have not been carried out as he directed?

DO YOU KNOW that some fifty efficient workers have been removed from Bethel since the present management took control?

DO YOU KNOW that practically everything at the Tabernacle and in the Bethel has been changed within one year after Bro. Russell's departure?

DO YOU KNOW that on the anniversary of Bro. Russell's death and glorification the last service was held in the New York City Temple, and that the Temple has now passed out of the hands of the Society on account of the lack of funds?

DO YOU KNOW that the Society no longer represents Bro. Russell's ideas respecting the work?

DO YOU KNOW that on the morning after Bro. Russell's death Bro. MacMillan assumed to direct that the Angelophone contracts be cancelled;

DO YOU KNOW that a sister offered to donate $1,500 to have the Angelophone records recorded, as stated in "Light After Darkness," and that the statement was true; but that when Bro. Rutherford learned of the circumstance he suggested the delay of the contract for recording the lectures and in the meantime arranged to accept that sum from the Sister by the Society, and at once gave the Society's check to pay for the recording and so, though technically the money was paid by the Society, as shown by their books, it was given by the Sister as previously stated, and so the statement on page 30, "Harvest Siftings," No. 2, is misleading?

DO YOU KNOW that after the acts and sayings of the President of the Society against its four Directors he invited them to enter the pilgrim service; but by making such an offer he belied his own attitude to the friends and was inconsistent in doing so?

DO YOU KNOW that a misleading thought about the Channel for the Lord's work has been spread abroad—the point being stressed that the Lord *must* continue to use the same channel, notwithstanding the well-known fact that He has repeatedly changed from one channel to another, whenever the channel became corrupted—setting aside the Catholic and various Protestant denominations? The channel is important only so long as its contents are satisfactory. Truth may easily become contaminated with error, and mixed or corrupted truth is much more dangerous than plain error. Besides, the six volumes of "Scripture Studies" were written by *Pastor Russell*. The Seventh is written by *other men* with profuse and prolific comments from still other men—a *totally different channel.*

DO YOU KNOW that many of the upholders of the present management of the Watch Tower Bible and Tract Society publicly state "they know Bro. Rutherford is ABSOLUTELY WRONG, but that they must stand by the "Channel"?

DO YOU KNOW that while God approved Bro. Russell as the Channel, no false statements corrupted the water?

DO YOU KNOW why the Lord permitted the Watch Tower Bible and Tract Society to be the Channel ?

DO YOU KNOW that it was because the Chosen Reservoir for the pure waters of Truth was "that Servant," who alone was permitted to open the sluices that the water might flow through the Channel?

DO YOU KNOW that only pure water COULD flow through a Channel approved by God?

DO YOU KNOW that the six volumes of "Scripture Studies" often are no longer mentioned in public meetings as guides to the proper understanding of God's plan, but that instead the Seventh Volume is set forth?

DO YOU KNOW that Bro. Rutherford, after Bro. Woodworth at the Boston Convention had preached Bro. Rutherford as the Steward of Matthew 20:8, forthwith sent Bro. Woodworth to the Aurora Convention, where he again preached Bro. Rutherford as the Steward—all this, too, after Bro. Rutherford had scorned at mention of Bro. Johnson as being the Steward?

DO YOU KNOW that since Bro. Rutherford's two editions of "Harvest Siftings" passed through the Channel (?) all right, it is, perhaps, safe to say that almost anything will now pass safely through?

DO YOU KNOW that Bro. Rutherford's admitted untruthful statements to the authorities to make sure of a passport to send Bro. Johnson out of the country was but one of the many flies which have found their way into the ointment during the past year?

DO YOU KNOW that Webster defines a channel as "that through which any thing passes"?

DO YOU KNOW that Calvin's burning of his Christian brother Servetus at the stake was due to the proper opposition of the latter to the so-called channel?

DO YOU KNOW that there are those who do not yet seem to know that the Channel through which the knowledge of the Divine Plan flowed for 40 years was transferred to other realms about a year ago and that to continue the work of this channel, we must "follow him even as he followed Christ"?

DO YOU KNOW that the Scriptures speak of only seven angels to the Church, and that many unthinkingly act as if there were eight?

DO YOU KNOW that many unthinkingly act now as if Bro. Rutherford were the "wise and faithful servant" referred to by our Lord?

DO YOU KNOW that the "man with the writer's ink horn at his side" declared, "I have done as Thou hast commanded me"?

AS TO THE SEVENTH VOL.

DO YOU KNOW that the 7th Vol. is *not the posthumous work* of Pastor Russell, for it does not present anything that Brother Russell prepared beforehand which was published after his death for the first time?

DO YOU KNOW that the 7th Vol. is a misfit penny so far as the parable of the "Penny" is concerned?

DO YOU KNOW that many of the strongest advocates of the 7th Vol. are those who have never read the book?

DO YOU KNOW that the Seventh Volume did not go through the Channel? and that it was not mentioned in "The Tower" previous to its distribution, and did not pass the inspection of the Board of Directors or of the Editorial Committee?

DO YOU KNOW that the publishing of Vol. 7 was an expediency to forestall any others who might publish one, not because of any new light; and that Bro. Rutherford, before his election, in recommending that it be published, said that because of the long desire of the friends for it, any one who published one could get from forty to fifty thousand dollars out of the friends and to forestall this, without the knowledge of the Directors or the Editorial Committee, the volume was prepared and issued?

DO YOU KNOW that in March Bro. Woodworth prophesied to Bro. Ritchie that Vol. 7 would be published in October, and that it would immediately "bring great persecution to the saints," but that for special reasons Bro. Rutherford hurried it out in July and it has not yet brought the predicted persecutions?

DO YOU KNOW that Vol. 7 prophesied that the war would cease on about Oct. 1, but that the war is more severe than ever?

DO YOU KNOW that the interpretation of the Song of Solomon in Vol. 7 is not the posthumous work of Bro. Russell, but was written by Bro. Woodworth and sent to Bro. Russell several years ago, and that he laid it away and it was found and returned to Bro. Woodworth at his request after Bro. Russell's death?

DO YOU KNOW that Vol. 7, page 58, states that Bro. Russell was seen to "stand in one position all night in prayer," whereas in the Bethel dining room on two occasions he very plainly said he had never prayed all night, nor over half an hour at a time; and that he did not see how any one could do so without ignoring the Lord's injunction to avoid "vain repetitions"?

DO YOU KNOW that page 229, Vol. 7, teaches that Bros. Woodworth and Fisher "trod the winepress" at Scranton; but that Bro. Rutherford et al. now urge the friends to use Vol. 7 to gather the clusters of the vine of the earth—*after the winepress has been trodden?*

DO YOU KNOW that Vol. 7, page 230, sets forth an assumed proof of the Divine origin of the book, and that it is based upon the distance from Scranton to Bethel; but that the 1200 furlongs is an error, found in only one obscure MS. and rejected by all scholars, and none of the work was done at the imaginary point between the authors' homes, and that none of the mail travels the route selected by Bro. Woodworth to make the distance agree, but it goes over the Brooklyn Bridge to the Brooklyn Post Office, five-eighths of a mile beyond Bethel, and is carried back to that place, and that it is very improbable that any portion of the manuscript came that way unless Bro. Woodworth specially brought a portion to make guesses fit?

DO YOU KNOW that the Author of the six volumes of "Studies in the Scriptures," Bro. Russell, was the Editor of "The Watch Tower"? Do you think it proper for the President of the Society to permit and encourage two outside brethren to write the book and then for him to secretly issue it without the knowledge of the Society and the Directors, and without the knowledge or participation in the writing or correcting of the volume by the Editors of "The Watch Tower"? Do you think that if, as Bro. Rutherford claims, the Watch Tower Society has been used by the Lord as the channel for business matters for the Harvest Work under Bro. Russell as the Lord's servant that the 7th Vol. should be copyrighted in the name of the People's Pulpit Assn. instead of the Watch Tower Society?

DO YOU KNOW that the money for the 7th Vol. did not come from the Watch Tower Society, but was diverted from it to the direct issuance of the volume without the knowledge of the Directors or Editors of "The Tower," and that therefore the volume has not been issued, as stated, under the patronage or copyright or order of the Society and is not, therefore, a product of such channel? Do you care about this, or will you stand for anything or anybody who is able to control the Society by craft or force or otherwise, whether they be right or wrong? Does it not seem probable that Bro. Rutherford's action in appointing new Directors at Pittsburgh, July 12, was because he feared that if the Directors discovered what he was doing with regard to the 7th Vol. that they would insist on having the Editorial Committee edit it and that the by-laws which they might pass on July 20th would enable them to take some control and to learn of his secret plans and purposes so as to hinder the distribution of this doctrinal matter? Why was it that Bro. Rutherford was afraid to have the Directors and Editorial Committee pass on the book? What made him think that it would be objectionable to them? Has he not said in his "Harvest Siftings," No. 2 (page 26, col. 2, par. 2), that had the four brethren continued to be quiet, and had not shown a disposition to look into what he was doing in the Society's affairs, there would never have been any attempt even to call in question the legality of their office? Do you think it was right for Bro. Rutherford, thinking they were illegally in office [and the strange part of it all is he was just as much illegally in office as they were], to countenance and act with them as Directors and then throw them out when he got tired of them, knowing he could do it all the time, as he thought? Do you not see that anyone wishing to do wrong would probably have done the same thing? Do you not see that he claims he had no quarrel with them before June 17, about which time the 7th Vol. was finished and being put out by the publishers? What do you think caused him to deceive these brethren with whom Bro. Russell found no fault, and of whom up to this time Bro. Rutherford had no reason to complain? Who gave him authority, as one member of seven, to act thus? Do you think that Bro. Russell would have approved of such conduct? Do you think that the Lord approves of it? What is there about the 7th Vol. that makes it necessary to put it out in this way? Do you care whether it is doctrinally correct or not?

DO YOU KNOW that Bro. Rutherford's Penny is printed in only one language, and that it will be impossible to have it translated into the various languages before his time set for the glorification of the Church—springtime? and thus, if this be the Penny, the foreign-speaking brethren are greatly disadvantaged?

DO YOU KNOW that since it will be impossible to translate the 7th Vol. into all the different languages by spring-

time, the prospects for foreign language brethren getting into the Kingdom, if the 7th Vol. be the Penny, are very remote?

DO YOU KNOW that the 7th Vol. teaches that the Great Company will be developed after the resurrection? (See page 585.)

DO YOU KNOW that Bro. Russell always set forth the fact that "the truths recorded in the Revelation are not for the world, nor for nominal Christians, but for the Church, the Body of Christ, the saintly ones—the Church of the First-Borns, which are written in Heaven"? (See Foreword, page 3, top of page—"Battle of Armageddon.")

DO YOU KNOW that Bro. Russell never resorted to the method that if you do not get out and sell one of his volumes you will not get into the Kingdom, as some have done respecting the Seventh volume?

AS TO THE CHARTER

DO YOU KNOW that Bro. Rutherford has stated publicly before large congregations that the Charter of the Watch Tower Bible and Tract Society was the best written and finest document of its kind that had ever come to his attention in all his legal career?

DO YOU KNOW that the Charter states that only Directors are eligible to office in the Society, and that if there were no legal Directors there could have been no legal election and we are without a legal President?

DO YOU KNOW that the Charter states that Directors hold office for life, unless they should resign, or be removed by two-thirds majority of the voting shares?

DO YOU KNOW that for this reason no Director was elected to the Board more than once, though most of them held office for years?

DO YOU KNOW that Bro. Russell, like all others, had to be a Director before he could be eligible to candidacy for President of the Society?

DO YOU KNOW that Bro. Russell said it would be *no proxy* for you to give another person power to cast your vote as *he* thought best? that if you were present you would cast your vote for whomsoever *you* pleased? He said in politics there is a party spirit trying to take advantage of the other party, but this should not be among the Lord's people; that when we meet for an election we want every Brother and Sister to have the fullest opportunity of expression; we want to thus find out what the Divine will is; we want to express what we think God's will is. The absent may send their proxy—*but it would be no proxy in his viewpoint in the Church to give another power to vote for you as he thought best.* (See Bro. Jones' book, "What Pastor Russell Said," page 233, first edition, page 245, second edition.)

DO YOU KNOW that Bro. Russell said that while parliamentary rules are generally wise and just and fair, still, Love comes in ahead of all the parliamentary rules in the world? Love wants all (Shareholders) to have equal voice in elections, and will not deprive any of the right to vote. He said someone might be of sharper practise and more experience and twist others all up until they would vote for something they did not understand and would afterward be dissatisfied. A satisfactory election is one in which all is done so openly and fairly that everybody's rights would be considered and all would be contented with the results. *He said it was not proper to move to close nominations after one's own choice was nominated, thus cutting off the more timid brethren from opportunity to nominate and vote for their desired candidate.* (Page 238, first edition, "What Pastor Russell Said.")

DO YOU KNOW that the laws of the land and the Charter of the Society provide that certificates of membership shall be issued by the Secretary and countersigned by the President to the persons entitled thereto, showing the shares at the rate of one vote for every ten dollars donated, and that therefore the failure to issue such certificate this year as was done last year, and requesting you to send your Proxy to Brooklyn on or before Dec. 10, is an attempt to evade the law and thereby control who shall vote?

DO YOU KNOW that the arrangement of Proxy forms issued by the management for the next Annual Election differs from that of other years, and is DESIGNED to *exclude the votes* of hundreds—if not thousands—of the Lord's consecrated people from that election, unless they confess themselves to be in harmony with the present administration and conduct of the Society's affairs?

DO YOU KNOW, OR CAN YOU BELIEVE, THAT PROXY FORMS WERE LAST YEAR SENT TO PERSONS WHO WERE KNOWN TO BE—AND TO HAVE BEEN FOR MANY YEARS—ENEMIES OF THE TRUTH, ON THE GROUND THAT THEY HAD CONTRIBUTED IN FORMER YEARS TO THE FUNDS OF THE SOCIETY? AND THAT NOW THE ATTEMPT IS BEING MADE TO EXCLUDE TRUE FRIENDS OF THE SOCIETY AND THE PRESENT TRUTH ON THE GROUND THAT THEY ARE NOT FRIENDS OF THE TRUTH BECAUSE THEY DIFFER AS TO THE INTERNAL MANAGEMENT BY THREE BRETHREN, VIZ: BROS. RUTHERFORD, VAN AMBURGH AND MACMILLAN?

DO YOU KNOW, or can you recall, that "The Watch Tower" of Nov. 1, 1917, under the subhead (on page 328) "WHO ARE ENTITLED TO VOTE?" is not in harmony with the Charter when it states that the voting-shares cannot be transferred?

DO YOU KNOW, when article VIII in the Charter says, "vacancies in the Board occasioned by death, resignation or removal, shall be filled by vote of a majority of the remaining members of the Board"; that in thus filling such vacancies they are "perpetuating" the Board, and not merely *appointing* to fill vacancies temporarily?

DO YOU KNOW, or would you not at least think, that "the spirit of a sound mind" would readily discern that the provision of the Charter, that a two-thirds vote of the Shareholders might remove any or all of the Board members, for cause, would be ample security to the Shareholders against any number of men fastening themselves upon the Society against its will?

DO YOU KNOW that the President's reasoning is utterly fallacious when he writes (in "Watch Tower," Nov. 1, 1917, p. 328, col. 2, 2d par. from bottom), "If the Directors were permitted to hold office for life, and to *elect their* SUCCESSORS, then it would be possible for seven men to absolutely and perpetually control the affairs of the Society in utter disregard of the wishes of the Shareholders"? Would not this also apply to the Presidency of the Peoples Pulpit Assn.?

DO YOU KNOW that the Charter of the Society provides that "Each donation of ten dollars to the funds of said Corporation shall entitle the contributor, OR HIS ASSIGNS, to one non-*forfeitable*, non-assessable and non-dividend-bearing share, and to one vote for every such share in said Corporation"?

DO YOU KNOW that it would be wrong for the present management of the Society to seek to force any Shareholder to forfeit his voting shares, since the Charter states that these shares are "non-forfeitable"?

DO YOU KNOW that this last instruction to Shareholders—which is partly a quotation from by-laws voted on January 6, 1917, is a contravention of section V of the Charter, which states that these voting shares are *"non-forfeitable"*?

AS TO THE BOARD

DO YOU KNOW that the Directors always elected Bro. Russell's nominees to vacancies on the Board, and that therefore he left the Board as he wanted it?

DO YOU KNOW that if the places of the four ousted Directors were vacant, then the place of Bro. Rutherford was also vacant?

DO YOU KNOW that this would have made him ineligible as a Presidential candidate and his election likewise illegal?

DO YOU KNOW that this would also make his by-laws illegal, and that therefore he could not have executive and managerial authority in the Society at home and abroad?

DO YOU KNOW that this would also make the Society without a Board?

DO YOU KNOW that thirteen able lawyers, including the Assistants of the Attorney Generals of Pennsylvania and New Jersey, have given it as their opinion that Bro. Rutherford's course in ousting the four Directors was not only morally, but also legally, wrong? And all are amazed, too, that anyone *professing to be a Christian* would attempt any such practice upon his Christian brethren?

DO YOU KNOW that while the Directors saw the possibilities of too great power being seized by the new President, they considered it wise to let him have what he asked, so that his purposes, whether modest or ambitious, might be rapidly revealed?

DO YOU KNOW that under his regime no financial reports were made to the Board, and they were frequently told, "These things are none of the Board's business"; and that in his "Harvest Siftings," No. 1, Bro. Rutherford makes the claim that he is in full charge; while in his "Harvest Siftings," No. 2, after he has a so-called Board subservient to his will, he says that the Board has full control?

DO YOU KNOW that the four Directors could not, without stultifying themselves, possibly accept the President's offer to go into the Pilgrim work until after the President had righted the wrongs of which he had been guilty?

DO YOU KNOW that the original Board of Directors wished to investigate the finances of the Society so as to best conserve the interests of the contributors, but that they were summarily dismissed, so as to prevent this investigation, and were then charged with trying to wreck the Society? Don't you think that there is something wrong—that there is something that will not bear investigation?

CONTROLLERSHIP—ALSO VOTING, ETC., JAN., 1917

DO YOU KNOW that Bro. Ritchie, when Vice-President, knew nothing about the proposed resolutions for the Shareholders to pass last January, until after they were prepared and were shown him by Bro. Rutherford?

DO YOU KNOW that Bro. Ritchie said not a word in favor of those resolutions, nor did he take them to Pittsburgh, nor give them to the Resolutions Committee, as stated by Brother Rutherford?

DO YOU KNOW that Bro. Van Amburgh and Bro. Rutherford alone of the Executive Committee engineered these resolutions until they were passed?

DO YOU KNOW that Bro. Van Amburgh gave them to Bro. Margeson, the Chairman of the Resolutions Committee, recommending that the Committee report them favorably?

DO YOU KNOW that one of these resolutions provided that the person that holds the office that he has held for about fifteen years, be perpetually a member of the President's Advisory Committee?

DO YOU KNOW that Bros. Rutherford and Van Amburgh could thus gain and retain control of the Society's affairs, if the other Directors did not appeal to the Courts or the Shareholders did not attend to the matter?

DO YOU KNOW that the provision for the Advisory Committee was one of the methods used to deprive the Board of controllership in the Society?

DO YOU KNOW that there would have been no need for an advisory committee had Bro. Rutherford intended to submit to the control of the Board?

DO YOU KNOW that the Resolutions Committee amended the resolution on the Advisory Committee because through the Board they wanted to limit the President?

DO YOU KNOW that "Light After Darkness" expressly states, bottom of page 5 and top of page 6, that the matter of dispute between Bro. Rutherford and the Resolutions Committee was on the Advisory Committee?

DO YOU KNOW that Bro. Rutherford in his "Harvest Siftings," No. 2, at great length accuses the Board's majority of denying this?

DO YOU KNOW that those sending proxies designating other candidates for President were shut off from having their votes cast for the candidate they preferred? and that they were cast for our new President?

DO YOU KNOW that on more than one occasion after Bro. Russell's death, Bro. Rutherford outlined a procedure where one might be nominated for office at the Convention, and that the nominations might be closed after seconding speeches, thus preventing further nominations, and that strange as it may seem, Bro. Macmillan adopted this course of procedure at Pittsburgh, and later exulted in the presence of witnesses at his own cleverness?

DO YOU KNOW that Bro. Rutherford, who has for years posed among the friends as being profound in knowledge of the law, is no doubt undergoing chastisement to reduce him to his proper level, for it is now clearly seen that he has been wrong in his conclusion upon nearly every important question raised during his term as President, and that for this reason, among others not yet mentioned, it would be committing a double wrong to re-elect him in January; and

DO YOU KNOW that a second term would no doubt result in committing many more mistakes, thus involving the Society in such a tangle that it would not be considered worth while to try to straighten it out?

DO YOU KNOW that a wise man would have been glad to accept the kindly advances of co-operation of the Directors and to profit by their advice? And a humble brother succeeding to such a position would properly desire to manage the Society as one of seven Directors, and as the agent of them, rather than to attempt to rule over or do away with them entirely, as he has attempted to do?

DO YOU KNOW that the *"policy"* of the Society referred to in "The Watch Tower," Nov. 1, 1917, page 329, No. 2 of quotation from present By-laws, is, that the President shall *rule without restraint*, and that the Shareholders shall not be permitted to say what the President may or may not do, because they would be prevented from voting?

DO YOU KNOW that the aforementioned "policy" goes even so far as to determine that the majority members of the Board of Directors must be forbidden to enter the Tabernacle office, where their duties as Directors under the law and office duties require them to go?

DO YOU KNOW that this policy further *authorizes* violence toward the persons of those Directors and has forced them out of the Bethel Home?

DO YOU KNOW that the said policy has already developed a campaign of slander which has assumed world-wide proportions?

DO YOU KNOW that this policy has already put the Society in disrepute with people who were at least friendly toward its work?

DO YOU KNOW that Bro. Rutherford claims to be the head of the Society, and that headship implies control?

DO YOU KNOW that he engineered matters to secure headship for himself?

DO YOU KNOW that Bro. Rutherford's present claim that

he never claimed the right to control the Society's affairs is contradicted by many brethren, who heard him assert his controllership in the Society's affairs?

DO YOU KNOW that the Board is the "one head" in the Society's affairs, and that this excludes the Society's highest individual officer from being that "one head"?

DO YOU THINK that the President, either alone or controlling a subservient Board of Directors of the Society or as President of the Peoples Pulpit Assn., which he claims to have absolute authority over for life, should be permitted to say who shall be Pilgrims, and so make the Church and the three corporations (viz., the Watch Tower Society, the Peoples Pulpit Assn. and the International Bible Students Assn.) a one-mind proposition, as he said the Society is in his "Siftings," No. 1, and that mind *his* mind? Honestly now—do you think so?

DO YOU KNOW that at the annual meeting of the New York Church last month the required number needed to elect Elders is a three-fourths vote, and that even with the aid of the Bethel Family the President and others would not have been able to have been elected as Elders for the ensuing year, and hence the election was postponed until January?

DO YOU KNOW that it was suggested, with the connivance of the President and others, that the brethren named in "Harvest Siftings," No. 1, and in "Light After Darkness," should not be voted on for Elders of the New York Church, and that it was suggested by the President that those who are acting as Pilgrims are Elders of the Church at large anyway and would not need to be voted on at all, and that this plan would have eliminated the four "deposed" Directors as Elders, because they have been discharged as Pilgrims by the influence and direction of the President, and that the brethren named in and participating in "Harvest Siftings" as acting Pilgrims would, by reason of being Pilgrims, be Elders of every Church in the world, without being elected as Elders by any Church, not even the New York Church? Thus the President would create a hierarchy that would rival the hierarchy of the Catholic church. Do you think that such a scheme as outlined in the preceding section was an honest one? Many in the New York Ecclesia did not think so. They showed their disapproval of this by calling attention to a resolution already on their records to the effect "That no one be considered an Elder of this congregation unless duly elected as such."

DO YOU KNOW that the persons who are subjects of many false statements put into your hands are denied any and every opportunity of clearing their reputations of these untruths?

DO YOU KNOW that by upholding this course of conduct, and not protesting against it, you are violating the Scriptures?

DO YOU KNOW that the Management is reporting that the Society is receiving an average of one thousand dollars a day for the work?

DO YOU KNOW that you don't know what it is being used for, and that no one else knows, either, among those who should know, but that the knowledge is confined to Bros. Rutherford, Van Amburgh and Macmillan?

DO YOU KNOW that some of the Lord's saints were forced out of the Bethel with only a few hours' notice to look for food and shelter?

DO YOU KNOW that the Board has not been permitted to control, as required by the Charter, since Bro. Rutherford secured the passage of his By-laws?

DO YOU KNOW that he, contrary to law, both human and Divine, ousted four legal Directors of the Society, and that by your silence you are lending aid and comfort to this great wrong?

DO YOU KNOW that he did this because they, as the Board's majority, sought to take from him the Board's authority, which he usurped, and place in him the proper management only?

DO YOU KNOW that he juggles the meanings of the word "management" to hide his usurpations?

DO YOU KNOW that the issue between the Board's majority and him was on controllership in the Society's affairs, and not on management, as distinct from controllership?

DO YOU KNOW that Bro. Rutherford, by publishing their affidavits, encourages brethren to violate Jesus' and James' prohibition of brethren making oaths to assure one another? (Matt. 5:34 and James 5:12.)

DO YOU KNOW that while Bro. Rutherford stated that it would be inadvisable to take consecrated time and money from Harvest work to hold a meeting of the Shareholders to consider the Board situation, he was using much such money and much of the time of many of the Lord's people at Bethel, among the churches and at Conventions, unparalleled in number, to justify his course and enlist the brethren on his side to further his ambitions and evil course?

DO YOU KNOW that one who has plunged the Lord's people into the present confusion in so short a time after his election is unfit for the Presidency?

DO YOU KNOW that the Vice-President of the Society should have acted in the place of the President at the time of Bro. Russell's death until the next election, but, instead of that, he was put aside by the Counsellor?

DO YOU KNOW that the term Counsellor in the Church applies only to the Lord Jesus and is the work of the Advocate? Counsellor to the Church is different from legal counsellor employed by the corporation.

DO YOU KNOW that when Bro. Rutherford, in fact though not in name, assumed the duties of the President previous to the election he thereby set aside the provision of the Lord for that work during the time between Bro. Russell's death and the election in Pittsburgh on the following January?

DO YOU KNOW that between October, 1916, and January, 1917—from the time of Brother Russell's death until the election of another President—Bro. Rutherford took possession of practically all the work of the Vice-President, and then used his personal influence on the floor of the Pittsburgh Convention to defeat Vice-President Ritchie in favor of a Vice-President who lives in Connecticut?

DO YOU KNOW that Bro. Rutherford was so much interested in the Pittsburgh Resolution that he intercepted the Committee on its way to report to the Convention, and coerced them for an hour into changing it back to the way he had prepared it, so that he and Bro. Van Amburgh would have control of everything?

BRO. RUSSELL'S WILL

DO YOU KNOW that Bro. Russell donated "The Watch Tower," the B. S. M. and the copyrights of the "Studies in the Scriptures," and various other booklets, hymn-books, etc., to the Watch Tower Bible and Tract Society with the explicit understanding that after his death they should be conducted according to his direction and wishes? (See Z, Dec. 1, 1916, page 358.)

DO YOU KNOW that for 24 years he put more money into the Society than all others combined?

DO YOU KNOW that only one of the five brethren named in Bro. Russell's will as the Editorial Committee is really acting?

DO YOU KNOW that Bro. Russell in his Will named five other brethren as among the most suitable from which to fill vacancies that might occur on the Editorial Committee, and that the last living one named among this second selection has been first on the acting committee since Bro. Russell's death?

DO YOU KNOW that Bro. Hirsh, whose name appears in "The Tower" as one of the Editorial Committee, has not been permitted to act in that capacity for some months past?

DO YOU KNOW that Bro. Rutherford claims that the five sisters whom Bro. Russell designated years before his death to vote his shares in the Society are not recognized by the President as trustees for that purpose, but that when charges were preferred against Bro. Hirsh as a member of the Editorial Committee, as provided in Bro. Russell's will, it was proposed, as indicated by the charges, to consider such sisters as trustees?

DO YOU KNOW that the charges actually served on Bro. Hirsh were in substance charges against him as being guilty of having criticized Bros. Rutherford, Van Amburgh and

Macmillan, and that thus these brethren expected, by convicting Bro. Hirsh, to prematurely try the greater question?

DO YOU KNOW that the charges preferred against Bro. Hirsh, whereby he was suspended from acting on the Editorial Committee, and thus unable to check matters going into "The Watch Tower," were to be tried before the Board of Judgment within 60 days, namely, on or before Nov. 4, 1917, and that he was never brought to trial before that Board on those charges or any other charges and that he is still kept from service on the Editorial Committee?

DO YOU KNOW that the list of the Editorial Committee published on the second page of "The Watch Tower" has never yet been truthful, since some of the brethren named have not been serving? Bro. Robison has not been allowed to serve, Bro. Rockwell's name appeared for months after his resignation, Bro. Hirsh is not now allowed to serve and Bro. Fisher lives over a hundred miles distant from the office.

DO YOU KNOW that Bro. Russell's Will was not observed in that a headship or hierarchy is established, contrary to his general policy?

DO YOU KNOW that the new Volunteer B. S. M.'s have not been made up of "reprints from Bro. Russell's published sermons," as he requested, and that the first Volunteer number this year was filled with Bro. Rutherford's two articles?

DO YOU KNOW that Bro. Russell's article on "Justice" was lifted from one issue of "The World on Fire" and substituted by one from Bro. Rutherford and that in cutting out they left unfinished an article by Bro. Russell, not even completing the sentence?

DO YOU KNOW that although the Church stands overwhelmingly for the carrying out of Bro. Russell's policies, as outlined in his Charter and Will, a strong delusion seems to have taken possession of them, and they are, largely for the sake of peace, joining with those who are subverting everything we hold dear?

The Scriptures say: "The wisdom from above is

"FIRST—Pure!

"THEN—Peaceable!"

PRESENT MANAGEMENT

DO YOU KNOW that the People's Pulpit Assn. has gained the ascendancy over the Watch Tower Bible and Tract Society within one year after Bro. Russell's death?

DO YOU KNOW *that the Society, the Church and all concerned would have been much better off if the management had carried out the Will and wishes of our dear departed Pastor?*

DO YOU KNOW that many classes in and near New York City are no longer satisfied with the Pilgrim service supplied by the present management, and that Deacons and less than Deacons are frequently used in this important branch of the service?

DO YOU KNOW that the present management frequently refer to Bro. Russell's "mistakes"?

DO YOU KNOW that it is under the present management that the Church at large has been rent with controversies and almost split in two? Does this speak well for the management?

DO YOU KNOW that the work is now managed on the basis of policy, expediency and favoritism instead of on the basis of Justice and Love?

DO YOU KNOW that the Bible says, "If the foundations be removed, what shall the righteous do?"

DO YOU KNOW that with the foundation of Justice removed that the super-structure will eventually fall into the pit?

DO YOU KNOW that the very persons that Bro. Russell wisely held in check are now advanced and favored by the present administration?

DO YOU KNOW that the President is injuring himself, the Bethel Home, the Tabernacle, "The Watch Tower," the Society and the Church by not receiving some word of admonition and caution from the dear Saints of God scattered throughout the world, indicating to him your conviction that it would be better for the work in every way for him to carry out the thoughts of Bro. Russell, as expressed in the Society's Charter, his will, and the approved methods and policies of some forty years of actual experience in the Harvest work?

DO YOU NOT KNOW that loyalty to the Lord includes the thought of loyalty to His steward?

DO YOU NOT KNOW that the Lord has permitted evil in the Society and the channel so as to test and develop the more than overcomers? To cooperate with wrong is disloyalty to the Lord and to the Truth.

DO YOU NOT KNOW that one can go out of the Truth in practice as well as in doctrine? One may even hold down the Truth in unrighteousness.

DO YOU KNOW that the reported great increase in work at headquarters does not necessarily indicate that the interests of the Truth are being more widely or effectually served?

DO YOU KNOW that a great amount of this increased expenditure of money, time and labor is due to (1) Bro. Russell's death; (2) Unnecessary changes in work outlined by Bro. Russell; (3) issuance of Vol. 7; (4) issuance of "Harvest Siftings" with the resulting confusion and distress upon the Church; (5) the seeking "approval and endorsement for the present management"; (6) an unprecedented succession of Conventions for some months past, largely to boom the President for reelection; (7) the arrangements *re* the coming election as outlined in Nov. 1 "Tower," which will surely produce an unparalleled correspondence report for this year?

DO YOU KNOW that while it is admitted (Vol. 7, p. 227) that the W. T. B. & T. So. was organized for the purpose of carrying forward Bro. Russell's work (Z. '17, p. 22), nevertheless, under its present management, practically every branch of work laid out by him has been either greatly curtailed or eliminated?

DO YOU KNOW that although Bro. Robison desired to take up his duties on the Editorial Committee of "The Watch Tower," he was prevented from so doing by some trumped-up charges eagerly seized upon by Bros. Rutherford and Van Amburgh?

DO YOU KNOW that they made Bro. Sturgeon's life so miserable while he was endeavoring to serve on the Editorial Committee that he resigned, not only his position as one of the Editors of "The Tower," but also his position on the V. D. M. Board and also as a member of the Bethel Family?

DO YOU KNOW that although Bro. Rutherford's name was not mentioned by Bro. Russell as a member of the original Editorial Committee, but was tenth on the list, he is now, not only first on the list, but ruling with such a high hand that no one dare object to anything he writes without fearing dismissal from the service?

DO YOU KNOW that Bro. Russell's Board of Directors, Bro. Russell's Editorial Committee, Bro. Russell's V. D. M. Board, etc., have suffered so much through processes of smiting inflicted by the Rutherford-MacMillan-Van Amburgh rule that the large majority of them have either been driven out of Bethel or are not permitted to enter to take up their duties?

DO YOU KNOW that the support which the Truth friends are now giving Bro. Rutherford, in plain view of what he has done and is still doing, is looked upon by him as an endorsement of all his wrongful acts and an encouragement to continue to disregard his obligations to Bro. Russell?

DO YOU KNOW that Bro. Russell no doubt would never have given to the Society all his possessions if he had known in advance that his Charter would be declared illegal and shamelessly violated, his Will set aside and his Board of Directors put out of office, and that the Church all over the

world would continue to support the President who is doing all these things?

DO YOU KNOW that the delusion which Bro. Rutherford has thus far thrust upon the Church—in making it believe that he is supporting Bro. Russell's policies and carrying them out, when he is not—may be one of the "strong delusions" ("energy of delusion") referred to by St. Paul in order that those who do not hold the Truth in absolute righteousness may "believe a lie"?

DO YOU KNOW that the Board of Directors entered into a solemn promise with Bro. Russell before he donated to the Society all that it holds dear, and that that covenant was that the Board would conduct the Society's affairs according to his wishes during his life and also according to his expressed wishes after his death? and

DO YOU KNOW that when the majority of the Board preferred to be true to their covenant made with Bro. Russell, Bro. Rutherford showed his disregard for his share in the covenant to which he succeeded by violating Bro. Russell's Will, his Charter and thrusting his Board of Directors out?

LEGAL OPINION BY MEMBER OF PHILADELPHIA BAR

LAW OFFICES

J. FITHIAN TATEM

STEPHEN GIRARD BUILDING, PHILADELPHIA, PA.

In view of the fact that Brother Rutherford based his action upon the opinion of a Philadelphia lawyer, it was thought advisable to have a competent member of the Philadelphia bar examine into these questions from the standpoint of the Pennsylvania Courts, so that we might view affairs as the lawyers of the home State of the Society would look upon them, and also to finally determine whether a capable Philadelphia lawyer would corroborate the opinion obtained by the President, or would corroborate the opinion rendered by Messrs. Davies, Auerbach & Cornell, of New York, who were the advisors of the Directors. That New York law firm stands at the head of the legal profession in New York, as any well-informed lawyer will agree if asked, and Mr. Tatem, whose opinion just rendered us follows, is experienced and careful and a well-versed man in corporate law.

The opinion follows:

It is my understanding that this Society is a corporation of the first-class, organized under paragraph two of the 2d Section of our Corporation Act, which provides for the organization of corporations for "the support of any benevolent, charitable, educational or missionary undertaking." In answer to your inquiry I beg to reply as follows:

1. A corporation legally organized according to the laws of the State in which it is incorporated becomes for all purposes a body politic, and in the absence of express prohibition in the laws of the State under which it is incorporated and of those jurisdictions where it proposes to do business, can do business anywhere. The laws of Pennsylvania contain no such prohibition; such a corporation should, on general principles, have a right to do business in the State of New York, unless to do so would be in violation of the statute of that State.

2. It is a general principle that "a meeting of the Directors of a corporation may be held outside of the State creating the corporation, unless the Charter or a statute expressly forbids such a meeting. The acts, proceedings and contracts of a meeting of the Board of Directors held outside of the State are valid and enforceable." (Cook on Corp., 7th Ed., 713 a.)

3. Instead of forbidding meetings of Directors outside the State of Pennsylvania, the provisions of the Act of Nov. 27, 1865 (Purdon's Digest, Vol. 1, title "Corporations," Sec. 74), expressly authorize the holding of meetings of Directors either within or without the State, as a majority may from time to time appoint. This provision is, however, applicable only to those corporations where a majority of the Directors thereof are citizens of any other State. *The only limitation is that the annual election for officers must be held in the State of Pennsylvania.*

4. In my opinion the proviso of the Pennsylvania corporation act, which stipulates that three of the incorporators must be citizens of Pennsylvania, does not require that there shall at all times be three members of the Board of Directors citizens of this Commonwealth. The requirement applies only to the organization of the corporation. The cases which are sometimes referred to as sustaining the contrary opinion do not, in fact, deal with this question at all. I refer particularly to those cited in 1 Purdon 775, note i.

5. It is further to be noted that the Charter of this Society, which was incorporated as above, under paragraph two of the 2d section of the Pennsylvania Corporation Act, which provides for the organization of corporations of the first class, as approved and certified by the Court, *contains no provision which would require three Directors to be residents of the Commonwealth of Pennsylvania.*

6. The Directors of a corporation hold over not only until the time for the next annual election of Directors, but until their successors are actually elected. During the time within which they hold over by reason of the failure of the corporation to legally elect their successors *they are Directors in a full and complete sense, both de facto and de jure.* During this time they may elect officers and can also be required to perform the duties enjoined by law with the same fidelity as regularly elected officers, and are likewise subject to the same liability for any failure of duty occurring during the term for which they may be holding over. (Cook on Corp., 7th Ed., Para. 713.) See also Penn. Milk Producers' Assn., 20 Pa. C. C. Rep., 540; Jenkins vs. Baxter, 160 Pa. St., 199.

7. *Under the corporation act of Pennsylvania, the power to fill vacancies in a Board of Directors is vested in the remaining members of the Board.* Where the statute provides a definite method for doing a thing it must be followed rather than the method prescribed in the Charter, which is contrary to the statute and without authority.

8. The Charter of the corporation having provided that those who had contributed a certain sum were entitled to vote, the officers or Directors or even the Stockholders (so-called), would have no right to adopt a by-law which sets up another and contradictory test as to the right to vote, namely, that one must be in full harmony with the Society. Such a by-law could have no effect on the rights of those who had complied with the Charter provision and were therefore entitled to voting rights. The only way in which their rights could be taken away from them would be by a formal amendment of the Charter.

9. In regard to the Proxies to be used at an election, it is, of course, possible for a corporation to provide by duly adopted by-laws, that stock transferred within a certain number of days before the annual meeting shall not be voted. Such a provision makes it possible for the officers to prepare a list of Stockholders entitled to vote. In the absence of such a by-law stock can be transferred up to the date of the meeting, and Proxies can be presented at the meeting and voted. The officers should have a list of stockholders at the meeting, and should also have there the stock ledger and transfer book. As this is a Pennsylvania corporation, it must be remembered that under the provisions of our statute a Proxy dated more than two months prior to any meeting or election is invalid, and that the Proxy must be witnessed. (1 Purdon Corp., Para. 85.)

Trusting that I have answered in outline the more important questions which you submitted to me, I remain,

Yours very truly,

J. FITHIAN TATEM.

OUR STATEMENT

This paper was prepared with great care as to the **accuracy of the statements made herein,** as was done also in the preparation of "Light After Darkness." Five brethren spent much time and labor in the preparation of the latter paper, and we still believe it to be as accurate, both in letter and in spirit, as possible for five brethren to make anything.

The "Do You Know" Questions, which occupy a considerable part of this paper, were written by a large number of well-informed friends of the New York congregation, who, together with ourselves, vouch for the truthfulness of the statements made in their respective queries. The Prefatory was not written by us, nor with our knowledge.

The lamented legal questions, which have been raised by the President in this controversy, have been taken care of on our side by Bro. McGee, who is an attorney well known to thousands of friends, many of whom, including our dear departed Pastor, have at times consulted him regarding important legal matters. Bro. McGee is one of the lawyers on the staff of the Attorney General of the State of New Jersey, and his opinion of the legal questions raised by Bro. Rutherford has been concurred in by 12 lawyers, all interested in the case, two of whom are Pennsylvania attorneys [in which State the Society's Charter was issued], the opinion of one of whom is also printed in this paper.

We have no pleasure in pointing out herein the gross errors made, both legal and otherwise, in the management of the affairs of our Society during the past year by the President. The issues, unnecessarily raised by him and spread by him far and wide, are taken up by us only because we believe and know that the information furnished in the "Harvest Siftings" is in many instances so far wide of

the Truth as to leave the friends under a **very** wrong impression—in fact, under "a strong delusion."

We feel, therefore, that we would be very remiss in our duty if we were not explicit, and our sole object in assisting in the getting out of this paper is in order to furnish a complete service to the Shareholders and, in fact, to all the brethren. The controversy is not a personal one, but involves principles of righteousness, which we cannot properly set aside.

The letter enclosed herewith, handed to us just before this paper went to press, suggesting the submission of the matters in controversy to 15 wise and impartial Shareholders, to report the results of their investigations at the Shareholders' meeting in January, appeals to us very favorably, and it is our prayer that Bro. Rutherford will take the same view of the matter as we do. We are advised that over 150 signatures of the New York congregation are attached to the appeal, and that many more could have been had, if time had permitted.

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

P. O. Box 179, Brooklyn, N. Y.

P. S.—Proxies for the Election to be held in Allegheny, Pa., on January 5, may be sent to any of the following:

W. J. Hollister, 92 Columbia Hts., Brooklyn, N. Y.
F. H. McGee, Freehold, N. J.
J. L. Cooke, 84 Fulton St., Brooklyn, N. Y.
G. L. Wiley, 55 Liberty St., N. Y. City, N. Y.

Of course, it is preferable for Shareholders who may be able to do so to attend the Annual Meeting in person, and we would prefer that those voting by Proxy should send them by some one from the home class. The name of the person authorized to vote the Proxy must be written therein. In fact, all blanks connected with the Proxy itself must be filled in.

Keep a copy of this proxy so you can use another if necessary.

PROXY

Which Restricts Voting Except for Person Indicated

A Proxy is a Power of Attorney and the one acting is restricted to the power granted.

Know all men by these presents, that the undersigned, being the holder of shares in the Watch Tower Bible and Tract Society, does hereby constitute and appoint

....

Name of person you wish to vote your shares

Attorney of the undersigned, for and in the name of the undersigned, to vote upon all shares of the undersigned in the Watch Tower Bible and Tract Society, at the Annual Meeting of the shareholders to be held at Pittsburgh, in Allegheny County, State of Pennsylvania, on the 5th day of January, 1918, at ten o'clock in the forenoon, or at any Adjourned Meeting or otherwise, and then and there to cast the number to which I shall be entitled in the election of Directors and Officers of said Society for the following named persons for Directors:

1 .....

2 .....

3 .....

4 .....

5 .....

6 .....

7 .....

And for the following Officers from among the Directors chosen, if any:

For President.

.....

For Vice-President.

.....

For Secretary and Treasurer.

.....

And for no other person or persons than as named herein, as this power of attorney is limited to the purposes hereinabove set forth. I hereby revoke any or all earlier proxy or proxies.

Witness my hand and seal:

Dated .....191 .

Write date

....

Name

....

Witness Address

(Fill in this form also)

INFORMATION REQUIRED BY SECRETARY

QUESTION. Are you in full harmony with the WATCH TOWER BIBLE & TRACT SOCIETY, and do you believe it to be the Lord's agent in the execution of the Harvest work?

ANSWER. .....

QUESTION. Have you ever made contributions of $10 or more to the SOCIETY, in any other name than that used by you on this Proxy? If so, state former name, or names, used, and address.

ANSWER. .....

.....

.....

.....

(Leave this form blank)

SECRETARY'S ENDORSEMENT

I HEREBY CERTIFY that

.....

of .....

is entitled to cast ..... votes at the annual election of the WATCH TOWER BIBLE & TRACT SOCIETY to be held on the 5th day of January, A. D. 1918.

(Signed) .....

Secretary.

N. B.—A contribution of less than $10 at any one time does not entitle the donor to a vote.

Additional Proxy blanks will be sent free on request.

(OVER)

Keep a written copy so that you can make out a new one if necessary.

PROXY

Leaving Discretion in the Person Voting

Know all men by these presents, that the undersigned, being the holder of shares in the Watch Tower Bible and Tract Society, does hereby constitute and appoint

.....
Name of person to vote this proxy

Attorney of the undersigned, for and in the name of the undersigned, to vote upon all shares of the undersigned in the Watch Tower Bible and Tract Society at the Annual Meeting of the Shareholders to be held at Pittsburgh, in Allegheny County, State of Pennsylvania, on the fifth day of January, 1918, at ten o'clock in the forenoon, and at any Adjourned Meeting or otherwise, with all the powers the undersigned would possess if personally present. I revoke any or all earlier proxy or proxies.

Witness my hand and seal.

Dated .....191 .....
Write date of signing — Signature

....
By witness. — Address

The above proxy is to be used, if filled in, with the understanding that discretion to act is delegated to the person named in the proxy.

I name below my preferences for Directors and Officers to be voted as indicated, if practicable:

1 .....Director and President.

2 .....Director and Vice-President.

3 .....Director and Secretary and Treasurer.

4 .....Director.

5 .....Director.

6 .....Director.

7 .....Director.

(Fill in this form also)

INFORMATION REQUIRED BY SECRETARY

QUESTION. Are you in full harmony with the WATCH TOWER BIBLE & TRACT SOCIETY, and do you believe it to be the Lord's agent in the execution of the Harvest work?

ANSWER. .....

QUESTION. Have you ever made contributions of $10 or more to the SOCIETY, in any other name than that used by you on this Proxy? If so, state former name, or names, used, and address.

ANSWER. .....

.....

.....

.....

(Leave this form blank)

SECRETARY'S ENDORSEMENT

I HEREBY CERTIFY that

.....

of .....

is entitled to cast ..... votes at the annual election of the WATCH TOWER BIBLE & TRACT SOCIETY to be held on the 5th day of January, A. D. 1918.

(Signed) .....
Secretary.

N. B.—A contribution of less than $10 at any one time does not entitle the donor to a vote.

Additional Proxy blanks will be sent free on request.

(OVER)

WILL AND TESTAMENT OF CHARLES TAZE RUSSELL

Having at various times during past years donated to the WATCH TOWER BIBLE AND TRACT SOCIETY all of my personal possessions except a small personal bank account of approximately two hundred dollars, in the Exchange National Bank of Pittsburgh, which will properly be paid over to my wife if she survives me, I have merely love and Christian good wishes to leave to all of the dear members of the Bible House Family—and all other dear colaborers in the harvest work—yea, for all of the household of faith in every place who call upon the name of the Lord Jesus as their Redeemer.

However, in view of the fact that in donating the journal, ZION'S WATCH TOWER, the OLD THEOLOGY QUARTERLY and the copyrights of the MILLENNIAL DAWN SCRIPTURE STUDIES Books and various other booklets, hymn-books, etc., to the WATCH TOWER BIBLE AND TRACT SOCIETY, I did so with the explicit understanding that I should have full control of all the interests of these publications during my life time, and that after my decease they should be conducted according to my wishes. I now herewith set forth the said wishes—my will respecting the same—as follows:

AN EDITORIAL COMMITTEE OF FIVE

I direct that the entire editorial charge of ZION'S WATCH TOWER shall be in the hands of a committee of five brethren, whom I exhort to great carefulness and fidelity to the truth. All articles appearing in the columns of ZION'S WATCH TOWER shall have the unqualified approval of at least three of the committee of five, and I urge that if any matter approved by three be known or supposed to be contrary to the views of one or both of the other members of the committee, such articles shall be held over for thought, prayer and discussion for three months before being published—that so far as possible the unity of the faith and the bonds of peace may be maintained in the editorial management of the journal.

The names of the Editorial Committee (with such changes as may from time to time occur) shall all be published in each number of the journal—but it shall not in any manner be indicated by whom the various articles appearing in the journal are written. It will be sufficient that the fact be recognized that the articles are approved by the majority of the committee.

As the Society is already pledged to me that it will publish no other periodicals, it shall also be required that the Editorial Committee shall write for or be connected with no other publications in any manner or degree. My object in these requirements is to safeguard the committee and the journal from any spirit of ambition or pride or headship, and that the truth may be recognized and appreciated for its own worth, and that the Lord may more particularly be recognized as the Head of the church and the Fountain of truth.

Copies of my Sunday discourses published in the daily newspapers covering a period of several years have been preserved and may be used as editorial matter for The WATCH TOWER or not, as the committee may think best, but my name shall not be attached nor any indication whatever given respecting the authorship.

Those named below as members of the Editorial Committee (subject to their acceptance) are supposed by me to be thoroughly loyal to the doctrines of the Scriptures—especially so to the doctrine of the ransom—that there is no acceptance with God and no salvation to eternal life except through faith in Christ and obedience to his Word and its spirit. If any of the designated ones shall at any time find themselves out of harmony with this provision they will be violating their consciences and hence committing sin if they continue to remain members of this Editorial Committtee—knowing that so to do would be contrary to the spirit and intention of this provision.

The Editorial Committee is self-perpetuating, in that should one of these members die or resign, it will be the duty of the remainder to elect his successor, that the journal may never have an issue without a full Editorial Committee of five. I enjoin upon the committee named great caution in respect to the election of others to their number—that purity of life, clearness in the truth, zeal for God, love for the brethren and faithfulness to the Redeemer shall be prominent characteristics of the one elected. In addition to the five named for the committee I have named five others from whom I prefer that selection should be made for any vacancies in the Editorial Committee, before going outside for a general selection—unless in the interim, between the making of this Will and the time of my death, something should occur which would seem to indicate these as less desirable or others as more desirable for filling the vacancies mentioned. The names of the Editorial Committee are as follows:

WILLIAM E. PAGE,
WILLIAM E. VAN AMBURGH,
HENRY CLAY ROCKWELL,
E. W. BRENNEISON,
F. H. ROBISON.

The names of the five whom I suggest as possibly amongst the most suitable from which to fill vacancies in the Editorial Committee are as follows: A. E. Burgess, Robert Hirsh, Isaac Hoskins, Geo. H. Fisher (Scranton), J. F. Rutherford, Dr. John Edgar.

The following announcement shall appear in each issue of THE WATCH TOWER, followed by the names of the Editorial Committee:

ZION'S WATCH TOWER EDITORIAL COMMITTEE

This journal is published under the supervision of an Editorial Committee, at least three of whom must have read and have approved as TRUTH each and every article appearing in these columns. The names of the Committee now serving are: (names to follow.)

As for compensation, I think it wise to maintain the Society's course of the past in respect to salaries—that none be paid; that merely reasonable expenses be allowed to those who serve the Society or its work in any manner. In harmony with the course of the Society, I suggest that the provision for the Editorial Committee, or the three that shall be actively engaged, shall consist of not more than a provision for their food and shelter and ten dollars per month, with such a moderate allowance for wife or children or others dependent upon them for support as the Society's Board of Directors shall consider proper, just, reasonable—that no provision be made for the laying up of money.

I desire that the OLD THEOLOGY QUARTERLY continue to appear as at present, so far as the opportunities for distribution and the laws of the land will permit, and that its issues shall consist of reprints from the old issues of THE WATCH TOWER or extracts from my discourses, but that no name shall appear in connection with the matter unless the same is required by law.

It is my wish that the same rules apply to the German, the French, the Italian, the Danish and the Swedish or any other foreign publications controlled or supported by the WATCH TOWER BIBLE AND TRACT SOCIETY.

I will that a copy of this paper be sent to each one whose name has appeared above as of the Editorial committee or the list from whom others of that committee may be chosen to fill vacancies and also to each member of the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY. This shall be done immediately on my death being reported, so that within a week, if possible, the persons named as of the Editorial Committee may be heard from, their communications being addressed to the Vice-President of the WATCH TOWER BIBLE AND TRACT SOCIETY—whoever may be holding that office at that time. The answers of those appointed shall be to the point, indicating their acceptance or rejection of the provisions and terms specified. A reasonable time shall be allowed for any one mentioned who may be absent from the city or from the country. Meantime the remainder of the committee of at least three shall proceed to act in their capacity as editors. It shall be the duty of the officers of the Society to provide the necessary arrangements for these members of the Editorial Committee and to assist them in their duties in every possible manner, in compliance with the engagements made with me bearing on this matter.

I have already donated to the WATCH TOWER BIBLE AND TRACT SOCIETY all my voting shares therein, putting the same in the hands of five Trustees, as follows: Sr. E. Louise Hamilton, Sr. Almeta M. Nation Robison, Sr. J. G. Herr, Sr. C. Tomlins, Sr. Alice G. James.

These Trustees shall serve for life. In event of deaths or resignations successors shall be chosen by the WATCH TOWER SOCIETY Directors and Editorial Committee and the remaining Trustees after prayer for divine guidance.

I now provide for the impeachment and dismissal from the Editorial Committee of any member thereof found to be unworthy the position by reason of either doctrinal or moral laches, as follows:

At least three of the Board must unite in bringing the impeachment charges, and the Board of Judgment in the matter shall consist of the WATCH TOWER BIBLE AND TRACT SOCIETY'S trustees and the five trustees controlling my voting shares and the Editorial Committee, excepting the accused. Of these sixteen members at least thirteen must favor the impeachment and dismissal in order to effect the same.

DIRECTIONS FOR FUNERAL

I desire to be buried in the plot of ground owned by our Society, in the Rosemont United Cemetery, and all the details of arrangements respecting the funeral service I leave in the care of my sister, Mrs. M. M. Land, and her daughters, Alice and May, or such of them as may survive me, with the assistance and advice and coöperation of the brethren, as they may request the same. Instead of an ordinary funeral discourse, I request that they arrange to have a number of the brethren, accustomed to public speaking, make a few remarks each, that the service be very simple and inexpensive and that it be conducted in the Bible House Chapel or any other place that may be considered equally appropriate or more so.

MY LEGACY OF LOVE

To the dear "Bethel" family collectively and individually I leave my best wishes, in hoping for them of the Lord his blessing, which maketh rich and addeth no sorrow. The same I extend in a still broader sweep to all the family of the Lord in every place—especially to those rejoicing in the harvest truth. I entreat you all that you continue to progress and to grow in grace, in knowledge, and above all in love, the great fruit of the spirit in its various diversified forms. I exhort to meekness, not only with the world, but with one another; to patience with one another and with all men, to gentleness with all, to brotherly kindness, to godliness, to purity. I remind you that all these things are necessary for us, necessary that we may attain the promised kingdom, and that the Apostle has assured us that if we do these things we shall never fail, but that "so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

It is my wish that this my last Will and Testament be published in the issue of THE WATCH TOWER following my death.

My hope for myself, as for all the dear Israel of God, is that soon we shall meet to part no more, in the first resurrection, in the Master's presence, where there is fulness of joy forevermore. We shall be satisfied when we awake in his likeness—

"Changed from glory unto glory."

(Signed) CHARLES TAZE RUSSELL.

PUBLISHED AND DECLARED IN THE PRESENCE OF THE WITNESSES WHOSE NAMES ARE ATTACHED:

MAE F. LAND,
M. ALMETA NATION,
LAURA M. WHITEHOUSE.

DONE AT ALLEGHENY, PA., JUNE TWENTY-NINE, NINETEEN HUNDRED AND SEVEN.

THE FUNERAL SERVICES

The remains of Pastor Russell—announcement of whose death was published in the last issue of THE WATCH TOWER—arrived in New York from the West on Friday morning, November 10, accompanied by his traveling secretary, Menta Sturgeon.

When the body reached Chicago, a large number of friends had assembled at the station, and as it was necessary to transfer the casket from one depot to another, a long procession of automobiles bearing the sorrowing friends formed and followed through the city. The casket was opened during the delay here, and many took the last look at him whom they knew so well and loved so much. From Chicago the body was accompanied by a delegation, delegations from other cities joining en route to New York.

The remains reached the Bethel Home on Saturday, where they were viewed by the Family and by members of the Congregation. On Sunday morning they were removed to The Temple and lay in state until 10 o'clock in the evening. Thousands saw them here for the last time.

All day Saturday and Sunday representatives of congregations in many of the cities east of the Mississippi and in Canada arrived on almost every incoming train. The Temple was inadequate to accommodate them all. The lecture room below was opened for the overflow. Every inch of available space was occupied from the basement to and including the second balcony.

Two services had been announced for The Temple—one to be held in the afternoon for the friends, the other for the public in the evening. But in view of the rapidly increasing numbers, the Committee of Arrangements provided an additional service to be held on Sunday morning. The speaker was Brother Macmillan, whose remarks will be found elsewhere.

The afternoon service, which had been especially announced for the friends, was opened with a solo, "Be Thou Faithful Unto Death." These words were especially impressive, because one of the most beautiful floral designs surrounding the casket bore a broad white ribbon on which were the words of this beautiful hymn. The other hymns were 23, "Blest be the tie that binds," so frequently used by the classes and by conventions when welcoming Brother Russell in their midst; and No. 273, "Sun of my soul, my Father dear," one of Brother Russell's favorite hymns.

Each speaker, when he had completed his remarks at the side of the casket in the main Auditorium, proceeded to the lecture room below and repeated the same address to the friends crowding the smaller Auditorium. All of the addresses—seventeen in number—appear in this issue of THE WATCH TOWER.

THE FLORAL DISPLAY

Elsewhere in THE WATCH TOWER will be found a full-page view of the floral display on the rostrum. It was the finest we have ever seen on such an occasion. The scene surpassed description. The rostrum of The Temple was so completely occupied by plants, ferns, flowers and a most wonderful collection of appropriate floral designs as to leave barely room enough for the speakers and the remains of our beloved Pastor. Moreover, the entire facing of every balcony and box was artistically decorated with a great variety of ferns and flowers.

At the foot of the casket was placed a broken pillar of flowers, fittingly representing that dear body which, like the Lord's body, had been broken in the service of the brethren; while at the head was a magnificent floral cross and crown, the cross symbolizing his share in the death of Christ, and the crown symbolizing the crown of glory, which we believe he now wears with our dear Lord in heaven.

The rostrum was not large enough to contain all the floral designs, nor was there space available in the interior of The Temple to display all the floral contributions. But however beautiful and numerous all these were, they but very imperfectly represented the degree of love and esteem in which our departed Pastor was held by all who knew him well.

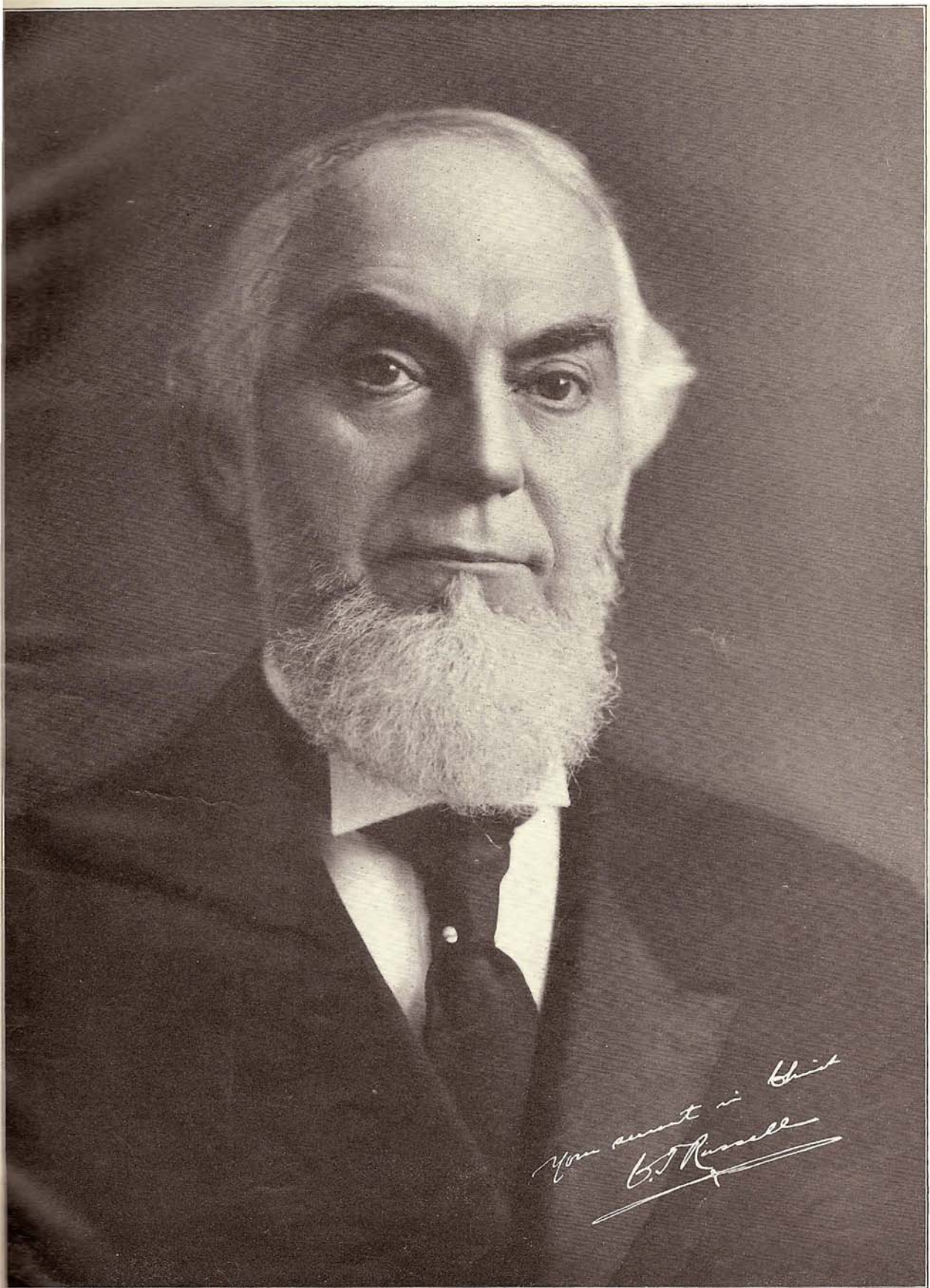
The Committee of Arrangements were of course desirous of following Brother Russell's suggestion in his Will, and to this end requested several brethren to speak at the services. Among these were A. H. Macmillan, Menta Sturgeon, W. E. Van Amburgh, P. S. L. Johnson, E. W. V. Kuehn, Toledo, O.; C. A. Wise, Indianapolis, Ind.; J. T. D. Pyles, Washington, D. C.; I. I. Margeson, Boston, Mass.; F. W. Manton, Toronto, Canada; C. B. Shull, Columbus, Ohio; G. C. Driscoll, Dayton, Ohio; Dr. L. W. Jones, Chicago, Ill.; D. Kihlgren, Springfield, Mass.; Dr. A. E. McCosh, Detroit, Mich.; C. J. Woodworth, Scranton, Pa.; George Draper, Wichita, Kansas; C. H. Anderson, Baltimore, Md.; W. L. Abbott, St. Paul, Minn.; and J. D. Ross, Truro, N. S. But to have carried out the program in its entirety would have consumed considerable more time, and as The Temple was so crowded that many were obliged to stand for hours, it was deemed wise to reduce the number of speakers. The addresses of those at the three services follow in regular order:

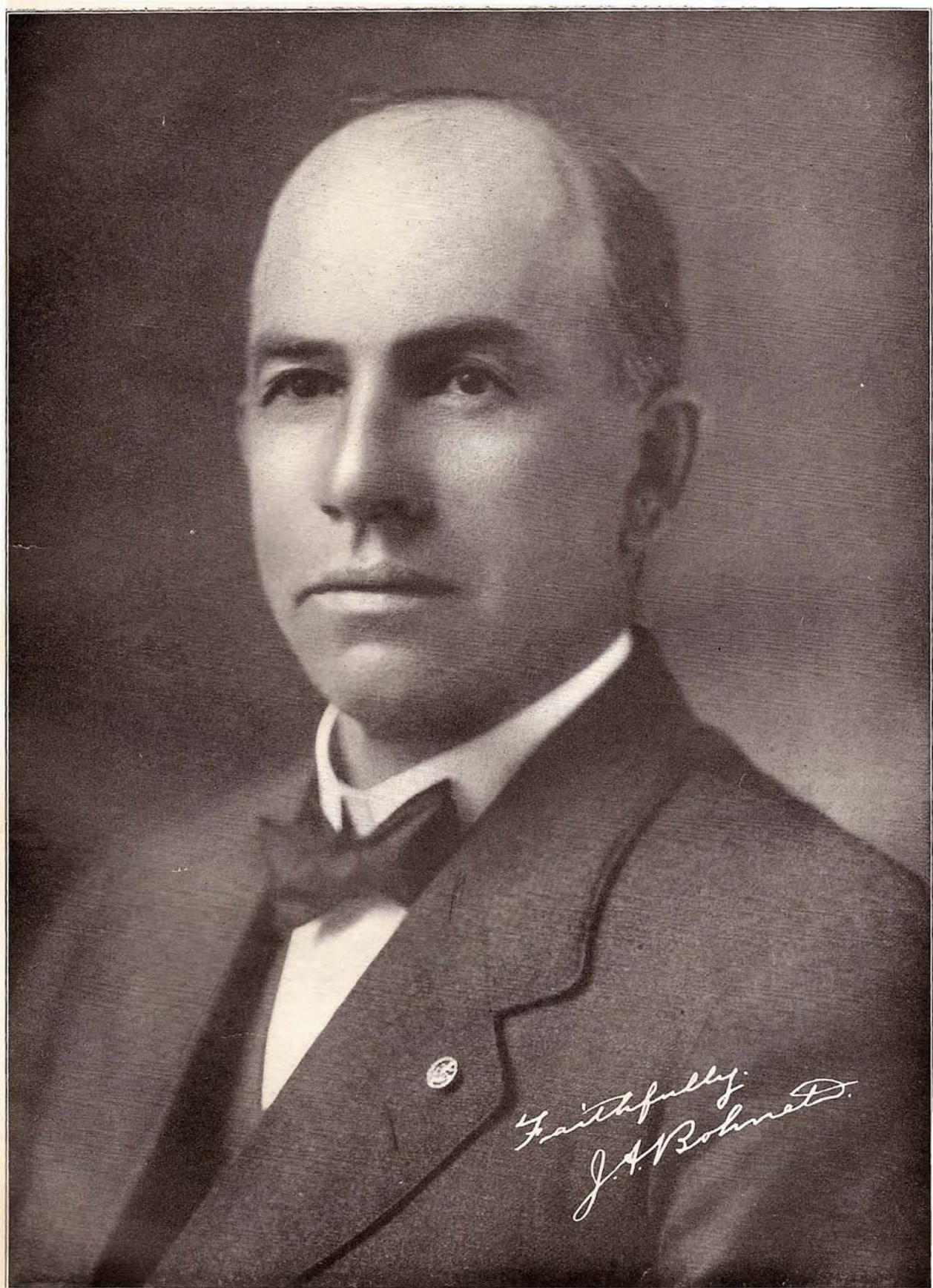
ADDRESS AT MORNING SERVICE

BY A. H. MACMILLAN—NEW YORK

I am satisfied that I am expressing the sentiments of all present when I say that if the English language contains words capable of describing our feelings at the present time, we have not learned them yet. We are happy and sad, confused and perplexed; yet the way in clear—and we are glad! Death invariably causes a gloom wherever its clammy hand appears; yet, as the Apostle Paul expresses it, "We sorrow not as those that have no hope." Our glorious hope buoys us up in this trial hour, and we are happy because we know our Beloved Pastor is even now with the Lord. Numerous questions crowd themselves into our minds: We wonder if the work will continue in the future as it has in the past; whether the waters of Jordan will be "smitten"; who will write the Seventh Volume; to whom shall we go with our perplexing trials as individuals and as ecclesias? It is my purpose to answer briefly some of these questions by relating to you the arrangements made by our dear Pastor before his death.

Following the Newport Convention in July, Brother Russell had a serious sick spell, during which illness he called me to the Study and spent three and a half hours outlining the work that he felt was yet to be done, and endeavoring to make plans to carry it on. He asked me then if I would


You must in Christ
C. T. Russell


Faithfully
J. A. Bohnett




yours in the comradeship
of the service of our Master.
M. P. Iders


Very truly yours in christ.
J. S. Hoskins.


"The Father himself loveth you"
your brother & servant in the Lord
Paul L. L. Johnson.


Your brother in Christ,
R. T. Macmillan.

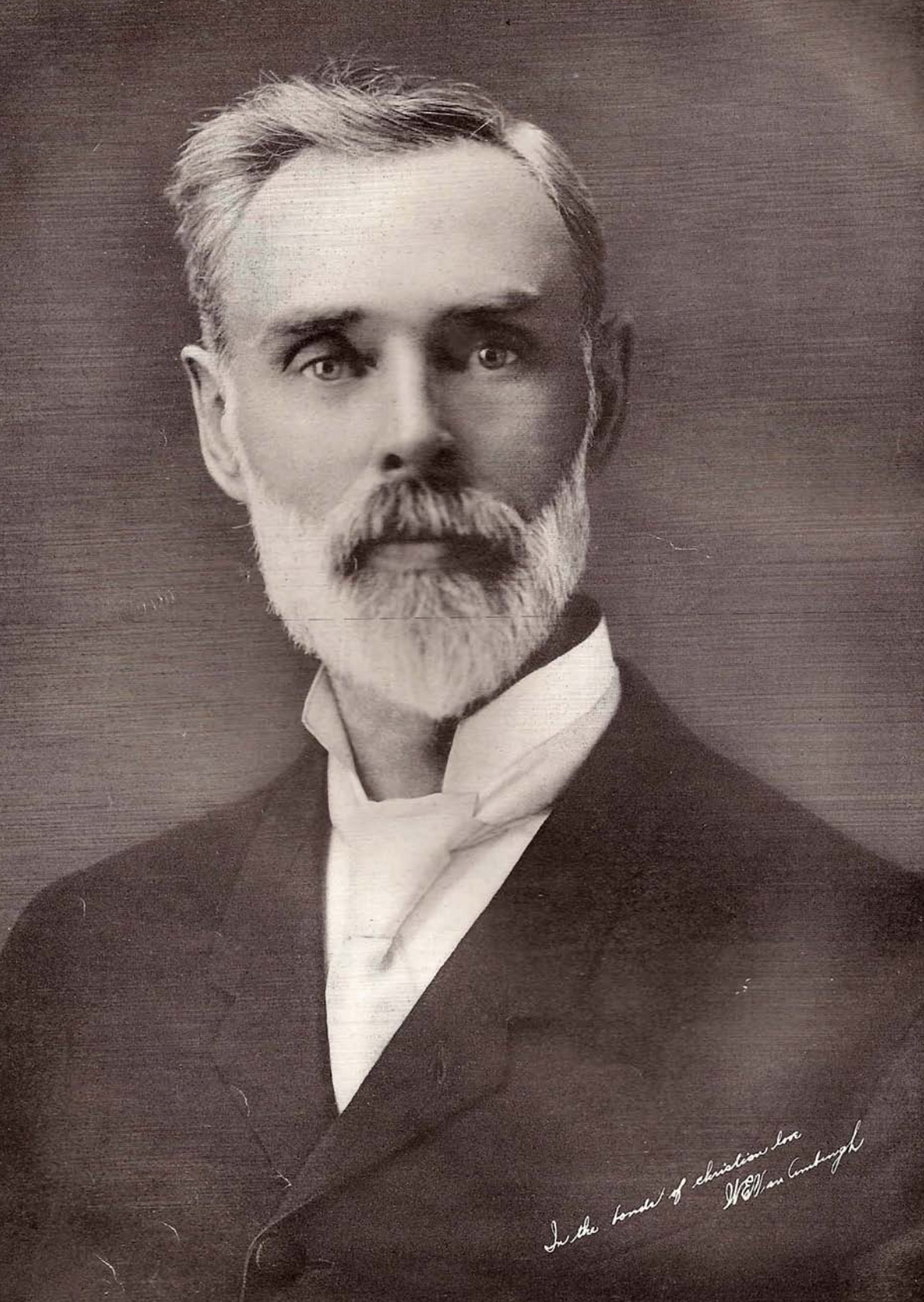

Your brother in Christ
A. J. Pitchie


Yours in our true Redeemer,
J. H. Robinson


Yours in Christian service,
H. Clay Rockwell.


Yours Fellow Servant
J. J. Richardson


Yours brother in Christ,
Alberta Stanghood


In the bonds of christian love
W. C. Cuninghame


Yours brother and
servant in Christ
J. D. Wing