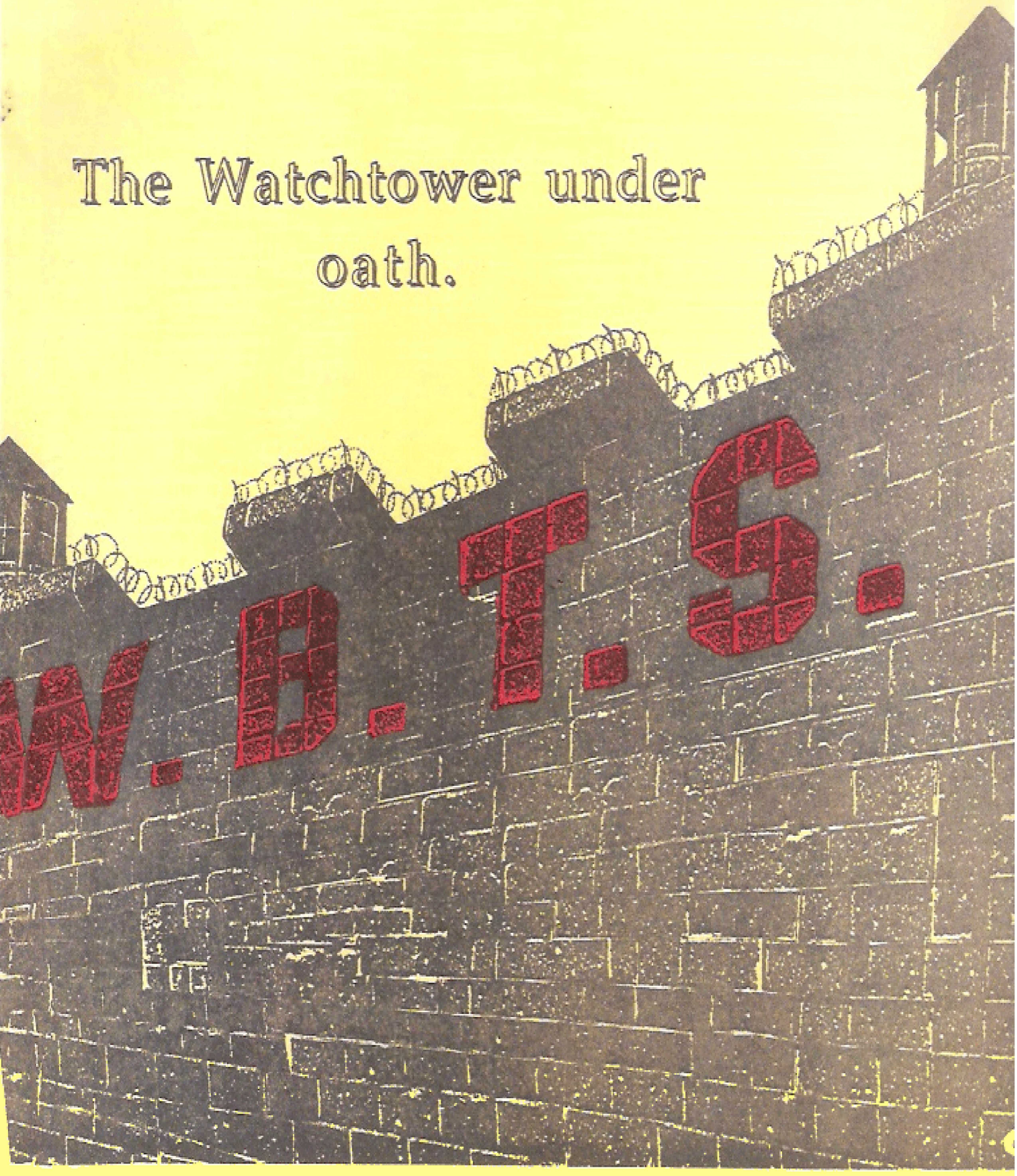
The Douglas Walsh Trial

The Watchtower under oath.



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INTRODUCTION

TO THE READER

This court case, Douglas Walsh vs. The Right Honorable James Latham Clyde, M.P.C., etc., was held in the country of Scotland in the year 1954. During the trial, officials of the Watchtower Bible and Tract Society attempted to establish that Jehovah's Witnesses were a "religion" with "ministers" who should be exempt from military conscription in Scotland.

The trial produced testimony of a most **controversial** and **enlightening** nature which gives the reader a look at the **inside** of the Watchtower Society's policy-making process. Douglas Walsh, a JW congregational overseer, and the Society's highest officials, including the Vice-president (later President), Fred W. Franz, give **revealing** testimony proving that Jehovah's Witnesses live under a religious DICTATORSHIP which **denies** independent thinking to its adherents, and **forces** JWs to accept and preach "false prophecy" to their neighbors.

COURT OF SESSION, SCOTLAND.

LORD STRACHAN.

P R O O F

L.C.

DOUGLAS WALSH

THE RIGHT HONOURABLE JAMES LATHAM CLYDE, M.P., P.C., as representing the Minister of Labour and National Service.

Tuesday, 23rd November, 1954.

Counsel for the Pursuer:- The Dean of Faculty, (Sir John Cameron, Q.C.), Mr. Emslie, and Miss Clark Hutchison.

Counsel for the Defender:- Mr. Leslie, Q.C., and Mr. Kissen.

PURSUER'S PROOF

FREDERICK WILLIAM FRANZ (61)

EXAMINED. I reside at Brooklyn, King's County, New/

A New York, United States of America. I am Vice-President of the Watch Tower Bible and Tract Society, and I am a member of its headquarters staff. Q. Have you an office and a room at its headquarters in Brooklyn which are known as Bethel? A. Yes. Q. Is the particular
B aspect of your work theological research and study? A. Yes. Q. Are you consulted by the President and the Board of Directors of the Society on all matters of theology? A. Yes. Q. I think that you have been since 1926 engaged in the work of theological
C research? A. That is true. Q. I think that from your earliest years you, yourself, were brought up as a Presbyterian? A. Yes. Q. Were you educated at the University of Cincinatti? A. Yes. Q. Had you then the view of taking a Bachelor of Arts degree there
D with the intention of proceeding to a seminary for training? A. Yes. Q. Was it in April, 1914, that you decided to devote your life to the regular ministry of Jehovah's Witnesses? A. Yes. Q. At that time was the Society known as Jehovah's Witnesses? A. No.
E Q. Was it then called the Watch Tower Bible and Tract Society? A. Yes. Q. I think various names were given to the adherents and members of that Society at that stage? A. Yes. Q. I think 1914, as you will explan later, is believed by all Jehovah's Witnesses to
F be a critical year in the history of the world? A. That is true. Q. And for you, yourself, it was a critical/

A critical year in that you devoted your life from that time to the body which is now known as Jehovah's Witnesses? A. Yes. Q. I think that you underwent the ceremony of baptism by immersion in April, 1914? A. Yes.

B Q. From 1914 until 1920 were you yourself, a full time minister in field service? A. I was a full time minister. Q. I think you supplemented or, rather, you provided for your personal needs by working as a stenographer at that time? A. Yes. Q. You said a moment ago that you were a full time minister in field service. Without anticipating too much, did you occupy the position then of one who is now called a Special Pioneer? A. Yes, I was a Pioneer. Q. Was it what you call field service that you were engaged on? A. Yes.

D I entered the Pioneer Service in April of 1914 on leaving the University. Q. In 1920 were you invited by the then President of the Society, Judge Rutherford, to join the headquarters staff? A. Yes. Q. Was the headquarters at that time situated in Brooklyn? A. Yes, at 124, Columbia Heights. Q. And it still is? A. It

E still is. Q. After a short period were you put in charge of what is called Pioneer Work in the U.S.A.? A. Yes. I was put in the Pioneer Department at headquarters. Q. In 1926 did you come to England to attend an international convention of the Society and

F its members? A. Yes, at London. Q. On your return to/

A to Brooklyn did you enter the editorial department? A. Yes. Q. Where I think you are still serving? A. That is true. Q. Is the editorial department responsible for the preparation and initial dissemination of the various publications of the Society? B A. Yes. Q. Do these publications include a monthly magazine? A. A semi-monthly magazine. Q. Is that called "The Watchtower"? A. "The Watchtower". Q. Is there also another periodical called "Awake"? A. Yes. Q. How frequently is that issued? A. That C is published twice a month also. Q. In addition to that, is there prepared and issued yearly what is called a Year Book of the Society? A. Yes. Q. Setting out growth of membership, extent of membership, and its activities throughout the world wherever Branches or D Congregations of the Society exist? A. That is true. Q. In addition to these regular publications do you prepare and issue a number of theological pamphlets and books from time to time? A. Yes. Q. Can you tell me this; are those theological publications and E the semi-monthly periodicals used for discussion of statements of doctrine? A. Yes. Q. Are these statements of doctrine held to be authoritative within the Society? A. Yes. Q. Is their acceptance a matter of choice, or is it obligatory on all those who F wish to be and remain members of the Society? A. It is obligatory. Q. Does the responsibility for the issue/

A issue of these authoritative pronouncements rest with the President and Board of Directors of the Watch Tower Bible and Tract Society? A. Yes. Q. We shall hear later as to its organisation, but may I take this from you. Is that a chartered body? A. The Board of
B Directors is a chartered body. Q. Chartered in the United States of America? A. Yes. Q. Are the Board of Directors necessarily all members of the Society? A. They are necessarily members of the Society. Q. Are they also members of a particularly select section of
C members known as the Anointed? A. That is true. Q. Are you, yourself, a member of the Board? A. I am. Q. How long have you been a member? A. For some time before the death of Judge Rutherford. Q. That took place in what year? A. Judge Rutherford died in
D January, 1942. Q. I think the present President is Mr. Nathan H. Knorr? A. Yes. Q. I have been asking you whether you went into the editorial department and headquarters in 1926, and I think your answer is yes, and that you have been there ever since? A. That
E is true. Q. You have just told his Lordship the work the department carries out. In addition to that work have you been carrying on special research work in the Bible? A. Yes. I have carried on special research work in the Bible. Q. And its commentaries?
F A. And commentaries and Biblical reference works.

Q./

A Q. I think also in the study of comparative religions. A. Yes. Q. Are you now Head of the Editorial Department? A. Yes. Q. When did you become Head of that department? A. In 1942, at the death of Judge Rutherford. Q. I think you told us that you

B occupy a responsible position of the Vice-President of the whole Society to-day? A. Yes. Q. How long have you occupied that? A. Since the election of the

C officers of the Society in the autumn of 1945 I have been Vice-President of the Watch Tower Bible and Tract Society, Pennsylvania Corporation. Q. I think that you studied both Latin and Greek when you were at the University? A. Yes.

D

Q.7

E

A Q. Have you also made yourself familiar with Hebrew? A. Yes. Q. Do you also know and speak Spanish Portuguese and French? A. Spanish Portguguese and German, but I have a reading knowledge of French. Q. So that you have a substantial linguistic apparatus at your command? A.

B Yes, for use in my biblical work. Q. I think you are able to read and follow the Bible in Hebrew, Greek, Latin, Spanish, Portuguese, German and French A. Yes. Q. It is the case, is it not, that in 1950 there was prepared and issued what is called the New World Translation of

C the Christian Greek Scriptures? A. Yes. (Shown No. 41 of Process) I recognise that as an authentic copy of the New World Translation of the Christian Greek Scriptures issued in the summer of 1950. Q. That as it shows,

D bears to be the New World Translation of the Christian Greek Scriptures rendered from the original language by the New World Biblical Translation Committee, A.D. 1950? A. Yes. Q. That is on the flyleaf? A. Yes. Q. And I see that it is copyrighted by the Watchtower Bible and Tract Society and published by the Watchtower Bible and

E Tract Society Incorporated, and made in the U.S.A.? A. Yes. Q. And I think you have a foreword. Are you responsible yourself for the foreword? A. That is is prepared by the Translation Committee as the signature will show. Q. And are the Christian Greek

F Scriptures referred to there what are usually called the/

A the New Testament? A. That is true. Q. I think that it was your duty, was it not, before the issue of that New World Translation by your Society to check that translation for accuracy? A. That is true. Q. In light of your studies and in light of your knowledge? A. That
B is true. Q. And did you do so? A. I did so. Q. I think, as the book shows, that there was a substantial printing of that translation? The first edition was 480,000 copies and the second edition was 1,000,000? A. Yes. Q. So that at least one and a half million copies have been issued;
C is that right? A. That is true. Q. And have these been issued in connection with the work of the Society all over the world? A. Yes, particularly in English-speaking countries. Q. I should ask you this: has that version been translated into any other language than English? A.
D No. Q. It is an English translation? A. Yes. Q. So may I take it in round figures that you have published and disseminated something like one and a half million copies of that translation under the authority of your Society? A. Yes. Q. And does the Society regard
E it as an authoritative translation of the New Testament Scriptures? A. Yes. Q. And as the foundation of Bible study in English-speaking lands amongst members of the Society with regard to the New Testament? A. Yes. Q. In 1952 was there a similar translation of
F the/

A the Hebrew Scriptures issued by and on behalf of the Society? A. In 1953. Q. Would you look at No. 42 of process. Is that a first volume of the New World Translation of the Hebrew Scriptures? A. Yes, that is. Q. And that is a translation of the books of the Old
B Testament up to and including the Book of Ruth? A. Yes, known as the octotouch. Q. And was it your duty on behalf of the society to check the translation into English from the original Hebrew of that first volume of the Old Testament Scriptures? A. Yes. Q. I think that the
C flyleaf shows that the first edition of half a million copies was printed and published? A. Yes. Q. And has that been distributed? A. I could not say. Q. You cannot say about that? A. No. Q. Anyway that would be the published edition? A. Yes. Q. Have you in fact
D received favourable comments on these two volumes? A. We have. Q. From scholars and theologians who are wholly unconnected with the Society? A. That is true. Q. I want to ask you now some of the simple and fundamental matters about the Association which is now called
E Jehovah's Witnesses. In the first place are Jehovah's Witnesses an association of Christian people? A. Yes. Q. Is it an international Association? A. Yes. Q. Have you congregations all over the world? A. Yes. Q. Perhaps you would look at the Year Book for 1954
F No. 38 of Process. Is that one of the most recent of the/

A the annual Year Book publications issued on behalf of the Society. Q. As the flyleaf shows does it contain a report for the service year of 1953? A. Yes. Q. I think it is published by the Watchtower Bible and Tract Society, the Watchtower Bible and Tract Society Incorporated, and
B the International Bible Students Association, 124 Columbia Heights, Brooklyn. New York? A. Yes. Q. That is where you have your office? A. Yes. Q. It is copyrighted, I see, by the Watchtower Bible and Tract Society? A. Yes. Q. I think that over the flyleaf you find the principal
C officers mentioned:- Mr. N.H. Knorr, the President. whom you have referred to. Mr.F.W. Franz. that is yourself, the Vice-president, and Mr. Frank Soutor the Secretary and Treasurer. who, I think, has accompanied you to give evidence in this case from the United States? A. Yes. Q. On
D the inside of the flyleaf certain names appear, which I have mentioned and then on the opposite side a double columned sheet indicates the countries? A. Yes. Q. I think I am right in saying that there is a very large number of countries all over the world, numbering several
E hundreds, which appear in that list? A. Not several hundreds. but over one hundred. Q. Well. that is more accurate. The index to which reference is made there takes you to the Annual Report for each country indicated? A. Yes. Q. And shows the activities carried on? A.
F Yes. Q. So that this Year Book of 1954 shows that the organisation/

A organisation is both international and world wide? A. Yes. Q. If you would just be so kind as to look at pages 32 to 36, do you find there tabulated what is called the 1953 Service Year Report of Jehovah's Witnesses world wide? Yes. Q. And on page 36 is there set out the grand total B of the various activities and the various numbers of persons within the society? A. Yes. Q. The first two columns relate to page 36 to 1952 and 1953, and they are headed, are they not, "Average publishers" in these first two columns? A. Yes. Q. Is a publisher the equivalent C title of a member of the Society? A. Yes. Q. That is to say, one who has been immersed and baptised and thereby undertaken to publish, as you put it, the Gospel of the Kingdom? A. Yes. Q. And that is why you find throughout these proceedings and pleadings, references to publishers, D one who publishes the Good News; is that right? A. Yes, that is right. Q. And do I find that the grand total in this world-wide organisation for 1953 of publishers is put at no less than 468,106? A. Yes, that is correct. Q. Being an increase of ten per cent over the 1952 E figures of 426,704? A. That is correct. Q. I think the fourth column gives the actual peak figure for 1953 of publishers as 519,982? A. Yes. Q. I am afraid I put a careless question to you a moment ago, as my friend Mr. Emslie, reminded me, where I asked you whether F those figures are the members of the Society, but I should have/

A have asked you did those figures relate to Jehovah's Witnesses, members of the Body? A. Yes. Q. Members of the Society are limited, are they not under the Charter? A. Yes, to those in membership of the Society. and legally and specifically that is limited to several hundred. Q. But

B those are Jehovah's Witnesses? A. Yes.

BY THE COURT: Q. You used the word "Society" several times in your evidence. When you use that word to which Society are you referring? A. We are referring to the Pennsylvania Corporation which supervises the work all

C over the world, not to the New York Corporation. Q. Is that the Watchtower Bible and Tract Society Incorporated? A. No, that is the New York Corporation.

EXAMINATION CONTINUED: Q. So you point to these figures as indicating the international and world wide

D character of Jehovah's Witnesses? A. Yes. Q. And to the substantial number who are throughout the world now regarding themselves and regarded as Jehovah's Witnesses? A. Yes. Q. Is that Association organised on any particular basis you would ascribe to it? Is it what you call a theocratic

E organisation? A. Yes, it is a theocratic organisation. Q. Has it the dual purpose of the worship of Jehovah God and the preaching of the Gospel of the Kingdom throughout the world? A. Yes. Q. Those are the fundamental purposes? A. Yes the two are inseparable in fact. The worship of Jehovah God includes the active service in the form of publishing the message that he has provided.

F Q/

A Q. Now would you be so kind as to look at the Closed Record, the written pleadings (Shown No. 19 of Process. Would you please look at page 5 of that document which you have in your hand. Do you see what is called Condescendence 2, beginning at letter D. on

B page 5 ? A. Yes, II - Condescendence for Pursuer. Q. It is the second paragraph of that page, beginning at letter D. The letters are down the right hand side ? A. Yes. Q. "The said body, which has more than 25,000 "members in the United Kingdom and Eire, is an international

C "and world wide association of Christian people". I think you have told us this body, Jehovah's Witnesses, is international and world wide, and christian ? A. Yes. Q. Look at the next phrase: "constituting a theocratic "organization for the purposes of worship of Jehovah God

D "and preaching the Gospel of the Kingdom throughout the "earth". Would you regard that as an accurate summary of the organization and its purposes . A. I regard it as such. Q. I notice in that sentence I have just read to you the word "Gospel" is set up in a capital letter,

E and so is the word "Kingdom". I think you said that the preaching of the Gospel of the Kingdom was/an essential part of the purposes ? A. Yes. Q. Would you just tell me what is the Kingdom which you have in mind as being the Kingdom whose Gospel has to be preached

F throughout the world ? A. The Kingdom is the theocratic government which Jehovah God established in the /

A the hand of his beloved son Jesus Christ, who is the anointed King of Kings in that theocratic government. It is a heavenly government, and from there it will rule the inhabitants of the earth. This heavenly government included not only the Lord Jesus Christ, but
B it includes also associate kings over which he is King of Kings. These associate kings will number 144,000, and they correspond with the faithful members of his congregation, his followers who have continued in his footsteps faithfully to the death. Q. Now just pause
C there for a moment. Am I right in thinking that the Kingdom then represents a theocractic kingdom ? A. Yes, Jehovah God is its founder, and he is its over-all head. Q. Do you find in the Greek Scriptures a particular text which refers in particular to the duty of preaching
D the Gospel of that Kingdom internationally, and to all nations ? A. Yes. Q. Would you just tell me where ? A. In Matthew's Gospel, the 24th Chapter, and the 14th verse which, according to the King James' version, reads: "And this Gospel of the Kingdom shall be preached in all
E "the world for a witness unto all nations, and then "shall the end come". Q. Can you tell me whether the Kingdom to which you have referred, and the Gospel of which you regard yourselves under a duty to preach to all nations, is one presently existing, or one which
F has existed, or one which is to come ? A. No, it is one which exists presently, since the 1914 A.D.

Q. /

A Q. Is that a new Kingdom, or a re-established kingdom ? A. It is a re-establishment of a theocratic government with respect to this earth, but it is a new Kingdom in the sense that it is a Heavenly Kingdom, whereas its predecessor was an earthly visible kingdom. Q. I think B that this is a matter which you had set out in certain of your authoritative theological publications. Would you please look at No. 16 of Process. Is this called ~~"This Means Everlasting Life"~~ ? I think it is a publication published by the Watch Tower Bible and Tract Society C Incorporated, copywrited in 1960 by the Watch Tower Bible and Tract Society, and issued in an edition of 2¼ million copies in England ? A. 2¾ million. Q. Mine is 2,250,000 ? A. I have 2,750,000. Q. Is there a chapter headed: "The Appointed Times of the Nations", D which begins on page 59 ? A. That is correct. Q. In that chapter do you find the calculations, and the authoritative calculations, which show that 1914, according to your belief, is the year of the re-establishment of the theocratic Kingdom of Jehovah God in this E earth ? A. Yes, in the very last paragraph. Q. You find that summed up in paragraph 16 on page 70 ? A. Yes. Q. I think you find this matter dealt with in a number of pages in No. 15 of Process, which is a theological publication called: "Let God be True", and one which F is published by the Watch Tower Bible and Tract Society Incorporated, the International Bible Students Association, Brooklyn /

A Brooklyn, and copywrited in 1946 by the Watch Tower Bible and Tract Society, and in the copy I have in my hand the first edition is said to be 10,003,000 printed in 30 languages ? A. That agrees with the copy I have here. Q. In the Process copy you have before you, what is the

B edition ? A. This says: "Second edition 2 million copies". That means in addition to the first. The first edition ran 10,003,000 copies. Then the revised edition was put out on April 1st, 1952, and this comprises two million copies. Q. Am I right in thinking

C this matter of the commencement of the second theocratic kingdom in 1914 is referred to throughout the book No. 15 of Process, entitled, "Let God be True" ? A. Yes. Q. Is that book, like the previous book, No. 16 of Process, an authoritative theological produc-

D tion of the Association and its ruling society ? A. It is. Q. In particular -- I don't want to take the details -- do I find references to this matter on pages 141, 143, 201, 202, 218 and 287 ? I think if you look at the subject index on page 313 you will

E find the pagenation to which I have referred. It has been checked in my copy. A. Yes, the date is 1914 as the marked year, and it is referred to on pages 141, 143, 201, 202, 218 and 287. Q. Is this Kingdom to which you refer, and which you believe, held by you

F to be that Kingdom referred to in the injunction given by the Greeks, and reported in Matthew Chapter 24, verse 14, which you have just read ? A. Yes. Q. That is the Kingdom ? A. Yes.

Q. /

A Q. At the end of that text you read the words, "And then "shall the end come". Have these words any particular significance in your beliefs? A. Yes. The end there referred to means the end of this world or system of things in the final war of Armageddon, the battle of the great
B day of God Almighty. Q. Has Armageddon, in your view, yet arrived? A. No. Q. But it is something which will arrive? A. Yes. Q. Is there, in view of the final arrival of Armageddon, any urgency in the need to preach the gospel of the kingdom throughout all the world
C unto all nations? A. Yes. We believe that the battle of Armageddon will arrive within the generation that began witnessing the events of 1914 and still continues witnessing the evidences of the fact that we are living in the time of the end of this world and the time of the presence
D of this established kingdom of God. Jesus said that "All "these things shall come to pass within this generation". Q. So therefore there is a matter of urgency? A. There is a matter of urgency and the 12th chapter of Revelation says that the devil who will be restrained with his demons
E at the battle of Armageddon has great wrath during this period of time because he knows that he has a short time and we know it too. Q. What is, in your view, the gospel which is to be preached? A. The gospel which is to be preached is the gospel of the established kingdom of God
F in the hands of his King of Kings, the Lord Jesus Christ. In /

A In this chapter 24 of Matthew's gospel where this prophetic command regarding the preaching of the kingdom in all the inhabited earth to be a witness to all nations occurs, Jesus is discussing the kingdom come, the established kingdom, because that is the theocratic government with regard B to which the disciples were making inquiry, and they ask him what would be the sign of His presence and of the end of the world or system of things, and Jesus in response gave a list of visible evidences to His disciples by which they would know that He was present invisibly as the divine C spirit preacher in the kingdom. Q. Well, now, that is the gospel and that is the kingdom. May I take it that the particular point of the gospel on which you lay emphasis then is the Good News or Glad Tidings of the information of the re-establishment of the theocratic kingdom in 1914? D, A. That is true. Q. I think you told his Lordship that, in your view, that presages Armageddon within the generation A. That is right. Q. And, therefore, in your view, there is need for urgency? A. Yes. Q. In the text which you have cited as fundamental you quoted the words, "For a E "witness to all nations". When you used these words or when you read these words, does that mean anything more than a mere statement of the facts as you see them or does it involve supporting the statement of the facts by evidences? A. Yes, we do not merely call attention to F the /

A the fact that the Bible predicted the coming of this kingdom and that it marked the time for the establishment of the kingdom, but the giving of a witness includes the producing of evidence to show that the kingdom has come, that it has been established and is now in operation, and this

B evidence of the presence of the kingdom is furnished by the physical facts on earth since 1914, which are in fulfillment of Bible prophecy and which correspond with the preachers of the great sign which Jesus said would prove that He had come into His kingdom and was reigning. Q. Do you regard

C it as a duty laid upon Jehovah's Witnesses to preach this particular gospel before the end comes? A. Yes. The obedience to this commandment given in Matthew 24. 14. is mandatory upon all of the followers of Jesus Christ. Q. In view of the urgency, do you limit your preaching

D and spreading of your gospel to word of mouth dissemination or not? A. No. Because of the urgency of the times, we feel ourselves free and authorised by God to use all the modern means of communication in order to attain the greatest spread of this message and to reach as many people of the inhabited earth as we can, and our printed message,

E therefore, is a printed sermon, the distribution of which is a part of the preaching of this Glad Tidings of the established kingdom. Q. In addition to the sense of urgency which you have explained, do you regard yourselves

F as having any responsibility in respect of those who do not /

A not receive this gospel, as you see it? A. Yes, we do. We realise that preserving our lives and proving worthy of everlasting life in God's new world depends upon our obeying the commandment to preach the Good News of the established kingdom, because those who do not align themselves on the
B side of this kingdom will be destroyed in the battle of Armageddon, and according to the divine rule which is given in Ezekiel's prophecy, chapters 3 and 33, God constitutes as witnesses on earth a watchman class, and He commands this watchman class to give a warning of the coming of the battle
C of Armegeddon, the great executional sword which shall destroy all the adversaries of Jehovah God and of His kingdom by Jesus Christ, and there Jehovah God tells the watchman class that if they fail to warn the wicked of the coming of the executional sword the wicked man shall die all right because
D of his own wickedness, but because he has failed to receive a warning at the mouth of the watchman class God will require the blood of the wicked at the watchman's hand, whereas if the watchman is faithful to his command to declare the warning, then if the wicked continues in his rebelliousness against
E God and His kingdom, he shall die for his own wickedness, but the watchman class has delivered his own soul and shall live subject to divine approval. We feel therefore that we are under obligation to preach the message of the kingdom, to declare the day of vengeance of our God in order that all may
F be /

A

be warned, the wicked as well as the righteously disposed, and in order, therefore, that we might not be held accountable for the death and destruction of anybody at the battle of Armageddon, which is near. Q. In that setting, therefore, of urgency and of belief in a particular gospel, this

B

Association is organised for its purpose of worship and preaching? A. Yes. Q. Is it a voluntary denomination in the sense that it receives no State support? A. Yes. It receives no State support. Q. And does it depend for its financial foundation upon the gifts of members and

C

of those who believe or support its beliefs? A. Yes, it depends entirely upon voluntary gifts and contributions. Q. And does it profess certain particular tenets and rules which it regards as fundamental? A. Yes. Q. Is it possible to be simultaneously a Jehovah Witness and a

D

member of any other Christian organisation? A. No, it it not possible to do so.

E

Q.

F

A Q. Now, I want to ask you whether acceptance of the tenets, to which I am going to ask you to speak in a moment, is or is not obligatory upon all members of the body? A. Yes. Q. You have been good enough in the course of your evidence to make reference to certain B Biblical texts. Can you tell me whether the Bible is or is not the accepted and obligatorily accepted authority of Jehovah's Witnesses on all theological matters? A. Absolutely. Q. And all matters of conduct in relation to their faith? A. Yes. Q. Who is C responsible for the interpretation in case of doubt, or in general, of scriptural writings for the guidance of Jehovah's Witnesses? A. We believe that Jehovah God who is the author and inspirer of the Bible is the one who makes the interpretations. He is his own-interpreter. D He does this by the use of his invisible active force, the Holy Spirit operating upon the minds of his Witnesses upon this earth, and he causes events to come to pass in the earth which are in fulfilment of his E prophetic word and which, therefore, throw light upon the true significance of his word. Q. That is very helpful, but it does not quite meet the point I was making. What I wanted you to tell me was whether you can say how the Biblical texts are authoritatively F interpreted; who is the interpreter? A. The Jehovah God is the interpreter, but he guides his people upon this/

this earth, and in this case the editorial committee of the Society, they study the Scriptures continually, and they examine and re-examine the evidence as it appears, and under this Divine guidance with the help of the Holy Spirit they arrive at the understanding of the Scripture.

Q. Is that understanding promulgated to Jehovah's Witnesses through the authority of the President and Directors of the Watch Tower Bible and Tract Society? A. Yes. That is accepted as authoritative, and Jehovah's Witnesses throughout the world will refer to the publications of the Society as settling the issues in any discussion of these subjects. Q. The authoritative publications are such as those to which you have been referred to, Nos. 15 and 16 of Process? A. Yes. Q. In addition may I take it that where in the periodical literature one finds an interpretation of Scriptural texts these also, being issued with the authority of the President and Directors of the Watch Tower Bible and Tract Society, possess the same authoritative quality? A. Yes. We take this position because we cannot ascribe our interpretation of Scripture to any private individual. As the Apostle Peter says in his Second General Letter to the Christians, Chapter One and verses 20 and 21, "Knowing this first, that no prophecy of the "scripture is of any private interpretation. For the "prophecy came not in old time by the will of man; "but/

A "but holy men of God spoke as they were moved by the "Holy Ghost." or Spirit. Q. Could I pause now to ask you your understanding of the word ~~theocratic as~~ applied to the organisation known as Jehovah's Witnesses? A. Yes. Theocratic means simply, God
B rules. It means that Jehovah God is the Creator, the formal Foundor of the organisation, and that he is its directive Head; that the organisation, therefore, is ruled from the top down and not from the bottom up;
C that it is, therefore, not a democratic organisation deriving its authority from the people, from the members of the organisation, but it is governed by Jehovah God, the Most High. Q. I would like if I may to explore that in a moment or two. Do I put it
D fairly this way in your view, that it is theocratic because it is the essential element of the Belief of Jehovah's Witnesses that authority comes from the top downwards? A. That is true. Q. And that at the top is Jehovah God? A. Yes. Q. Who is able to make
E known His Commandments through the medium of an organisation which he uses on earth? A. Yes. Q. Is it your view and belief that that organisation is the body, the voluntary association of Christian persons who call themselves and are called Jehovah's
F Witnesses? A. Yes. That is the visible theocratic organisation on earth to-day. Q. Are these directions/

directions and commands carried out to-day through the executive body which in the end of the day is to be found in the President and Directors of the Watch Tower Bible and Tract Society? A. Yes. Q. and we shall hear how that Society is formed and ordered. Is that regarded by Jehovah's Witnesses as the visible agency which Jehovah God is using at the present time? A. Yes. Q. To conduct and direct the work which he wishes done on earth to-day? A. Yes. Q. That is your belief? A. Yes. Q. Is it for that reason that Jehovah's Witnesses accepts without question doctrines and Biblical interpretations as expounded by the Watch Tower Bible and Tract Society through its Directors? A. Yes. Q. Its publications both periodical and in book form? A. Yes. Q. Issued by and with the authority of the President and Directors of that Society? A. Yes. Q. That brings me to another matter which is referred to on Record in the Pleadings, and deals with what in the Pleadings are called the Little Flock or the Anointed. In the first place, would you tell me, what are the Anointed and where do you find authority for their existence to-day or in the past? A. In the Sixty-first Chapter of Isaiah, the first three verses, we find those prophetic words, "The "Spirit of the Lord God is upon me; because the LORD", here/

A here the word Lord is in all capitals to indicate that in the original Hebrew text it is the name Jehovah, "because the LORD" or Jehovah "hath anointed me to "preach good tidings unto the meek; he hath sent me "to bind up the brokenhearted, to proclaim liberty to
B "the captives, and the opening of the prison to them "that are bound; To proclaim the acceptable year of the "LORD, and the day of vengeance of our God; to comfort "all that mourn; To appoint unto them that mourn in "Zion, to give unto them beauty for ashes, the oil of
C "joy for mourning, the garment of praise for the spirit "of heaviness; that they might be called trees of "righteousness, the planting of the LORD, that he might "be glorified." The Lord Jesus Christ was the first one to apply this Scripture to himself. In the Fourth
D Chapter of Luke's Gospel we have the record to this effect, recounting how Jesus entered the synagogue at Nazareth and stood up to read. The Prophecy of Isaiah was handed to him. Verse 17 says, "And when he had "opened the book, he found the place where it was
E "written, The Spirit of the Lord is upon me, because "he hath anointed me to preach the gospel to the "poor; he hath sent me to heal the brokenhearted, to "preach deliverance to the captives, and recovering "of sight to the blind, to set at liberty them that
F "are bruised, To preach the acceptable year of the "Lord. And he closed the book, and he gave it agr in "to,"

A "to the minister, and sat down.". Verse 21, "And he "began to say unto them, This day is the scripture "fulfilled in your ears.". Christ Jesus before he ascended to Heaven told his then disciples to remain in the City of Jerusalem until they should be endued with
B power from on High, the Holy Spirit. Q. May I just ask you to pause there a minute. You have traced matters up to Ascension? A. Yes. Q. And you have told us how your authorities come down to that stage. Does that mean then that you point now to the Twelve
C Apostles as being in a special position? A. Yes. Q. Given special duties? A. Yes. They are the foundations, resting upon Jesus Christ of the Christian Congregation.

D

Q./

E

F

A Q. And is it from the Pentecostal outpouring of this Holy Spirit that you trace the anointed? A. Yes. They are the members of the Body of Christ appointed to receive the anointing of the Holy Spirit then the Apostle John confirms this in his first Letter Chapter 2 verse 20 where he says:
B "But ye have an unction or anointing from the Holy One, "and ye all know it." and verse 27 "But the anointing which "ye have received of Him abideth in you and ye need not that "any man teach you, but as the same anointing teaches you of "all things, and is truth and is no lie. and even as it is
C "taught you ye shall abide in Him." Q. So that may I take it that from scriptural-texts. texts in the New Testament, you take it that the original anointing of foundation stop, as it is called in Revelation. was the twelve apostles plus those who received at Pentecost the
D outpouring of the Holy Spirit? A. Yes. that was the original congregation. Q. I think the Pentecostal Body is regarded by you as numbering 120? A. Yes, the first Chapter of Acts shows that. Q. Then do you trace the expansion of that body of anointed in the Book of Revelation?
E A. Yes, the Book of Revelation gives us the definite number making up the complete membership of the Body of Christ, and limits it to 144.000 anointed members. Q. In addition to setting apart those persons who were inspired at Pentecost, you regard that Pentecostal inspiration as
F indicative that the Kingdom of God was to be a spiritual and/

A and not an earthly kingdom? A. Yes. Q. As the Scriptures would indicate the apostles had expected? A. Yes. The anointed are not merely anointed with the Holy Spirit commissioning them to preach the Good News of the Kingdom but they are also begotten by the Spirit becoming the
B spiritual children or Sons of God, and they have the witness of His Spirit with their spirit that they are sons and that they are joint heirs with Jesus Christ in the Kingdom, as we read in Romans the 8th Chapter and 16th and 17th verses. Q. Do you find in scriptural revelation any limit set
C upon the total number of those who may be regarded as falling within the class or category of the anointed? A. Yes, in Revelation, Chapter 7, verses 4 to 8, it is there stated that the number of those who were sealed was 144,000, that they were divided up into twelve groups, each group known as a
D tribe, composed of 12,000 each, making a total of 144,000. Also in the 14th Chapter of Revelation, verses 1 and 3 again the number is given as 144,000 who stand with the Lord Jesus Christ on Mount Zion having His Father's name ~~written on their~~ foreheads. Q. In the view which you take
E of that matter is the 144,000 limited to those who lived in the days of Pentecost? A. No. Q. Or does it include others who are still alive today? A. Yes, that includes a number who are on earth today alive in the flesh. Q. And are those what you call and treat as the anointed? A.
F Yes, those alive on earth today are what the Scriptures call/

A call and treat as the remnant; and they are the anointed remnant of the members of the Body of Christ. Q. Are these all within the existing flock of Jehovah's Witnesses, or are some outside? A. The remnant, we have reason to believe, are sufficient in number on earth today to complete
B the membership of the Body of Christ, 144,000. However, the fact that a man or woman may be a member of the remnant of anointed ones today does not guarantee that that one will pass through the further trials of faith and devotion in the future and come off victorious. There may be those
C who will succumb under the test and fall out, in which case they will have to be replaced by others who dedicate themselves to Jehovah God through Jesus Christ and who will be accepted and justified by Him and begotten of His Spirit and become His spiritual children. These then will
D replace the unfaithful ones. Q. Within the Association of Jehovah's Witnesses is there a distinction between those who are of the remnant of the anointed and those who are not? A. Yes, there is a distinction. Q. So far as that goes do you mark the distinction by a difference
E in name? A. Yes. You used the expression a while ago, "the little flock". That is found in Luke's Gospel, Chapter 12, verse 32, where He says, "Fear not, little "flock, for it is your Father's good pleasure to give "you the Kingdom." So Jesus there is taking the entire
F Body of Christ, 144,000 members, as the little flock such/

A Such they are, comparatively speaking. Then he talks of "other sheep" in the 10th Chapter of John's Gospel. After discussing how He comes to the fold and calls the little flock of sheep, the porter opens the door to him because He is the Good Shepherd, the right shepherd. Then in the
B 16th verse of this 10th Chapter of John he goes on to say "And other sheep I have which are not of this fold. Them "also must I bring and they shall hear my voice, and there "shall be one shepherd, one flock." So those who are not members of the remnant of the anointed class are
C referred to as other sheep. This means that they will not be members of the heavenly Kingdom but will have an earthly destiny, living for ever in an earthly paradise in obedience to the Kingdom of God. Q. I will have to come back to that matter later, but we have got to this stage now, have
D we not, that there is a distinction in this Association of Christ between those who are anointed and those who are not anointed? A. Yes. Q. And you have told me that those who are anointed may be known as the little flock, and those who are not so distinguished are known as the
E other sheep? A. Yes. Q. In the Pleadings I find on page 7 of the Closed Record the word "Jonadab" used as a synonym for the other sheep. Is that a correct synonym? A. Yes. Q. Would you just tell me how those who are of the other sheep category can be synonymously called Jonadabs? A.
F That is based upon an account given in 2nd Kings Chapter 10, beginning/

A beginning with verse 15. There Jehovah God had anointed Jehu to be king over the northern Kingdom of Israel, a ten tribe kingdom. Jehu had been anointed by a servant of the prophet Elisha, and Elisha in turn was carrying out God's command to the prophet Elijah that he should anoint Jehu

B to be king over Israel. Now Jehu was given his mission of work and he proceeded to do it, especially to destroy the house of Ahab and Queen Jezebel, the wicked queen of Israel, and as he proceeds to the accomplishment of his mission as Jehovah's anointed he comes in contact with this non-

C Israelite, this Rechabite, named Jehonadab or the shortened form occurs also in Jermiah's prophesy of Jonadab. We have used the shortened form of Jonadab. He comes across Jonadab, and Jonadab assures him that his heart is with Jehu. So Jehu gives him his hand and takes him up into his chariot

D and says, "Come with me and see my zeal for Jehovah." So they made Jonadab ride with King Jehu in the chariot. Then a further account shows where he destroys the worshippers of Baal in Israel and wipes it out of the nation, and Jehu there is a picture of Christ Jesus acting as the

E executioner of God to destroy all false worshippers all the fallen religionists, and consequently this non-Israelite Jonadab pictures those who are not members of the Kingdom class, the "other sheep". They are identical. Q. So it is from that picturesque simile

F that/

A that you get the synonymous title of Jonadabs for the other sheep? A. Yes. Q. Now one last matter on this little chapter. Can the theocratic direction which you have described as transmitting from God through his chosen instruments upon earth operates through the other

B sheep, or must it operate through those who are of the anointed ? A. The direction of the work must operate through the anointed. Q. Does it, therefore, follow from that, that it is only those who are of the anointed who can achieve and hold a position such as president or

C ordinary member of the Board of Directors of the Watchtower Bible and Tract Society? A. Yes, that is true, and we have a by-law which restricts the membership of the Board of Directors to the anointed class. Q. Can you just tell his Lordship one other matter. How is the qualification

D of being one of the anointed evidenced? Is it a self-determinative selection or is it determined by some external body or external agency? A. No. Membership in the anointed body, of course, can only be determined by Jehovah God himself. because it is a spiritual body,

E and he is the only one who can beget those whom he accepts by His Holy Spirit and makes them his spiritual children and anoints them as such with his Holy Spirit to be members of the Body of Christ and co-heirs with Jesus Christ in the Kingdom.

F Q./

A Q. Does it follow your answer is it is a subjective connection, and not an objective one.. In other words. you know yourself within your inner spirit whether you are of the anointed, or you are not ? A. Yes, the individual who professes to be a member of the anointed
B seeks his own, that he has dedicated his life to God through Jesus Christ, and he symbolizes this dedication by his baptism by immersion in water. Now he has dedicated himself to God. What will God do with him ? It depends upon God's action whether he shall be of the
C anointed class or of the other sheep. If God accepts him through Jesus Christ, and justifying him, and accepts him in sacrifice with Jesus Christ, the heavenly God begets him with the holy spirit and anoints him, making him a member of the class. This is in Romans,
D Chapter 8, verses 16 and 17, which says: 'God's spirit witnesses with that individual that he is a son of God, and if a son, then an heir, and a joint heir with Jesus Christ. So the individual has a witness of God's spirit within himself, and God manifests that he is a
E child in line for the Kingdom, by his dealings with that individual, and he puts in the heart of this individual a hope of attaining to the Heavenly Kingdom, and gives him an assurance that he is in line for this Kingdom, and that he is being developed for the Kingdom, and
F the individual knows by the evidence of his own heart and /

A and life he is one of the anointed. He indicates this profession at the annual celebration of the Last Supper, where he partakes of the bread and the wine, which is there served. Q. Do the other sheep similarly partake of the Last Supper, or not ? A. No,
B they don't, and by that that shows that they are not members of the Mighty. Q. That really is agreeing to your view of the process of divine selection, which can only be determined by the individual himself, or herself ? A. Yes. Q. And determined through a process of
C divine inspiration ? A. Yes, as recorded in here. Q. I think you have told us that it is only through these chosen and selected instruments that the theocratic form of givernment in the Spiritual Kingdom can be exercised ? A. That is right. Q. And which you
D believe is exercised ? A. That is right. Q. I want to ask you now some questions, if I may, as to the summary of the beliefs of Jehovah's Witnesses. You have told us that the acceptance of the witness's belief is subjective, and non-acceptance, may I take it, will
E involve expulsion or dis-membership ? A. Yes. Q. On the foundation of it all would I be right in thinking that it is believed that acceptance, that the accepted authority upon all matters of belief, is the Bible ? A. Yes. We stress especially Jesus' words,
F John 17 - 17, in prayer to God this word is truth. Q. Is it part of that fundamental belief that the whole /

A whole Bible, both in the New and in the Old Testament, as originally received, was divinely inspired ? A. Yes, in agreement with the Scripture I read a while ago. Q. Shall I go further then. I would like to take you step by step through certain of your B authoritative works which vouch for this proposition. If you look at No. 15 of Process, the book called "Le. "God be True", do you find at pages 42 and 54 the simple statement of that proposition ? A. Yes, you have a simple statement there setting forth the whole C Bible. Q. That is the foundation on which your belief rests ? A. Yes. Q. In the second place is it a fundamental tenet that there is one Almighty God in existence who is the creator ? A. Yes. Q. To vouch for that very simple and widely held belief, would D you look at No. 15 of Process, "Let God be True", at pages 28 and 36, and the words that Jesus Christ is a spirit creature in heaven ? A. Yes, He is a spirit creature in heaven. Q. Is it also the belief that Christ was in existence as a spirit creature in heaven E before his first advent on earth ? A. Yes, and what John says in the beginning was the word, and the word was then God, and so he was the first creation of God. Q. That is St. John's Gospel ? A. That is right. Q. If you look at pages 32 and 34 of the book which F you have in your hand, No. 15 of Process, do you find that clearly set out ? A. Yes, at page 32. Q. And is /

A is it also part of your belief that after his death on earth, that Christ was exalted to heaven thereafter ? A. Yes, he was resurected from the dead, not as a human creature, but as a divine spirit creature, and 40 days later he ascended to heaven to sit at the right hand of God. B Q. Is it also part of your belief in that connection that from the date of his resurection unto the establishment of the government to which you referred in the earlier part of your evidence, he didn't exercise any rulership as King ? A. No, he didn't C exercise any rulership as King with regard to the earth in general, because he had to wait until the termination of the appointed times of the nations, or the times of the Gentiles, which occurred in 1914. Q. Then as you have told us from scriptural authority, and calculations based thereon, you now hold that D to have lasted up until the year 1914 ? A. Correct. Q. Do you find that set out in No. 15 of Process, on pages 41, 140 and 141 ? A. Yes, that is correct. Q. Now in addition I think you issued a compendious and brief E tract called: "What do Jehovah's Witnesses Believe ?" Would you look please at No. 25 of Process. I think on page 5 of that tract you will find this matter set out. Isn't that so ? A. Yes, Christ seeks members of new world. Q. Incidentally, whilst you F are looking at that page, do you also find in that tract an exposition of the theory of the Little Flock, or /.

A or of the anointed 144,000 to which you referred in your earlier evidence ? A. Yes, I see that on page 5. Q. In this matter of belief, that between the resurection and 1914. no rulership in earth, or in ~~earthly matters, would be exercised by Jesus Christ,~~ B do you find from study that that is a unique belief amongst christian communities ? A. Yes. Q. And one which, by itself, distinguishes Jehovah's Witnesses from any other ? A. Yes. Q. But I think you have told us, already that an acceptance of the beliefs and C facts is compulsory ? A. Yes. Q. And there is no possibility of picking and choosing amongst those facts which you will accept, and those which you will reject. It must be taken as a whole ? A. That is right, each individual must prove it by the D scriptures. Q. Accepting the exposition of the scriptures in the manner you have already explained ? A. That is right.

Q. /

E

F

A Q. Do you also believe that Mary was the Mother of Jesus and was a daughter of Adam born in the normal course of human reproduction? A. Yes. Q. Do you or do you not believe that she herself was free from original sin? A. No, we do not believe in her immaculate conception.

B Q. In the fifth place, is it an article of belief that there is an innumerable number of angels which operate under divine direction? A. Yes. Q. And that they have a supervisory charge in relation to those who are Jehovah Witnesses? A. Yes. The Apostle Paul says so in Hebrews

C the first chapter, saying in the 14th verse, "Are they not "all ministering spirits sent forth to minister for them "who shall be heirs of salvation". Q. I think that is referred to in terms in No. 15 of Process at page 27. That is right, isn't it? A. Yes. That refers to the

D angelic spirit preachers, which make up the universal organisation of God in heaven. Q. And if you look at No. 27 of Process, "Make Sure of All Things", do you find this reference to the creation and functions of the angels page 79? A. Yes. "Angels created before the earth" it

E says as a sub-heading. Q. And that is followed by the citation of a number of scriptural texts in support of the proposition? A. And the sub-heading. "Many Angels, "Different ranks". Q. Do you also find in the same volume at page 398 a passage as to Mary, the Mother of

F Jesus /

A Jesus? A. Yes, "Jesus' Mother Mary not Immaculate or "Freed from Inherited Sin. Only Jesus Himself was", is the first sub-heading. Q. This matter of the angelic creation and their function in relation to Jehovah's Witnesses, is that to your knowledge a unique tenet or belief?

B A. No, there are other religious denominations which believe in the existence of angels. Q. That is not unique? A. That is not unique in itself. Q. But is there any unique element in the association between the belief in the existence of the various ranks of angels and

C their activities in relation to Jehovah's Witnesses? A. Well, we believe that the angels of God are used in directing the Jehovah's Witnesses. As Jesus' prophecy in Matthew 25, verse 31, says, "When the son of man shall come "in his glory and all the holy angels with him, then shall

D "he sit upon the throne of his glory and all nations shall "be gathered before him". Also in the 13th chapter of Matthew, where He speaks of the harvest at the end of the world, it says, "The son of man in heaven will send forth "his angels and they will gather out of his kingdom all

E "things that offend and they which do iniquity, and all "the weak class" - the kingdom class - "will be gathered "into the garner of the King". Q. Is it also a matter of belief that the actual witnessing, as you put it, to Jehovah has been going on since the time of Abel? A. Yes.

F Q. /

A Q. Will you look at "Make Sure of All Things", No. 27 of Process, page 193. Do you find there a statement, "Jehovah's Witnesses. Servants of Jehovah, the Almighty "God, and native witnesses to his sovereign supremacy. "Since the time of Christ Jesus they are Christian ministers
B "doing the will of God by following the course exemplified "by Christ their Leader. The name Jehovah meaning 'The "'Purposer', his witnesses declare him as the only true God, "who is now working out his purpose of vindicating his "name and sovereignty and blessing all faithful mankind
C "through his kingdom. Not a sect or cult that follows or "adulates human leaders or rites and ceremonies". Then do you find at the foot of the page the sub-heading, "Abel "the First of an Unbroken Line of Jehovah's Witnesses on "Earth", and a reference to Hebrews? A. Yes, I find that
D on page 193. The witnesses to Jehovah are referred to many of them being named individually in the 11th and 12th chapters of the book of Hebrews, and there the Apostle Paul names Abel as the first and brings us down to the Lord Jesus Christ as also being a faithful witness of Jehovah
E God, and he says there in the first verse of chapter 12, "Seeing that we are surrounded by so great a cloud of wit- "nesses, let us lay aside every weight and the sin that "doth so easily beset us, and let us run with patience the "race that is set before us, looking unto the author and
F "finisher /

A "finisher of our faith, Jesus Christ". So there he calls all those men whom he has named in the preceding chapter 11 of Hebrews witnesses, witnesses of Jehovah God, the same as Jesus Christ Himself was a witness of Jehovah; the Chief Witness Jesus is. Q. It is, of course, common to most, if

B not all, forms of Christian belief that Christ promised a return to earth? A. That is right. Q. But I think you have gone further, have you not, in one direction and have held that that return took place in 1914? A. Yes, it was an invisible return, because Jesus Christ is now a divine

C spirit preacher in heaven. He is the image of the invisible God, and being His image, he is invisible to human eyes, the same as Jehovah God Himself, and no man can look upon Him and live. So His second coming must be invisible and when He comes into the kingdom, that is the invisible entry into

D this governmental function. Q. I think that is set out, isn't it, particularly in No. 15 of Process at page 201? A. Yes, there is reference to this on that page. Q. Now, is that, so far as your studies indicated, a unique belief amongst Christian communities? A. It certainly is.

E Q. Do you regard the Trinity doctrine as one for which there is an scriptural authority? A. No, there is not a whit of scriptural authority for the Trinity doctrine. Q. As you interpret the Scriptures? A. That is right. Q. And, therefore, do you reject the doctrine of the Trinity?

F A. /

A A. Yes. Q. I think you said in the course of your evidence that you regarded - when I say you I mean the Association regarded the Holy Spirit as the invisible

B active force of God. Is that right? - A. Yes. Q. The force which moves His servants to do His will? A. That is right. Q. Now would you look please at page 111 of No. 15 of Process. Do you find your rejection of the doc-

C trine of the Trinity there? A. Yes, I find it on page 111. Q. That is the conclusion of a chapter which itself is headed "Is There a Trinity?"? A. That is right. Q. And is the

D matter argued out till you reach the conclusion that you hold as a belief, that there is no Trinity? A. Yes. Q. Is that also set out in No. 25 of Process at page 3, top of the

E page? A. That is true.

F Q. /

A Q. I want to ask you now your views on the immortality or mortality of the soul. Do you believe that Man possesses an inherently immortal soul? A. No, we do not believe such a thing, because the very first definition in the Bible of a human soul shows that
B the human creature himself personally is the soul and does not have something invisible resident within him separate and distinct from his body which can carry on a new existence after the death of the body. In Genesis, Chapter Two, Verse 7, "And the Lord God formed
C "man of the dust of the ground, and breathed into his "nostrils the breath of life; and man became a living "soul.". The Apostle Paul quotes this scripture in First Corinthians, the Fifteenth Chapter and the 45th Verse and says, "The first man Adam was made a
D/ "living soul;". Q. When you say the Christian Man was made a living soul, do you mean inherently immortal or inherently mortal? A. No. He was a mortal soul, and that is the reason why God warned him that if he ate of the forbidden fruit, in the day that he ate
E thereof he would surely die. So in Ezekiel, Chapter 18, Verses 4 and 20, Jehovah God says, "All souls are "mine; as the soul of the father, so also the soul of "the son is mine: the soul that sinneth, it shall die.". That is repeated in the 20th verse of the same chapter,
F "The soul that sinneth, it shall die.". All the rest of the Scriptures are in harmony with that Divine Declaration/

A Declaration that the human soul is mortal. Even Josue in the Garden of Gethsemane said, "My soul is "exceedingly sorrowful even unto death.". The Prophet Isaiah says that he bore down his soul unto death. You read that in the 53rd Chapter and the last verse of the B chapter. There are many other Scriptures which also show that the human soul is mortal. For instance, when Samson pulled down the Temple of the false God Dagan upon the Philistines, he said, "Now let my soul die with the "Philistines.". There is no Scripture in the Bible which C says that the human soul is immortal. Q. Do you find the mortality of the soul set out on Pages 68 and 69 of No. 15 of Process? A. Yes, under the sub-heading, "Man, the Soul", and then the succeeding sub-heading, "The Human Soul, Mortality.". Q. I think you find the D same statement summarised very briefly on Page 3 of No. 25 of Process; that is right, isn't it? A. Yes. It is stated there in the last paragraph of the page. Q. If that according to your beliefs is so, it is possible, is it not, that immortality can be obtained? E A. Yes. Q. But it is not something automatic? A. No, it is not. The fact is that the word immortality occurs only three times in the whole Bible, three times in the original Greek or the Christian Greek Scripture, namely in First Timothy, 6, 16, in F First Corinthians, Chapter 15, Verses 50 to 55, where it shows that Christ Josue, the King of Kings, is the only /

A only one of the Kings who possesses immortality, who alone hath immortality. Then in First Corinthians, the 15th Chapter, which is the great Resurrection Chapter, it is shown that immortality is put on by the resurrected member of the Body of Christ. He attains to
B immortality when he is resurrected from the dead as a spirit creature. Then this mortal puts on immortality, and this corruptible puts on incorruption. In Romans, the Second Chapter and the 7th verse it speaks of this
C class as those who by devotion and continuance in well-doing seek for glory, honour and immortality; or more properly translated according to the New World translation, incorruption, they put on incorruption. Q. Does that in your view have any consequential effect on the possibility of a belief in Purgatory or a belief in Hell
D as a place of everlasting or eternal torment? A. It certainly does. Because, if the human soul is not immortal but dies when the creature does, then there is nothing to carry over into an invisible world. There is no soul. That escapes from the body and goes to an
E invisible realm to be tortured and tormented for ever. Because, eternal torment and Purgatory too are both of them dependent upon the immortality of the human soul, and since there is no basis for that in the Scriptures, why, these two things fall of their own weight, the
F Purgatory and eternal torment of the human soul.
Q. Do you find that argued out in No. 15 of Process and/

A and summarised in the final paragraph of the particular chapter on Page 99? A. Yes. Q. Then is it ~~possible that the gift of immortality can be~~ one obtained? A. Yes. It is acquired only by the Lord Jesus Christ first of all, and then by the 144,000 B members of his body. These attain to the Divine nature according to the Apostle Peter. Q. I think you point out that immortality is a reward for faithfulness and can be achieved if the man turns to God through Jesus Christ and seeks righteousness through him. I think that is C set out, isn't it, on Pages 74 and 75 of the book, No. 15 of Process? A. Yes. Q. Do you believe in the theory of evolution at all? A. No. We absolutely reject that as contrary to the creation account given in the Book of Genesis where it shows that Jehovah God is D the Creator and that during the creative period he engaged in specialised creation of all creatures that exist upon this earth. Q. I think that you argue that in your authoritative work, No. 15 of Process, at Chapter 7 which begins upon Page 76? A. That is E right, the chapter being headed, "Why evolution cannot "be true.". Q. I think you reject it with considerable force in that chapter? A. We believe so. Q. I think you mentioned the 144,000 a few moments ago? A. Yes. Q. It is these then who can F achieve in your belief the quality of the gift of immortality, is that right? A. Those are the only ones/

A ones under Christ Jesus. Q. Is that so far as you know a unique element in the beliefs of Jehovah's Witnesses which distinguishes them from any other body of Christians? A. Possibly the Seventh Day Adventists believe in the immortality of the 144,000. I think
B they do. But we believe that the devil not being a member of the 144,000, why, he is mortal the same as all other spiritual creatures. The Scriptures show that the devil himself is going to be destroyed at the end of a thousand years, a thousand year reign of Jesus
C Christ, together with all his demands. The Apostle Paul specifically points to the destruction of the devil in Hebrews, Chapter 2, Verses 14 and 15, where he says, "Forasmuch then as the children are partakers "of flesh and blood, he also himself likewise took part
D "of the same; that through death he might destroy him "that had the power of death, that is the devil; And "deliver them who through fear of death were all their "lifetime subject to bondage.". Q. If you take these various elements I have been speaking about together,
E then you do find a unique tenet, don't you? A. Yes. Q. Then as regards the other sheep, if they are not in the position of being able to achieve or obtain immortality, what is it that they achieve to in your view? A. They can achieve everlasting life and human
F perfection upon this earth. That was the opportunity that/

A that was set before the original man Adam, because he was made to live for ever. His body was so constituted. But, of course, he had to eat the food which God provided in the Paradise of Eden, and he was told that of all the

B trees in the Garden he might eat, but of the tree of the knowledge of good and evil thou shall not eat thereof, in the day thou eatest thereof thou shalt surely die.

C It logically follows from that that if Adam had never eaten of the forbidden fruit he would have lived for ever.

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A Q. And do you find on page 279 of No. 15 of Process a passage, in the chapter dealing with resurrection, the earthly resurrection, which will apply to those who are not of the anointed but are still Jehovah's Witnesses? A. Yes, there is a sub-heading "Earthly resurrection"
B on that page. Q. And is it to an earthly resurrection that you hold that the other sheep can look forward? A. The other sheep are being gathered by the Good Shepherd, the right shepherd of Jehovah God, now. The battle of Armageddon is still in the future, the day and the hour of
C its outbreak not being known to anybody on earth, as Jesus told us. Consequently, in the interim of time there may be and there has been a number of those professing to be of the other sheep who have died. Those because of dying faithful to Jehovah God, come within the provisions
D of the resurrection of the dead. They have done good, and Jesus Christ says that there would be a resurrection of the dead. All that are in the grave and shall hear his voice shall come forth in that resurrection. —Those that have done good come into a resurrection of light.
E and those other sheep who have, during the present period before Armageddon, done the will of Jehovah God have done good, will come forth, therefore, in the way of light by means of the resurrection after the death of Armageddon in the new world. However, the Scriptures show that God
F is going to protect the other sheep as a class during the final/

A final war of Armageddon. He will cover them over and hide them, not permitting his executional forces from Heaven to destroy them, and consequently they will pass through the battle of Armageddon alive. They will be survivors of that battle, just as the sons and daughters-
B in-law of Noah passed through the end of the antediluvian world by the great flood, and they will enter without interruption by death into the new world and will take up their existence there. Therefore, not all the other sheep will have to undergo the resurrection of the dead.
C The survivors will not have to do so. Q. I think that is set out on pages 290 and 291 of the book No. 16 of Process, "This Means Everlasting Life," which is also a publication copyrighted in 1950 by the Watchtower Bible and Tract Society? A. Yes, I find that on the said
D pages. Q. Well now, let me pass from that and come now to the matter of the devil. Is it a matter of belief that there is an existing devil? A. Yes. Q. Is it a matter of belief that the devil is active and operative today? A. Yes, we believe that as the 12th Chapter
E of Revelation shows when the Kingdom of God by Jesus Christ was born in 1914, there ensued a great war in Heaven between the newly installed king Christ Jesus, together with his angels, and the devil and his demons. The 12th Chapter of Revelation describes the outcome of
F that battle, saying that the devil and his demons would be/

A be cast down to this earth, and for that reason the cry rings out in Heaven "Now good will pass to the Kingdom of "our God and the authority of Jesus Christ. Rejoice "ye Heavens, and all ye who dwell in them, and woe to the "inhabitants of earth and the sea, because the devil has B "come down unto you having great wrath, because he knows "that he has but a short time." So the adversary of God and of Man is now confined with his demons to the vicinity of this earth. He is filled with wrath and is, therefore, responsible for all the turmoil and disturbance in the C earth today. Q. I think that you have set that out in full in No. 15 of Process in the chapter headed "Satan "the devil." and in particular on pages 57 to 65? A. Yes. Q. I think that on page 57 you express the belief that the devil himself was originally a spiritual Son of God? D A. Yes. Jehovah God is the author of all creature life and, therefore, he was the creator of this spirit creature who became Satan the devil by reason of his own wilful act of revolution against God. He was, therefore, originally Son of God, and converted himself into an antagonist of E God, an adversary of his, and, therefore, was branded with the name, Satan, the devil. Q. Do you link that belief with the scriptural narrative of the temptation of Adam and Eve, and particularly Eve in the Garden by the devil? A. Yes, he was the one that employed the F serpent/

A serpent to deceive Eve. and the Lord Jesus Christ in John's Gospel Chapter 8, verse 44, said: "You are of your father "the devil and the works of your father you desire to do." He was a murderer from the beginning, and abode not the truth because there is no truth in him, so he was the one
B that caused the murder of the human family. Q. Then it is part of your belief to accept that view of the devil's origin, original function, change of function, and where it exists, as founded upon clear spiritual authority? A. Yes, and the apostle Paul shows in his Second Corinthians,
C Chapter 4, verse 4, that he is the god of this world, the god of this system of things. Q. Then as regards responsibility for mankind's woes and difficulties is that in your belief ascribed to the devil or to the actions of God in his own wisdom? A. Would you state that again?
D Q. Do you ascribe the various woes that afflict mankind to the devil, the action of the devil, or to the inscrutable wisdom of God? A. The devil is the one who is said to be responsible, in Revelation Chapter 12, verse 12, for the troubles which afflict mankind in those great inter-
E national conflicts and revolutions and distresses of nations. He is the one who has great wrath and, therefore, is venting his wrath upon mankind in order to drive them to despair and drive them into opposition to God and the established Kingdom. Q. But do you hold that the
F devil/

A devil will last as long as divinity, or that he is himself doomed to destruction? A. No, under the Scripture which I read, Hebrews Chapter 2, verse 14, it is there said, that Jesus Christ, by virtue of Himself having tasted death, will destroy him that has the power of death, that is the
B devil and so the devil is a mortal creature and will be annihilated in God's due time. Q. And is that all set out in the chapter which you have referred to in No. 15 of process? A. Yes. Q. And set out with the support of citation of various passages of the Scriptures? A. Yes.
C Q. Some of which you have already referred to? A. Yes.

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F Q/

A Q. When we rose at lunch time I was talking to you about the position of the people according to your beliefs. Now I want to ask you what the views of Jehovah's Witnesses are as to the purpose for which Jehovah's son is sent into the world ? A. Jehovah
B God sent his son into the world primarily to answer the great challenge of Satan the devil that God could not put upon the earth a man who, under temptation and stress at the hands of the devil, would adhere favourably and loyally to the universal sovreignty of
C Jehovah God. So Jesus Christ was sent primarily to earth to indicate the universal sovreignty of his Heavenly Father by becoring a man and coming under the methods of Satan's world, and therefore subject to all the temptations and assaults by Satan the adversary,
D and his world. Secondarily the son of man came to give his life as a ransom for all mankind. He came therefore, as he stated, before Pontious Pilate to give an indication. He says. "To this end was I "born, and for this cause became I into the world that
E "I should bear witness to the truth". Q. Then is it through the sacrifice of Christ's crucifiction and death, according to you, and not through essential immortality of the soul that mankind hopes for immortality so far as he in heaven exists ? A. The
F 144,000 appertaining to immortality in heaven, of course, rests upon their being redeemed by the sacrifice /

A sacrifice of Jesus Christ. Then the other sheep gain everlasting life on that prescribed rule by virtue of that same sacrifice of Jesus Christ.

Q. Do I understand that another consideration, as first given, is that you regard his death as of a man,

B but the sign of the crucifixion was part of the Trinity, or part of God ? A. That is right. On the torture stock on Calvary, while he was hanging there, he cried out: "My God, my God, why hast though "forsaken me". He certainly wasn't crying to himself,

C he was crying to his God. Q. Do you find that aspect of Christ's first appearance set out and emphasised in No. 15 of Process, at pages 37 and 39 and 40 ? A. Yes, page 37, where he says that he was born to bear witness to the truth, and page 39,

D where he applied to himself the prophesy of Isaiah receiving his anointing of the spirit of God, and page 40, where he was resurected to the divine life in heaven. Q. Would you look also at No. 16 of Process, which is: "This Means Everlasting Life". You find the

E same point made on page 218 of that volume ? A. Yes, there at page 218 it refers to his death as being put to death in the flesh, but being made to live in the spirit. Q. You find the same point summarised in the tract, "What Do Jehovah's Witnesses believe ?",

F which is No. 25 of Process, or page 4 ? A. Yes, that has regard to the sending of God's son into the world /

A world to bear witness to the truth, and to give his soul as a ransom in exchange for many. Q. Now in that matter of belief of Jehovah's Witnesses, to your knowledge, unique amongst christian bodies or communities ? A. I didn't get that last bit. Q. Are they B unique in this pattern of belief ? A. Yes, we are unique in this belief. Q. I think you have told us already that it is a fundamental belief that the present generation is witnessing to-day signs indicative of the time between the second appearance of Christ and C the approach of Armageddon ? A. Yes, this generation is witnessing those signs. Q. Can I ask you to explain that slightly ? Tell me, when Armageddon has been fought do you or do you not envisage a continuation of a human society on earth ? A. Yes. The Battle D of Armageddon will not mean the destruction of this planet upon which humanity resides, any more than the flood of Noah's day meant the destruction of the globe, but Noah and his fellow survivors in the Ark had been hidden in the Ark at the time the Ark had been E originally built, and this it was said would be a picture of the end of the world as it was in the days of Noah and so it should be in the hands of the son of man so there will be then some hidden under God's protective power throughout the Battle of Armageddon, F and that some survivors of the battle would enter into the new world without dying. That was the reason that /

A that the locturer was giving at the beginning of 1918 that millions now living will never die. Q. That was Judge Rutherford ? A. That was a lecture by Judge Rutherford. Q. Well, that means the continued existence of this planet, and I take it

B with an entirely new and purified human society. Is that right ? A. Yes. These survivors must be Jehovah's Witnesses who have dedicated their lives to him, and engaged in the ministerial work of preaching the good case of the Kingdom, and they

C must be loyal from the out-break of this battle of Armageddon until its close, in order to be brought by Jehovah God from the destruction of the living and into the new world. Q. I think you have told us already that one of the consequences of Armageddon

D will be the annihilation and destruction of Satan and his works; they will disappear ? A. Yes, the invisible part of his organization as well as the visible part of his organization on earth.

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A Q. So that there will be in effect a new human society existing on earth as the result of that? A. Yes. There will be a new world society in a new earth under new heavens, the former heavens and the former earth having passed away in the battle of Armageddon. Q. Then the population of
B this new earth, will that consist of Jehovah's Witnesses alone? A. Initially it will consist of Jehovah's Witnesses alone. The members of the remnant expect to survive that battle of Armageddon the same as a great crowd of these
C other sheep. The continuance of the remnant upon the earth after the battle of Armageddon will be temporary because they must finish their earthly course faithful in death, but the other sheep by continued obedience to the will of God may continue to live on earth for ever. Q. Does that
D mean that death itself will be abolished on earth? A. Yes, that is what Revelations 21, 4, says, "There shall be no "more death, neither shall there be any more crime, for the "former things have passed away". This has reference to the death of humanity inherited from Adam. Q. Do you
E find that promulgated in the chapter on the end of the world in No.15 of Process; in particular, on page 259? A. Yes, I do. Q. It is also set out in your very brief tract, No. 25 of Process, pages 5 and 6? A. Yes, and the preceding paragraph too. It refers to the battle of
F Armageddon and the earth abiding for ever, showing that it /

A it is not destroyed by this battle of the great day of God, the Almighty. Q. I think also that the doctrine as to the resurrection of certain of the anointed is set out on page 279, isn't it, of No. 15 of Process? A. Yes, that refers to the resurrection. Q. I think you refer there B to a double resurrection? A. Yes. Q. The 144,000 of the anointed who have the heavenly resurrection? A. That is right. Q. Will you just explain what you mean by a heavenly resurrection? A. Those who will participate in this resurrection have been or will have been human C creatures, but the 144000 according to Revelations chapter 14, verse 5, says that these 144,000 are redeemed from the earth. They are taken out from the earth for the purpose of reigning with Christ Jesus in the heavens, and so, since they have been begotten by God's spirit and given a start D in spiritual life, their spiritual life will be consummated in the resurrection from the dead when they will be brought forth as spirit creatures of the divine nature, and in this capacity they will be able to live with Christ and be priests of God and reign with Christ for one thousand years. E Q. And so far as those who still remain on this earth at the critical time and are the anointed class, will they be transferred on completion of their task to join their colleagues in heaven? A. Yes. The Scriptures show that at the coming of Christ into His kingdom in 1914 there F would /

A would be the remaining ones of the members of His body left on earth. These are referred to in the Scriptures. For instance Revelation 12, verse 17, has a remnant. Now, these are the ones who are commissioned to lead in the preaching of the good news of the established kingdom in
B all the inhabited earth for a witness to all nations. The Scriptures show, however, that their stay will only be temporary on earth. They must be faithful unto death, the same as the other members of the bodyof Christ, but since they die following the establishment of the kingdom,
C it is not necessary for them to sleep in the grave, to sleep in death as those who died before the establishment of the kingdom. So as soon as they die, they experience an instantaneous resurrection from the dead. As the Apostle Paul says in the Scriptures, which is quoted on page 279,
D "We shall not all fall asleep in death but we shall all be "changed, in a moment, in the twinkling of an eye, during "the last trumpet, for the trumpet will sound and the dead "will be raised up incorruptible and we shall be changed". Also Revelation 14, verse 13, refers to this same remnant
E class, saying, "Blessed are the dead which die in the Lord. "From henceforth" - from a particular point of time onward, namely, from the time of the establishment of the kingdom of God by Christ Jesus - "for they shall rest from their "labours and their works shall follow them". Q. You
F told me that you find a reference to that matter in No. 15 of /

A of Process, "Let God Be True" on page 279. Do you also find the matter referred to in the chapter headed "Writing "the Names in the Book of Life" on pages 298 and 299 of No 16 of Process, "This Means Everlasting Life". Is that right? A. This refers more to the resurrection of the B earthly class, "Writing the Names in the Book of Life", and the writing of the names in the Book of Life there means the inscribing of the names of those whom God will justify to endless life on the paradise earth. Q. When you say the earthly class, are you referring to the other flock C or those of the anointed who remain on earth? A. No, we are referring to the other sheep, to those who die now before Armageddon. Of course, there will be a general resurrection of the dead, those who have died up till the time of the establishment of the kingdom and who have not D been of the kingdom class. Q. I think you explained to us this forenoon what you meant by a theocratic organisation. Is it part of the fundamental views and beliefs of Jehovah's witnesses that the organisation of their Christian body is theocratic in the sense that you have described? A. Yes. E Q. Do you regard the pattern of organisation as analogous to that of the primitive Church in Apostolic days? A. That is true. That was a theocratic organisation. Q. As you understand the term? A. Yes. Q. And in so far as it is theocratic, I suppose it is international or super- F national? A. Yes, it is international. That is, the members /

A members of the Christian congregation are taken out from all nations, languages, kindreds and tongues. Q. I think that is set out very plainly, isn't it, in No. 16 of Process "This Means Everlasting Life" IE Chapter 12 on Theocratic Organisation on page 125? A. Yes, "The organisation of
B "the Christian congregation is theocratic because God is its "Organiser and is its top Director at all times. It operates "theocratically because it functions by taking orders from "God down through His Son Jesus Christ and not up from the "organisation members below. Nineteen centuries ago God
C "by His Son Jesus Christ set up this theocratic organisation "among men", and that was when He established the primitive Christian Church. Q. How is dedication of Jehovah's Witnesses symbolised? A. It is symbolised in the same way that Jesus Christ symbolised His dedication to God when he
D came to do his father's will. He was immersed in water by John the Baptist, and Peter says that he left us an example that we should follow his steps, so all those who make a dedication to God symbolise that in Christlike fashion by being immersed in water. Q. That is the symbol of a dedi-
E cation to God's work. Is that right? A. Yes, that is true. Q. I think that is set out, isn't it, in No. 15 of Process at page 297? A. Yes. There is a discussion on baptism there which shows that infant baptism is understood to be unscriptural and that the baptism must be
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of those who are intelligent enough to appreciate its purpose and the reason for it Q. In so dedicating himself, does a Jehovah Witness hold or is required to believe that he has any preaching function to carry out? A. Yes. Just as Jesus at the time of his baptism in

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water, which was followed by the outpouring of the Holy Spirit upon him, was ordained to be a minister of the good news of God's kingdom, likewise Jehovah's Witnesses to-day put on record or notation the date of their immersion as marking the time for their ordination to be ministers of

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true religion, ministers of the gospel. This is their ordination which they recognise as coming from God just as Jesus' ordination at the Jordan River was from God.

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A Q. That, I think, is set out in the chapter headed, "How to become a preacher", which appears in the book, "This means everlasting life", No. 16 of Process, and is set out in particular on Pages 137 and 138; that is so, isn't it? A. Yes. Let me see. Yes, it refers to
B water immersion there also, that is true. This dedication of himself he properly symbolises by being immersed in water. Once he do that dedication holds and is beyond recall. It binds the believer for ever to do God's Will, which requires him to continue in his
C ministerial capacity faithful to death and not prove himself to be a Judas. Q. I take it that once dedicated, that dedication also involves acceptance of the tenets which you have summaries in your evidence? A. Yes. Q. From your study of comparative
D religions and Christian beliefs do you know of any other body of Christians or Christian organisation which has tenets the same as those professed by Jehovah's Witnesses? A. No. As far as I know the various views of other religions on the significance of
E baptism, they do not hold with us in this respect. Q. Taking the tenets and beliefs that you have summarised this afternoon and this forenoon as a whole; as a whole do you know of any other body of Christians which adheres to them? A. No. Q. You have
F indicated certain of them which in your view are unique in Christian belief? A. That is right. Q. In your view/

A view do they singly and together represent a distinctive form of Christian faith which you believe to be founded with authority upon the Divinely inspired Scriptures? A. Yes. Q. I want to ask you this too You have told us how by dedication every Jehovah's Witness becomes a
B Minister or Servant and also a preacher of the Gospel. Do you know of any other Christian organisation which requires such a dedication of its members? A. No, I do not. Because, Jehovah's Witnesses are an organisation of Ministers, all of them. In consequence of their
C dedication to God, symbolised by water immersion, all of them come under the commission to be Witnesses of Jehovah God, Witnesses in fact which Witness is accompanied by preaching. As the Apostle Paul says in Romans, the Tenth Chapter and the tenth verse, "For with the heart man
D "believeth unto righteousness; and with the mouth "confession is made unto salvation.". So every Witness of Jehovah is obligated to be a Minister of the good news. Q. Is your faith described by you in its fundamental elements one which is wholly rigid, or is it
E susceptible of development or modification in the light of discovery? A. Yes, it is susceptible of modification in the light of further Divine revelation or discovery. As we read in Proverbs, the Fourth Chapter and the 18th verse, "But the path of the just is as the shining
F "light, that shineth more and more unto the perfect day." We believe that we are walking in the light, and that

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A the light is getting brighter all the time. As we approach near to the complete fulfilment of prophecy, we shall see things more distinct until we see them in their perfect light. Q. Have there, in fact, been certain developments which you can discuss if need be in B the structures of your beliefs and faith? A. Yes. Q. I am not going to ask you any detailed questions about the Governmental form of Jehovah's Witnesses. But in connection with the last matter I mentioned; was there a development which resulted in a change in C the basis of Governmental organisation about 1932? A. Yes, there was; and this particularly in view of the fact that the Kingdom of God by Christ Jesus had been established in the year 1914. In the nineteenth century the form of organisation of the body D now known as Jehovah's Witnesses was more or less Congregational. That is, in order to avoid any hierarchical oppression or abuse of power, there was considerable latitude allowed to the Congregations. They were permitted to elect their own Elders and E Deacons. The members of each Congregation either semi-annually or annually came together. After having scripturally considered the qualifications of the men who were nominated to the offices of Elder and F Deacon, then they voted upon these, and then these ordained Elders and Deacons went to their respective/

A respective Congregations. With the coming in of the Kingdom in 1914 a change came about. It was realised that now the King was upon his throne and was ruling directly his organisation upon this earth. It was appreciated that the organisation was not democratic,
B but it was theocratic, and that the local electing of Elders and Deacons was a theocratic form of procedure. The purpose of the remnants being upon the earth was seen to be to give the final Witness concerning the Kingdom of God established in 1914. As this Witness
C work was carried forward in all nations it was found that in the various Congregations there were Elders who were trying to obstruct this Witness work. They were impeding it in great part. So this led to a study of the subject of Elders and Deacons according to the
D Divine arrangement. In 1932 there was published a letter in "The Watchtower" stressing the fact that God's visible organisation of his people must be theocratic and all the more so since God had established his Kingdom in 1914 and required all on earth to
E submit to its rulership. So in the year 1932 there was published an article in the "Watchtower" detailing the course of action that the Congregations should thenceforward take throughout the earth. There the Congregations were instructed to dissolve their bodies
F of elected Elders as well as Deacons, because an Elder according to the Scriptures was not one by election,/

A election, but he was one by spiritual growth. There the Congregations were instructed to nominate one of their spiritually qualified men, one who was an Elder by spiritual growth. They nominated him and suggested him to the Society as a fit man to be appointed by the

B Society as the Service Director. So the Society receiving this nomination, it would consider the individual. If it approved of him then it would directly appoint this Service Director. Then the Congregation was still allowed to have some elective

C powers in selecting a committee to assist this Service Director appointed by the Society; to make up a service committee of ten men at the most. So the Society appointed the Service Director. The Congregation locally elected the men to assist him in the carrying

D on of the preaching of the Gospel in the area of the local Congregation.

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A However, the matter did not end there. but there was further study made in the light of the Scriptures and the developing facts, and in 1938 there appeared a series of articles in the Watchtower showing that Jehovah's visible organisation on earth must be theocratic in its entirety. and so no longer
B were the congregations permitted to make elections of officers to serve as assistants to the Service Director, but all the appointments of the special servants in the local congregation, in each congregation throughout the world, were taken over by the Society, and the Society appointed
C and specially set aside the men who should be the responsible servants to take the lead in the preaching of the Gospel in that field, in that local congregation, and thus the organisation became theocratic and it was regulated from the top down and not from the bottom up. Q. So that you had
D a very essential change in organisation between 1932 and 1938? A. Yes. Q. In the sense that in 1932 the organisation was congregational and democratic, whereas in 1938 the organisation was theocratic, as you understand that word? A. Yes. Q. And appointments to congregational charges
E were made and are still made by the Society? A. Yes. that is right. That continues to this day. Q. That of course, is a very vital difference in organisation from that which obtained from the early days of Jehovah's Witnesses, as they are called today, until 1932? A. Yes.
F Q/

A Q. Well now, you told me that dedication to the work of God is symbolised by immersion and that is also the stage at which membership of Jehovah's Witnesses is publicly symbolised, is it not? A. Yes. Q. Once a member of Jehovah's Witnesses, does the body exercise a discipline B over its members? A. Yes. The Scriptures show that a Christian must lead a moral life for one thing, and also he must recognise Jehovah God and Christ Jesus as the higher powers and therefore, he must recognise Jehovah God's visible organisation upon this earth as his instrument for C the conducting and the guidence of the witnesses of Jehovah in their activities in preaching this Gospel of the Kingdom. So the individual must be submissive to the organisation and he must work in harmony with it. He must teach in harmony with it. If he becomes obstreperous D and obstinate and fights against the organisation, then the Scriptures authorise him to be expelled from the organisation. If he becomes heretical and teaches contrary to the tenets of the organisation the Scriptures also provide that as a basis for his excommunication. E If he commits immoralities then too he must be expelled or dis-fellowshipped by the organisation. Q. So personal misconduct will qualify for expulsion? A. That is right. Q. Heresy will qualify for expulsion? A. Yes. Q. And does heresy consist in opposition to or non-acceptance of F any/

A anyone of the beliefs and tenets of Jehovah's Witnesses as those are promulgated by authority? A. Yes, because they are so interrelated that you cannot dissociate the one from the whole. Q. If a person has been guilty of personal immoralities is the only penalty expulsion, B or may there be a lesser penalty? May he be reprimanded within the fold, or must he be thrust out of the fold? A. Well if he commits immorality he has committed a grave sin and he must be excommunicated. However, if he reforms and upon probation he shows that he is determined to avoid C the course of immorality, then he may at the end of his period of probation be brought back into the organisation again. There is a case of that very kind in the record contained in 1st Corinthians 5th Chapter where the apostle Paul writes: "It is reported commonly that there is fornication D "among you, and such fornication as is not named among the "Gentiles, 'that one should have his father's wife'". That is incest. "And ye are puffed up, and have not rather "mourned, that he that hath done this deed might be taken "away from among you. For I verily, as absent in body, E "but present in spirit, have judged already, as though "I were present, concerning him that hath so done this deed. "In the name of our Lord Jesus Christ, when ye are gathered "together, and, with the power of our Lord Jesus Christ." Well, that illustrates the type of thing that you are F referring/

A referring to, personal immorality? A. Yes, and in the second letter to the Corinthians he shows that this individual had mourned and repented, and that the congregation in Corinth should no longer exclude him lest he fell victim to the devices of the devil, but the apostle Paul said. "I am willing
B "that he be received back into the congregation again." But in the same chapter 5 of 1st Corinthians the apostle Paul says that there are other grounds for dis-fellowshipping or excommunicating a member of the congregation. In the 9th verse he says "I wrote unto you in an epistle not to company
C "with fornicators. Yet not altogether with the fornicators "of this world, or with the covetous, or an idolater; for "then must ye needs go out of the world. But now I have "written unto you not to keep company. " that is to retain in the congregation - "if any man that is called a brother
D "be a fornicator or covetous, or an idolater or a railer, "or a drunkard, or an extortioner. With such an one no "not to eat." Q. Those are all personal offences and personal conduct. Do I understand you to say that these would qualify for expulsion but thatreinstatement might
E follow? A. Yes, based upon their sincere repentance and their reform of their course of action. Q. Then where re-instatement has taken place has that been an absolute or a conditional reinstatement in practice? A. No, after the individual has passed his term of probation then he is
F re-instated/

A re-instated as a member of the Corporation and can carry on with his activities in the congregation. Q. And are these disciplinary powers in fact exercised when the occasion arises? A. Yes, they are. Q. Well I will not ask you any more questions about that side of the matter but are

B there offences which are regarded as so grave as to warrant expulsion without hope of re-instatement? A. Yes. The fact is that ex-communication in itself can lead to the annihilation of the ex-communicated one, if that individual never repented and corrected his course of action, and he

C continued outside the organisation. There would be no hope of life for him in the new world, but there is a course of action which would result in ex-communication from which the individual could be certain never to return, and this is called the sin against the Holy Spirit. Jesus referred

D to this in Matthew, Chapter 12 verses 31 and 32, saying: "All manner of sin and blasphemy shall be forgiven unto men, "but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against "the Son of man it shall be forgiven him; but whosoever

E "speaketh against the Holy Ghost it shall not be forgiven "him neither in this world, neither in the world to come." Since the personal salvation depended on his forgiveness, since no forgiveness is possible it results in his destruction everlastingly. Now the Scriptures show that

F the sin against the Holy Spirit is a wilful, deliberate, self/

A self-chosen action upon the part of the blasphemer against the Spirit of God, that is against the visible active force or God as it operates upon his people and causes them to do the Divine Will, preaching the Gospel of the Kingdom and engaging in all good works, and where an individual.

B— after seeing those good works and hearing these scripturally supported teachings, turns against them and wilfully fights against them, then he is deliberately sinning against the Holy Spirit, and the Scripture shows in Hebrews Chapter 6, verses 4 to 6, that it is impossible for those who

C were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good work of God, and the powers of the world to come. if they so fall away, to renew them again unto repentance. seeing that they crucify to themselves the

D Son of God afresh and put him to an open shame. So it is impossible to renew them again unto repentance. Furthermore in the 10th Chapter the Apostle Paul says in verses 26 and 27 "For if we sin wilfully after that we have received "the knowledge of the truth there remaineth no more

E. "sacrifice for sins, but a certain fearful looking for "of judgment and fiery indignation, which shall devour "the adversaries." This was because the ransom sacrifice of Jesus Christ was laid down for those who have inherited sin from Adam and who commit sin as the result of a weakness

F and/

A and evil proponsity inherited from him, and not sinning wilfully but who, realising they have sinned because of frailty, have repented their course and come back to God. When they can avail themselves of the cleansing benefits of the sacrifice of Jesus Christ. Q. Do you find this matter

B expounded on page 289 of No. 15 of Process, which is "Let God Be True." and referred to in terms on page 309 of "Make Sure Of All Things." which is No. 27 of process. A. Yes, page 309, and then page 289.

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A Q. Now I want to ask you whether or not a person can become a Jehovah's Witness without going through the preparatory course of instructions ? A. No, he cannot. Q. Must he, before he can become a Witness, study with what was formerly called a Company, but is
B now called a Congregation ? A. Yes, he must. The Congregation of a theocratic ministry school ----
Q. I will take that in detail later. I want to take the general points from you now ? A. Yes.
Q. At the initial stage is a person known as an
C Adherent before he becomes a Witness ? A. He is a Person of Goodwill. Q. Is his instruction supervised by the Congregation themselves ? A. Yes, the Congregation Servant sees that this Individual of Goodwill is fed spiritual food. Q. Then he requires
D under the supervision of that Servant to participate in regular classes of instruction held by the Congregation ? A. Yes. Q. As part of the regular organisation of Jehovah's Witnesses ? A. Apostle Paul says that is necessary, in Chapter 10, verse 25
E of Hebrews, saying: "Not forsaking the assembling of "ourselves together, as the manner of some is; but "exhorting one another; and so much the more, as ye "see the day approaching". Q. In addition to that is his general present moral conduct observed and
F considered by the Congregation Servant ? A. Yes. Q. And is his degree of devotion, his witness to renounce /

A renounce the pleasures and affairs of the world also assessed and taken into account by the Congregation ? A. Yes. Q. When the time is deemed right, is a small discussion held between the Person of Goodwill or Adherent and the Congregation Servant ? A. It is B held with him or with one whom he delegates. Q. Is the matter which is discussed the importance and gravity of the step which he is contemplating ? A. Yes. Q. And the responsibility which attaches to a Jehovah's Witness, such as you have discussed already ? C A. It is ascertained whether he understands and appreciates all that he is undertaking. Q. In the event of it being decided by the Congregation Servant that the person is qualified for admission, does the Adherent then attend a baptismal ceremony which, as D you have told us, is a symbol of admission, a symbol of dedication ? A. Yes, he does. Q. I think that thereafter he is regarded as a Witness and a Minister who is required and commissioned to preach the Gospel as you have expounded it to us ? A. At E this baptismal service, where the baptism is carefully explained, two questions are put to each candidate. First, whether he believes in Jehovah God as creator, and provider of Jesus Christ to be the universal sacrifice for his sins and for his salvation from death, F and secondly, whether on the basis of this belief he had dedicated himself to God to do the divine will as God /

A God reveals that will for his word by means of the Holy Spirit. Q. I think these ceremonies of baptism are held either at a Circuit Assembly, which occurs twice a year, a District Assembly, which is once a year, or I think a Branch Assembly, which is held once every B three or four years ? A. Well, a National Assembly, or a Regional Assembly may be held. Q. I think the questions to which you have referred as being the critical questions put to the candidate for membership are put either by the District Servant or the Circuit C Servant in charge of the Assembly ? A. The one who gives the baptismal discourse is the one who concludes it by asking these two questions of all personnel themselves as candidates, and they must respond audibly to these questions. Q. And in the affirmative ? D A. In the affirmative. Q. And the person who gives the discourse, I take it, is the District Servant or the Circuit Servant, who is in charge of the District or Circuit Assembly ? A. It may be one who is appointed to give the discourse. In an Assembly of this E kind there are many discourses to be given, and they are assigned out to various ones. The District Servant or the Circuit Servant may be the one to give it, but it all depends on the assignment. Q. The assignment may be given to the District Servant or F the Circuit Servant ? A. Yes. Q. He may do it himself, or authorise some other qualified person to do so ? /

A do so ? A. That is right. Q. I think there is no lower age limit for ordination, as you call it ? A. It isn't the age physically, but it is the age spiritually or mentally; whether the one who presents himself or herself for baptism has attained to a mental B maturity so as to understand the consequences of baptism and the responsibility which accrues from being baptised. Q. Do you find in your examination of the Scriptures any lower age limit for admission for ordination as a member of Jehovah's Witnesses ? C A. No, there is no lower age target given. For instance Timothy, who was made an overseer of the Congregation to act for Apostle Paul is spoken of as a young man brought up by his mother and grand-mother in the knowledge of the Scriptures, and the Apostle Paul D took him along as an assistant minister in his missionary work, and in his first letter to Timothy Apostle Paul says to Timothy, having been in service with Paul: "Let no man dispise thy youth", and he therefore tells Timothy to continue on with his studies in order that E his advancement might be made manifest unto all. How old Timothy was we don't know, but evidently in his teens at the time. Q. And in respect that you find, as you say, no biblical authority for imposing a lower age limit, do you regard yourselves as having no F biblical want for imposing it ? A. Not with regard to baptism, dedication to baptism.

CROSS /

A CROSS: Q. Mr. Covington will go into the question of the organisation, will he, in the sense of the Societies and the International Bible Association. Is that so ? A. That is what I understand. Q. But I just want to know this. There are apparently two
B Societies, one, the Watch Tower Bible and Tract Society Incorporated. Is that in New York ? A. The Incorporated Society is in New York. Q. And the Watch Tower Bible and Tract Society; where is it ? A. That is in Pennsylvania, the Corporation which has
C its Registered Offices in Pittsburg Pennsylvania. Q. It is also, isn't it, am I right, what we call a Limited Company, an Incorporated Company ? A. Yes, it is Incorporated. Q. And the International Bible Society of London is also an Incorporation ? A. Yes.
D Q. I am sorry, it is the International Bible Students Association ? A. That is the correct name. Q. Each of these bodies has its own Charter or, as we say, Memorandum and Articles of Association ? A. Yes. Q. Are you a Vice President of both the Watch Tower
E Bible and Tract Societies ? A. Yes, the Pennsylvanian Corporation, and the New York Corporation. Q. Are you also a Director on the Board of Directors of both Companies ? A. Yes, as Vice President of each I am on the Board of Directors. Q. Are you on the Board
F of Directors of the International Bible Students Association ? A. No. Q. To become a Director of, if /

A if I may call them, the two Watch Tower Societies, is there a form of election ? A. There is a form of election at the annual meeting. Q. Is that the Annual General Meeting of the Company ? A. That is the annual meeting of the membership of the Society,
B and all who want to are privileged to attend.
Q. But all who want to attend, I suppose, must be shareholders in some way of the Company ? A. No, the members of the Corporation attend either personally or by proxy, but the annual meeting is announced by law in
C the columns of the Watchtower, and whoever wants to attend this annual business meeting can attend and see the proceedings, witness the proceedings. Q. At one time members of the Companies were shareholders, weren't they ? A. Whoever had given a contribution of 10
D Dollars is entitled to one share. Q. That was originally in the Articles of Association, was it, of the Incorporation ? A. Yes. Q. And in return for his contribution of 10 Dollars did the member get a Share Certificate ? A. He was notified, a receipt
E of his contribution was given to him, sent to him, and he was informed that he was entitled to one voting share, and thereafter when the election of the organisation of the Society was to take place he was informed he was privileged to be present, or to have
F his vote cast by proxy. Q. Privilege to be present wasn't /

A wasn't really a privilege, but a right in virtue of his shareholding ? A. Yes, certainly, but he could be there by proxy. Q. Quite. So that the member didn't require to vote himself, but could provide a proxy ? A. Yes. Q. Had the proxy,

B the person who voted in place of the member, to have any special qualifications to do so ?
A. He must be one also who was a voter.
Q. That is to say when there was a contribution of 10 Dollars, or whatever it may be, the voter,

C the member or his proxy, must be a shareholder ?
A. Yes, he must be a shareholder. Q. Was that true of both Societies ? A. No, the New York Corporation was a different Society, but it was a membership corporation.

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A Q. Do you mean that the New York Society never had a contribution basis of membership? A. No. Q. What was the basis of membership of the New York Society? A. Well, the member of the Corporation was appointed by the Society and there was one thousand dollars put to his credit.

B Q. The member was appointed by the Society? A. Yes. Q. And instead of paying anything, do you say he was credited with a thousand dollars? A. If he was not possessed of that himself. For instance, I was made a member of the New York Corporation and there was a credit

C made to my account. Q. Was that simply a book entry or did cash in some way pass to the credit of the Company? A. Well, it was credited, as I say. There was a book entry. Q. Was a pure book entry, or was it represented in any form by cash or capital? A. Well, I never

D handled the cash. Q. You cannot tell us about that? A. No. Q Did you have to pay up your thousand dollars in any way? A. No. I was already a member of the headquarters family. Q. By that do you mean that you were already a Director? A. No. Q. Well, I am just a

E little adrift to know what you mean by the phrase, a member of the headquarters family? A. A member of the family that operates at 124 Columbia Heights. That is the headquarters staff. Q. Is that something different from the Incorporation? A. Different from the Incorporation.

F Q. /

A Q. From the Watch Tower Bible and Tract Society, New York? A. Different from the Incorporation? The Watch Tower Bible and Tract Society was incorporated in 1909 in New York City and that was before I was a member of the Bethel family at headquarters. Q. Where was this Bethel family located? B Not in the registered office of the Company, was it? A. No, but they had their main office there at Brooklyn, New York. But they had a registered office in Pittsburg, none the less, and we always held our annual meetings - you mean, of the New York Corporation? Q. Yes? A. Yes. C In the New York Corporation the offices are there in the Bethel Home. Q. I am sorry, but I just wanted to get this clear. You said that you were credited with one thousand dollars? A. Yes, that is my recollection. Q. To make you a member of the New York Incorporation? A. That accom- D panied it. Q. That is so, though, isn't it? A. That is my recollection of it. Q. But you said that you were already a member of the headquarters family? A. That is right Q. Is the headquarters family something distinct from the New York Incorporation? A. Yes. The membership of the E New York Corporation does not include all the family members. Q. What is the headquarters family and who are its members? A. Well, the headquarters family to-day comprises some 430 men and women who are engaged in the various operations of the organisation there, the office F work /

A work and the legal work and the printing work and the shipping work, and all the housekeeping that requires to be done. Q. There are, are there not, big printing presses operated by the New York Company? A. Yes, at 117 Adam Street, Brooklyn. Q. Do the employees who, among other B things, operate these printing presses live in the headquarters family? A. Yes. Q. Is that a kind of hostel so far as the building is concerned? A. No, it is a home for the lodging of the members of the family, to keep them together, and also to provide for their sustenance at the C most economic rate. Q. And are they sustained from the physical point of view out of the resources of the New York Incorporation? A. They are sustained by the contributions that are made to the Watch Tower Bible and Tract Society. Q. Would you answer the question? I am trying to keep D apart the Brooklyn Incorporation and the Pennsylvania Incorporation. Are those who are in the headquarters family sustained from the physical point of view by the New York Incorporation? A. The New York Corporation holds the properties there in New York. Q. Who pays the people E living in that headquarters family? A. Specifically you will have to ask the Secretary-Treasurer, who knows directly about that. Q. In addition to being a Director of both Incorporations, I think that you said that you act in an editorial capacity with a Committee? A. Yes. F Q. /

A Q. Am I right that you are chiefly responsible for the books and tracts and other publications of the Incorporation? A. I have to examine them and carefully check them, and nothing is passed without my O.K.ing them. Q. At the present moment what size is the Committee which B assists you? A. That is something that is not disclosed. We do not disclose names. Q. I am not asking at the moment for names, but I am asking for numbers? A. Well, it consists of a number of men. Q. How many? A. That may vary according to the amount of work that is to be done. C Q. How many at the moment? A. Well, there are a number who contribute and the number is not static. Q. Pardon me, but I am asking you a very simple and direct question. How many serve on your Editorial Committee at present? A. Well, I will have to compute them. I will say seven. D Q. Plus yourself? A. Including myself. Q. At meetings of the Committee do you preside? A. No, the President presides. Q. Mr Knorr? A. Yes. Q. Is that Committee convened prior to the issue of each tract or book? A. No, but the Editor (myself) and Mr Knorr have to put the final E O.K. to the material that is submitted for publication. Q. By the Committee? A. By the Committee. Q. Does that Committee perform functions of translation as well as interpretations in English of Scripture? A. No, it does not perform matters of translation We have translators F there who translate the material that has already been published /

A published in English. Q. In so far as translation of the Bible itself is undertaken, are you responsible for that? A. I have been authorised to examine a translation and determine its accuracy and recommend its acceptance in the form in which it is submitted. Q Are the
B translators members of the Editorial Committee? A. That is a question which I, as a member of the Board of Directors, am not authorised to disclose, because when the translation was donated to the Society at a meeting of the Board of Directors there, the Translation Committee made it known
C that they did not wish their names to be disclosed, and the Board of Directors, acting for the Society, accepted the translation upon that basis, that the names would not be revealed now or after death. Q. Are the translators all members of Jehovah's Witnesses? A. That again is
D part and parcel of the agreement that their names shall not be revealed. They are consecrated men as the foreword to the translation discloses. Q. It is awfully important, isn't it, to beware of false prophets? A. That is right. Q. Is it the view of your theocratic organisation that the
E qualifications of translators and interpreters of the Scriptures should be kept secret? A. That is the business of the Translation Committee. They can make a donation on their own terms and we can accept it. The Society can accept it on their terms. Q. You are speaking now of
F donations /

donations? A. Yes. The translation was donated to the Society on the understanding that it would be published. Q. But surely by arrangement with the Editorial Committee. People don't come forward and say "I wish to donate you a "new translation, for example, of the Book of Daniel", do they? A. A Committee can do that. Q. The Committee must arrange with somebody, mustn't they, to come forward with a translation, if the Committeedecides the translation is desirable? A. Well, it was the President of the Society who presented this translation to us, the Board of Directors, and he had it examined there, and then the Board of Directors was the one that voted to accept the translation. Q. The Committee and the Board of Directors discussed beforehand the desirability of having a translation? A. The matter was presented fresh to the Board of Directors and the President of the Society, as it has already been published in the Watchtower and stated in the public meeting in Yankee Stadium, had portions of this translation read to the assembled Board of Directors as instances of the style of translation and of its accuracy and of its modernity, and it is on that basis the Board of Directors signified their wish with regard to the translation.

Q. /

A Q. Did the Editorial Committee itself, that is by its individual members, know the qualifications of the persons who were giving translations? A. No, that is something that the Editorial Committees is not concerned with. The Editorial Committee does not determine for the B Society whether a translation shall be accepted or not. It is the Board of Directors who are the advisory and governing body who determine that. Q. In fact it is the Board of Directors in both the Pennsylvania and New York Incorporations which decides upon and authorises the issue C of either translations of the Scriptures or books or pamphlets interpreting the Scriptures? A. In this case the Board of Directors voted to accept the translation. Q. I am now asking you a general question, if I may. (Question repeated) A. No, the Board of Directors of the D New York Incorporation do not decide on these matters. Q. Well then, which body decides? A. It is the Board of Directors of the Pennsylvania that decides in these matters. Q. Is there any difference in personnel between those who are Directors of the New York Incorporation E and those who serve the Pennsylvania Corporation? A. Some of our members are members of both Corporations and Directors of both Corporations. Q. The president and vice-president are members of the Board of Directors of both Corporations? A. Yes. Q. And the same with the secretary F and/

A and treasurer? A. Yes. Q. You yourself are multi-
lingual? A. Yes. Q. At what age did you go to
Cincinnati University? A. I entered the University
in 1913, after graduating from Woodward High School
and I continued there until April 1914. Q. When did you
B go to the University? A. In 1911, and I continued there
until April 1914. Q. Did you graduate? A. No, I
did not. I left the University in 1914 because I realised,
according to the Scriptures, that that was the crucial
year which was to be marked by the outbreak of a great
C trouble, and I realised that the ministerial work was
the most important thing in the world to do and I wanted
to get into the ministerial work before the great trouble
broke, and so I wanted to get in earlier but my father
refused to permit me to leave the University, because I
D was still under 21. In April of 1914 he acceded to
my wishes and allowed me to leave the University, and
I immediately entered full time ministerial service
as a pioneer. Q. What subjects were you studying
at Cincinnati University? A. I was studying in the
E Liberal Arts College and among other things taking up
Chemistry, English, Latin, Greek and German. Q. Had
you done any Hebrew in the course of your University
work? A. No. I had not, but in the course of my
editorial work, my special research work for the president
F of/

A of the Society. I found it was very necessary to have a knowledge of Hebrew, and so I undertook a personal study of that. Q. What subjects did you hold passes in when at Cincinnati University? A. Passes? Q. I do not know whether you work there the same as we do here, but after the anguish of examination you get a certificate saying you have passed certain subjects. Do you work that way in America? A. Well I passed the junior year of the University, and I did not complete the third year. I left in April and the term terminated at the beginning of June. Q. What subjects did you have passes when you left the University? A. I had passed through Greek and Latin and I had also taken two terms in German. Q. Did you do Hellenic Greek? A. Yes, as well as edined Greek, the Greek of the New Testament. Q. Were you yourself responsible for the translation of the Old Testament?— A. Again I cannot answer that question, in harmony with the gentlemen's agreement made by the Board of Directors and the Translation Committee. Q. Why the secrecy? A. Because the Committee of Translation wanted it to remain anonymous and not seek any glory or honour at the making of a translation, and having any names attached thereto. Q. Writers of books and translators do not always get glory and honour for their efforts, do they? A. But

F T/

A I believe translators are generally acclaimed and go down in history as the translators. Furthermore, a young man Elihu said in the 32nd chapter of Job "God forbid that I should accept any man's person, nor give flattering titles to any man". Q. Would you look at
B No. 42 of process. That is the New World Translation of the Hebrew Scriptures, is it not? A. That is right. Q. I see it is rendered from the original languages by the New World Bible Translation Committee? A. Yes. Q. Is that the Committee of which you are a member?
C A. Again I must say that I cannot answer that question. I am bound by prior agreement. Q. Perhaps you could tell me this. Is the New World Bible Translation Committee a portion of the Incorporation of New York or of Pennsylvania? A. I cannot answer that question.
D Q. How did you yourself come into contact with Jehovah's Witnesses? Was it through Judge Rutherford? A. No, it was as a result of my oldest brother's getting a knowledge of these doctrines, and his transmitting them to our family down in Cincinnati, Ohio. I read the
E literature in 1913 and became convinced of its scriptural accuracy, and I decided to give up my aim of becoming a presbyterian minister and go into the ministry of this. Q. What experience of the Witnesses did you have before you joined the headquarter family? A. I was a
F pioneer, devoting my full time to the work, and I was also/

A also an older, an ordained older of the Cincinnati Ecclesia. We used to call them ecclesias at that time. the Cincinnati class or congregation. Q. How long was it before you joined the directorate of the incorporation? A. I do not recall the exact year when I became a B director of the Watchtower Bible and Tract Society. I did not consult the records on the exact year. Q. I mean was it a year or ten years after you joined the Witnesses? A. I joined Jehovah's Witnesses in 1913. I associated myself with them. It was in the year 1920 when, in response to the invitation of the President C of the Society, I came to Brooklyn and became a member of the Headquarter staff. Q. You did take up stenography at some stage, I think? A. Yes. Q. When was that ? A. I engaged in pioneer work and my voice failed, and I had to have a minor operation on my throat. Upon the D suspension of my ministerial work so as not to be dependent on my family I took up stenography and thus provided for myself until I could resume the pioneer work. Q. Do you distinguish between the body known as Jehovah's E Witnesses and the New York and Pennsylvania Incorporations? A. Jehovah's Witnesses are the world-wide body. They are international in their composition, whereas the New York Corporation is something which has been incorporated under the membership laws of that State, F and the Pennsylvania Corporation has been incorporated under/

A under the laws of that State. Q. Then the whole tenets and principles and beliefs of those who subscribe to the views of Jehovah's Witnesses do in fact come from the Incorporations? A. Not from the Incorporations. They come through the directorate of the Pennsylvania B Corporation. Q. So that without that directorate the body of Jehovah's Witnesses would be left without spiritual guidance? A. The primitive Christian Church had a governing body composed of the apostles. Q. I know about the primitive church... A. And so Jehovah's C Witnesses to-day have a governing body which is the Board of Directors of the Watchtower Bible and Tract Society. Q. Now what is your answer to my question. Without that directorate the body of Jehovah's Witnesses would be left without spiritual guidance? A. No, D they would not. Q. Where would the guidance come from? A. The guidance would come from the governing body. The governing body does not exist because of the incorporation of the Pennsylvania Incorporation, any more than the twelve apostles of Jesus Christ on the E day of Pentecost was by the Pennsylvanian law. Q. The Pennsylvania Incorporation is the authoritative head, is it not, of Jehovah's Witnesses? A. At present. Q. When did the movement, if I may so call it, start? It was about 1870, was it? A. Yes, that was when Charles F Russell began his bible studies with a group of fellow students of the Holy Scriptures.

Q/

A Q. You fairly said that the purpose and principles of the Witnesses may change from time to time according to the change in light? A. That is, those teachings which are based upon certain fundamentals do not change. The fundamentals do not change, but the superstructure
B of faith must be ever in harmony with the lines of those fundamental doctrines of the Bible. Q. Tell me if I am right or wrong in this; that in the days of Pastor Russell, I think he was called? A. Yes. Q. The Fall of Satan or Christ's Second Coming was dated for
C 1876, I think? A. No, the Fall of Satan was not assigned to that date. Q. Was not something assigned to 1876? A. No. Q. You say not? A. No. Q. Pastor Russell was followed by Judge Rutherford? A. As President of the Watch Tower Bible and Tract Society.
D Q. Was there any other President between Judge Rutherford and the present Mr. Knorr? A. No. Q. So that it is a comparatively new body, Jehovah's Witnesses? A. No. It is an old body. It begins with the first Witness of Jehovah on Biblical record,
E Abel, and continues down to the present time. Q. But there was no person or building to which a person could go prior to 1870 and say, "I wish to join a company or Congregation of Jehovah's Witnesses."? A. It is Jehovah God who makes one his Witness, and that depends
F upon the individual's dedication of himself to Jehovah God through Jesus Christ. Then he becomes God's/

A God's by dedication. Then he must serve as his Witness. Q. Is my question susceptible of a simple yes or no; prior to 1870 was there any person or building to which an individual could go and say, "I wish to join a company of Jehovah's Witnesses."?

B A. No; because the Temple of God is not in an earthly building. It is a spiritual Temple, and God does not deal in Temples made with hands. So it is foolish to speak about a physical building here upon this earth to which an individual has to go to become one of

C Jehovah's Witnesses. Abel did not go to any. Q. I appreciate your point of view on church buildings But, prior to 1870 there was no earthly organisation. ~~In the sense that has existed since 1870?~~ A. No. All the Scriptures show there would not be. The

D Scriptures show that God's people would be temporarily in a state of captivity to the great mystic Babylon, and they would be deprived of their privileges. Q. In their day Pastor Russell and Judge Rutherford also issued books and pamphlets? A. They did.

E Q. These are not in circulation now, are they? A. No. They are not in general circulation, but they may be circulated as reference works and what copies may be available may still be handed around. I do not know whether our stocks of these pieces of

F literature are still circulated. Q. In that position due to the fact that you are now in a position better/

A better to interpret the Scriptures than Past or Russell or Judge Rutherford? A. We have come to a better understanding by God's Grace of the Scriptures. Q. Would Pastor Russell and Judge Rutherford have their editorial committees, do you know? A. They had B their editorial committee. Q. Do the editorial committees change from time to time? A. Yes. Q. Are the members of the editorial committees persons elected to it by the members of the incorporations? A. No. Q. If you cannot deal with this just let me know. C How is the President of the incorporation elected? A. After the seven members of the Board of Directors have been elected at the annual meeting in Pittsburgh, then the Board of Directors come together and then have an election of the officers of the Society. Q. That D election then rests with the Board of Directors itself, does it? A. Of the officers. Q. I think it is the case that the Board of Directors retire in a certain rotation? A. Yes, and they are subject to re-election. Q. If they are not re-elected, are replacement E Directors elected by the members of the incorporation from their own membership? A. In the interim before the next succeeding election, Directors can be appointed to fill the vacancy. Q. Yes, but when it comes to be permanently filled, is that done by the F members from persons in the membership? A. The Directorship only continues for the term designated, two/

A two or three years. Then the annual meeting of the corporation votes, and either reinstates a Director or votes in a new one. Q. From among the membership? A. From among the membership. Q. I suppose the veil of secrecy may also fall over the sources used by B translators? A. The translators know their sources, and they keep that to themselves. Q. In a question of translation of Holy Writ, sources are of some moment, aren't they? A. Yes. Q. But it is no good pursuing that, because you are not allowed to say? C A. That is right. "The Watchtower" has published all that is to be said on that matter. Q. I wonder if you can answer this. Is the committee concerned with the qualifications of those who donate or produce translations? A. Which committee? Q. The D editorial committee? A. As I said before, it is the Board of Directors who determine whether a donation of this kind should be accepted or not. Q. Does the Board of Directors concern itself with the sources of the translations? A. They would leave that to the E translation committee, and they would take the work, they would accept the work on the basis of its own merit. Q. What was the object of the new translation in 1950, I think it was, the first one? A. Well, as President Knorr stated in his address at Yankee Stadium, F it was because the translations that were available at that time were excellent in many respects, but were defective/

A defective in other respects. Here was a translation that was private, that was a great improvement upon the translations that were available up to that time. Q. In so far as one speaks for the Board of Directors of either incorporation in Pennsylvania or New York, is B the chief spokesman the President for the time being? A. Yes. Q. In matters spiritual has each member of the Board of Directors an equally valid voice? A. The President is the mouthpiece. He pronounces the speeches that show advancement of the understanding of the C Scriptures. Then he may appoint other members of the headquarters temporarily to give other speeches which set forth any part of the Bible upon which further light has been thrown. Q. Tell me; are these advances, as you put it, voted upon by the Directors? A. No. D Q. How do they become pronouncements? A. They go through the editorial committee, and I give my O.K. after Scriptural examination. Then I pass them on to President Knorr, and President Knorr has the final O.K. Q. Does it not go before the Board of Directors at all? E A. No. Q. Tell me; are you the real authority in all publications which involve translation? A. No. Q. But you say you O.K. translations? A. I O.K. translations. I go through them. Q. If you O.K. them they automatically go to the President, do they? F A. They go to the President, and he gives further consideration/

A consideration to the matter. Q. Do you say the Board of Directors do not consider the matter at all but suddenly find that there has been a new

B translation promulgated to the whole of the Witnesses? A. The Board of Directors considers the translation too. Q. And would be entitled, wouldn't they, to vote

C against it if so minded? A. That is right.

A D J O U R N E D.

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Wednesday, 24th November, 1954.

PURSUER'S PROOF CONTINUED

FREDERICK WILLIAM FRANZ (61)

CROSS CONTINUED: Q. First, I just wanted to get from you the Officers of the various societies. Of the Watch Tower Bible and Tract Society, Pennsylvania, the Officers are, President, Mr. Knorr? A. Yes. Q. Vice-President yourself? A. Yes. Q. And Secretary and Treasurer, Mr. Grant Souter? A. Yes. Q. These same three are the Officers of the Watch Tower Bible and Tract Society Incorporated of New York? A. The Year Book shows that. Q. Then for the International Bible Students Association in London, the Officers are, President, Mr. Knorr, Vice-President, Mr. A. Pryce Hughes, Secretary E.C. Chitty, and Mr. Grant Souter is the Assistant Secretary and Treasurer. Would you look, please, at No. 42 of Process, which is the New World translation of the Hebrew Scriptures. I think we come to the name Jehovah in the fourth verse, don't we, of the Second Chapter of Genesis, Page 34? A. Yes. Q. You, yourself, read and speak Hebrew, do you? A. I do not speak Hebrew. Q. You do not? A. No. Q. Can you, yourself, translate that into Hebrew? A. Which? Q. That fourth verse of the Second Chapter of Genesis? A. You mean here? Q. Yes? A. No. I won't attempt/

A attempt to do that. Q. As the footnote there shows, and I understand correctly, the name Jehovah in the original Hebrew consisted simply of consonants? A. That is right. Q. It was called the Tetragrammaton? A. Yes. Q. Do you subscribe to the view that in Ancient Hebrew it was B the ineffable name which was not to be pronounced? A. According to the Jewish tradition which developed later on after the closing of the Canon that was not to be pronounced. Q. But you follow later manuscripts, do you, in inserting vowels to make it a word which may be C pronounced? A. Yes. The Masoretic text contains the vowels. That is the traditional text. Q. Do you, yourself, speak Aramaic? A. No. Q. The Book of Daniel is partly in Hebrew and partly in Aramaic in the original, isn't it? A. That is correct. Q. I think D we get the same thing, don't we, in the Prophets such as Ezra and Nehemiah? A. In Ezra, yes, and there are Aramaic words scattered throughout various Books of the Bible. Q. Did you O.K., as you put it yesterday, the text of the translations of the Books of Ezra and of E Daniel in Nos 42 of Process? A. No. Q. You said yesterday, I think, that the Society had modified its views in various respects as time passed? A. That is right. Q. I may assume, may I, that you, yourself, have anxiously and carefully studied the whole F literature of your movement from the beginning? A. Yes. Q. Am I right that you put what is described as the end of/

A of the time of the Gentiles in October, 1914? A. Yes. Q. Is it not the case that Pastor Russell put that date in 1874? A. No. Q. Is it not the case that he fixed the date prior to 1914? A. Yes. Q. What date did he fix? A. The end of the time of the Gentiles

B he fixed as 1914. Q. Did he not fix 1874 as some other crucial date? A. 1874 used to be understood as the date of Jesus' Second Coming spiritually. Q. Do you say, usedto be understood? A. That is

C right. Q. That was issued as a fact which was to be accepted by all who were Jehovah's Witnesses? A. Yes. Q. That is no longer now accepted, is it? A. No. Q. Pastor Russell in so concluding based the view, did he not, on an interpretation of the Book of Daniel?

D A. Partly. Q. And in particular Daniel, Chapter 7 Verse 7, and Daniel, Chapter 12, Verse 12 ? A. Daniel, 7, 7, and 12, 12. What did you say, he based some thing on these Scriptures? Q. His date of 1874 as a crucial da te and the date of Christ's Second Coming? A. No.

E Q. What did you say he fixed it as; I understood that is what you said, I must have misunderstood you? A. He did not base 1874 on these Scriptures. Q. He based it on these Scriptures coupled with the view that the Austro-Gothic Monarchy occurred in 539?

F A. Yes. 539 was a date that he used in the calculation. But 1874 was not based on that. Q. But it/

A it was a calculation which is no longer accppted by the Board of Directors of the Society? A. That is correct. Q. So that am I correct, I am just anxious to canvas the position; it became the bounden duty of the Witnesses to accept this miscalculation? A. Yes. Q. In what form B was the miscalculation corrected? A. When we reached the date 1914 and the world developments went forward, then we say that we had not understood some of the prophecies correctly. Therefore, we saw that there was a need for a review of our beliefs respecting how the C prophecies would be fulfilled. Q. Was that matter considered first by the editorial committee or was it considered by the Board of Directors of the Pennsylvania Society? A. I was not at Brooklyn Headquarters to know. Q. But that has throughout D your experience been the usual way of issuing authoritative interpretations or corrections? A. That is right. Q. In your experience which body is it which issues authoritative interpretations or corrections of the same; I mean, is it the editorial committee or E is it the Board of Directors of the Pennsylvania Society? A. The editorial committee does the research work, and then it comes finally under the review of the President of the Society, the Chairman of the Board of Directors. He issues the final F approval and sends it to press. Q. Does it come before the Board of Directors? A. Not as a Board in session/

session met. Q. How does it come before them? A. In the manner that I described. It comes through the editorial committee and finally reaches the Chairman of the Board of Directors. Q. But am I right that the Board of Directors do at some stage consider it?

A. They all consider it. Q. And vote upon it if need be? A. They express their opinions upon it. Q. And vote upon it if need be? A. There is no voting upon it. If it is published it is accepted. Q. But before it is published how is it decided upon if there be a difference of view in the Board of Directors about the interpretations? A. There is no difference of view in the Board of Directors. Q. Never? A. After the matter is published there is agreement. Q. I am not concerned with after publication but before publication is effected? A. The matter proceeds as I have explained. The editorial committee does the research work. It finally goes to the President, the Chairman of the Board of Directors, and he approves it, if it meets with his agreement, and he sends the matter to press. Q. I thought, correct me if I am wrong, that you had agreed that between the matter being considered by the editorial committee and finally by the President it was a matter of consideration by the Board of Directors, am I right in that? A. The Board of Directors read the publications and they conform to them./

A them. Q. Do you mean they must accept the editorial committee's interpretation? A. That is true. There is to be no disharmony among the members of the Board

B of Directors both as members of the Board and also as Christians. Q. Do you mean by disharmony that there can never be any difference of view as to interpretation? A. If there is not an understanding that is in accord

C then there is the discussion in order to arrive at agreement. Q. Exactly. There is discussion of a friendly nature to arrive at agreement if practicable? A. That is right.

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A BY THE COURT: Q. Do you mean a discussion at a meeting of the Board ? A. Not necessarily.

CROSS CONTINUED: Q. It may be at a meeting of the Board ? A. It may be at a meeting of the Board. Q. And when you say not necessarily, do you mean that B it may be discussed by the Board of Directors together, although it hasn't been a formally convened meeting of the Board ? A. There may be a discussion of the members of the Board of Directors among themselves, or at a meeting. I have in mind one particular meeting C where a very weighty article in the Watchtower was discussed by the President with the Board. Q. In the course of discussion is there harmonious differences of view sometimes upon the interpretation ? A. On this particular occasion to which I refer we were in agree- D ment. Q. Have you known of cases where you were not in agreement ? A. No. Q. Who did you say was President or Chairman of the Editorial Committee ? A. Mr. Knorr, President. Q. So that he sits with the Editorial Committee upon the consideration of an interpretation of E Scripture, and then it is discussed by the Board of Directors, or by the members of the Board, and then goes to the President ? A. No, I didn't say that. I said that the research work is done by the Editorial Committee. Articles are submitted and they go through a regular F procedure of being reviewed and approved, signatures attached /

A attached, and finally reach the President, and he, if he approves, sends it to press. Q. When it is reviewed by the Board, is their agreement of the interpretation signified by their signatures on some document ? A. No. Q. What are the signatures to which you refer ?

B A. Well, I am a member of the Board of Directors as well as a member of the Editorial Committee, and so I give my signature to an article of which I approve, and I do so as a member of the Editorial Committee primarily, and also as a member of the Board of Directors. President

C Knorr does the same thing. Q. Are the members of the Editorial Committee usually members of the Board of Directors ? A. Not all. Q. Does that mean some members are, so to speak, co-opted on to the Editorial Committee ? A. There are others who are used in the

D Editorial Committee, who are not of the Board of Directors. Q. But are members of the Society ? A. That is right.

BY THE COURT: Q. Are all members of the Board also members of the Editorial Committee ? A. No.

CROSS CONTINUED: Q. Pastor Russell issued his studies

E of the Scriptures for interpretation of the Bible ? A. Yes. Q. It is the case that he held and put forward as authoritative that anyone reading the Bible without the guidance of his studies would go into darkness in two years ? A. Can you produce the article which was said ?

F A. I am afraid I cannot. You have studied the matter ? A. /

A A. I have heard that accusation made against him, but I don't recall reading it. Q. Are his studies still issued as authoritative by the Society ? A. No. Q. Why not ? A. Because we have advanced in the greater life, and there have been corrections in our B understandings of the Scriptures. Q. In other words again some of those pronouncements of Pastor Russell as to interpretation of the Scriptures were in error ? A. Yes. Q. Judge Rutherford, who preceded Pastor Russell, took the view that the entire crowd, referring C to Ministers of Religion in Christian Churches, and those who followed them, then were against Jehovah ? A. The Ministers of Religion in Christendom were against Jehovah? Q. Yes ? A. Yes, he took the position they were against Jehovah. Q. And those who formed the congregations under D those Ministers also ? A. In following blind leaders of the blind they would be led in the course of opposition to Jehovah. Q. Is that still the view of the Society ? A. Regarding congregations we believe that the people following their blind relgious leaders are E led in the paths of opposition, but that doesn't mean that they are not subject to or susceptible to enlightenment. Q. And that criticism applied, did it, to the whole of Christendom ? A. Yes. Q. What place is meant by the whole of Christendom ? A. The religious organisation F of Christendom. Q. Look please at No. 16 of Process, which /

which is called "This Means Everlasting Life", page 137:
"True Christian preachers who follow and imitate their
"Master Jesus need no university, college of seminary
"schooling, nor is any degree, title, diploma or
"ceremonious ordination by clergy operators of a theo-
"logical seminary required by them. Religious clergymen
"have all such impressive things, but not one has fulfilled
"God's requirements for becoming one of His ordained,
"anointed preachers". That is the present view ? A. That
is true. Q. It is the case that Judge Rutherford took
the view that the congregations of these Ministers were
also against Jehovah? A. Yes. Q. Am I right in under-
standing that it is your Society's view that these people
are not against Jehovah ? A. They are blindly so
because of following their blind guides. Q. It is the
case that it was one of the slogans of Judge Rutherford
that religion is a racket ? A. That is true. Q. Is
that still the view of the Society ? A. False religion
is a racket. Q. It was not so qualified by Judge
Rutherford, was it ? A. No, it was not. Q. Does the
Society now add the qualification, "false religion is a
racket" ? A. Yes. Q. That, of course, is a thing
everybody would agree with, I think, isn't it ? A. They
should. Q. I am right, am I not, that Judge Rutherford
also, in seeking an interpretation of the Scriptures,
applied it to existing countries of the world ? A. He
made /

A made applications of prophesies to existing countries of the world. And he took the view, did he not, that Satan is the God of this world ? A. Certainly. Q. And that the British Empire was the seat of this beastly organisation ? A. I heard him say that very thing in B the Royal Albert Hall in 1926. Q. Does the Society still take that view ? A. No. Q. So that once again Judge Rutherford preached error ? A. He didn't preach the full round-about truth of the matter. Q. In that particular, not putting too fine a point upon it, he was C in error ? A. He was in error. Q. How was that error corrected ? A. We have had no book given out dealing with that particular phase of the subject. Q. But you haven't stopped publishing the book with that in it ? — A. The book still circulates, and is a reference D work to show what we believed at that time. Q. Has a member joining Jehovah's Witnesses access to any reference library to see the books published by the Society ? A. Yes, every Congregation conducting a theocratic ministry school is instructed to have a library. Q. How does E one now joining Jehovah's Witnesses, and reading this erroneous view of Judge Rutherford's, know it is now regarded as erroneous ? A. Because he keeps up with the latest expositions and the latest publications in bound book form. Q. But there is no latest or recent F publication of the Society which brings to the notice of the /

A the Witnesses that that view by Judge Rutherford is wrong ? A. The explanations given show that there is a different understanding of the matter to-day. Q. Whereupon that particular point does the adherent to the Society find any enlightenment ? A. In the publications that he B reads. Q. Must he read all of them to arrive at the fact that upon this one point Judge Rutherford was in error ? A. It isn't necessary for him to read that Judge Rutherford is in error on that point. What he is interested in is in the present truth, the up-to-date C truth. Q. Yesterday's errors cease to be published do they ? A. Yes, we correct ourselves. Q. But not always expressly ? A. We correct ourselves as it becomes due to make a correction, and if anything is under study we make no statement of it until we are D certain Q. But may one not assume that Judge Rutherford did not publish until he also was certain ? A. He published only when he was convinced, and he withheld publication until he was convinced that he was correct.

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Q. /

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A Q. So that what is published as the truth today by the Society may have to be admitted to be wrong in a few years? A. We have to wait and see. Q. And in the meantime the body of Jehovah's Witnesses have been following error? A. They have been following misconstructions on the Scriptures.

B Q. Error? A. Well. error. Q. Did not Judge Rutherford take the view that the Beast is Satan's organisation on earth manifested particularly in the seventh head thereof, to wit the seventh world power which is Great Britain? A. Might I see that statement. Q. I have not the book

C but it is in "Light" volume 1. You have read Light? A. Yes. Q. Is that statement not in it? A. I would have to see the statement as it is in print not as you say it. Q. Did he not associate the Beast with Great Britain? A. Which Beast? Q. You are an authority on those

D matters? A. There are a number of Beasts mentioned. You must specify which one you mean so that I can understand. Q. Perhaps we could get together if you tell me-is-it not the case that one of the Beasts was regarded as Great Britain by Judge Rutherford? A. No you are

E not right about that. Q. Well you put me right and tell me what was the association in Judge Rutherford's publication between Great Britain and a Beast in Scripture? A. In the 13th Chapter of Revelation there is a two-horned Beast that comes up out of the

F earth/

A earth. It has horns like a lamb but speaks like a dragon. and the book "Light" points out that that Beast represents a dual worldly power, namely Great Britain, the British Empire, and the United States of America, who have always acted together in common and do so today. Q. That was
B not putting Great Britain and America in a favourable light, I gather? A. No. Q. Is it still the view of the Society that that interpretation of Scripture applies to Great Britain and America? A. Yes. Q. But then that was another part of Judge Rutherford's work, was it not?
C He did in addition specifically make a Scriptural Beast to fit Great Britain. Is that not so? A. Part of the Beast. This is a dual entity. Q. We are not dealing with the dual entity. It is the case is it not - I do not want to keep repeating it - that Judge Rutherford
D associated a Scriptural Beast with Great Britain? A. He associated a Scriptural Beast with Great Britain, correct. Q. It has taken a long time to get there. What Scriptural Beast was it and what did it signify? A. The one that I have just mentioned, the two-horned Beast that
E came out of the earth, as described in Revelation the 13th Chapter. Q. That applied to the Anglo-American duality? A. Yes, the Imperial Power. Q. I think you told me that Judge Rutherford, apart from that, found in a Scriptural Beast something which fitted Great Britain? A.
F Yes/.

A yes. Q. You are quite clear about that? A. That is in the book "Light" which Judge Rutherford wrote. Q. Now would you tell us what Beast that was? A. The Beast is the two-horned Beast. It has horns like a lamb but speaks like a dragon, and comes out of the earth and recommends that
B there be formed an image of the Beast. Q. Do you say that that is an interpretation of the same passage which applies to the duality of Great Britain and America and to Great Britain separately? A. You are a little ambiguous to me. Q. Well, you see, I thought you had been very clear to me
C that I was right in putting to you that Judge Rutherford had interpreted a Beast in Scripture as applying to Great Britain? A. He applied the two-horned Beast so as to include Great Britain. Q. But that applied, did it not, to Great Britain and America? A. In the book "Light"
D that is his latest explanation of the matter. Q. And he dealt separately with Great Britain in another passage? A. Well, back in 1926, speaking about the seat of the Beast, then he applied the Beast to Great Britain. Q. That is clear, is it not? A. Yes, but not in the book "Light".
E Q. What beast was that? A. The two-horned Beast was explained to include America. Q. I do want to be clear about this. Did Judge Rutherford not deal with one Beast, a Scriptural interpretation as applying to the two world powers Great Britain and America? A. Yes.
F Q/

A Q. Did he not also interpret a Biblical Beast as applying to Great Britain? A. In 1926... Q. Would you say Yes or No, please. A. Back there he did. Q. But back there is now regarded as error, is it not? A. Yes, it was only partial. Q. How was that error brought to the B notice of Jehovah's Witnesses? A. Through the publication of the two volumes of the book "Light" by Judge Rutherford himself. Q. But it is in the book "Light" that these interpretations occur? A. These interpretationsof what? Q. That Satan is the god of this world and that the British C Empire is the seat of the beastly organisation - that was one - and in volume 2 that the Beast is Satan's organisation on earth and, in the third place of the seventh world power, which is Great Britain. So"Light" promulgated error? A. Again I ask what Beast is it that you refer to there? D Q. You are the one who has anxiously studied the whole publications of your Society. Correct me if I am wrong but you have unambiguously said that there were two / Scriptural interpretations by Judge Rutherford, one interpreting the Scriptural Beast as applying to America E and Great Britain and another Scriptural Beast interpreted as applying to Great Britain alone. Is that not so? A. When you speak about the seat of the Beast you are not referring to the 13th Chapter of Revelation. Q. I am not referring to the Bible at all. A. You are F not/

A not referring to the 13th Chapter of Revelation, and when he speaks of the Beast there, the seat of the Beast he is referring to the entire visible organisation of the devil and, as what you just read said, the British Empire combined with America are the seventh world power.

B They are the dominant member of the devil's visible organisation and, therefore, they constitute the seat of the Beast, the most powerful member. Q. Do you want to add anything? A. No, I will stop there. Q. Well, I do not want to labour the point but you did unambiguously

C say that a Beast was interpreted by Judge Rutherford as applying to Great Britain alone, did you not? A. I think I did. Q. That was error? A. It was partial, because the two-horned Beast is now seen to be inclusive of America. Q. And these views were promulgated in the

D book called "Light" by Judge Rutherford? A. Yes. Q. Well now do you wish to correct the statement which you made, that the corrections of an error were made in the book "Light", if I understood you aright? A. The correction of the two-horned Beast was made in "Light"

E but the first Beast in Revelation, Chapter 13, which comes out of the sea - that still remains understood as embracive of the entire visible organisation of the devil. Q. Am I right that the Board of Directors of the Society, in issuing their authoritative interpretation of Scripture,

F seek/

A seek to apply the interpretations not only to countries out to dates? A. Yes. Q. And that Judge Rutherford took the view that man came upon this earth in 4025 B.C.? A. 4124 B.C. Q. What is the present view? A. One hundred years have been taken off. Q. What was Pastor
B Russell's view? A. Pastor Russell had an extra one hundred years in there. Q. So that that date has been altered three times, has it? A. The date has been corrected. Q. But once the date was published by the Society all Jehovah's Witnesses were bound to accept it as
C Scripturally true? A. Yes. Q. And liable to be disfellowshipped if they demurred to the date? A. If they caused trouble over it, because the Scriptures say that if anyone is a disturber inside the congregation he is hindering the growth of the congregation and its
D activities and should be dis-fellowshipped. Q. Even though he perchance were supporting the date now taken by the Society, when the Society was publishing a wrong date? A. One who may have a difference of understanding like that will wait upon Jehovah God to see if he is correct, and
E he will abide by what is published for the time being. Q. But if he so awaits and understands he is correct what is he to do? A. He gets a blessing because of his submission and waiting upon Jehovah and not leaving it to his own understanding. Q. In this respect also, namely the date of the coming of mankind upon the earth, two errors have been published as authoritative Scripture? A. Yes, as
F authoritative chronological dates. The creation of man remains absolutely true.

Q/

A Q.- Do you still maintain a property known as Beth-Sarim in San Diego, California? A.- No. Q.- Beth-Sarim was, was it not, a mansion in San Diego kept for the second coming of some of the Prophets? A.- Kept for the resurrected Prophets. Q.- Namely who? A.- Abraham,
B Isaac, Jacob, David, Moses, and so on - Daniel. Q. Was that in the days of Judge Rutherford or Pastor Russell? A.- No, that was in the days of Judge Rutherford. Q.- Were the whole body of Witnesses instructed to accept that the mansion was being kept
C for that purpose? A.- Yes. Q.- What has come of the mansion? A.- It has been sold. Q.- Why? A. Because it was there, and the Prophets had not yet come back to occupy it, to make use of it, and the Society had no use for it at the time, it was in charge
D of a caretaker, and it was causing expense, and our understanding of the Scriptures opened up more, and more concerning the Princes, which ~~will~~ include those Prophets, and so the property was sold as serving no present purpose. Q.- Am I right that it was at one time forecast
E that in 1925 Abraham and other Prophets would come back to earth? A.- They were expected to come back approximately then. Q.- But they did not come? A.- No. Q.- It was published, was it not, to the body of Jehovah's Witnesses that that was to be expected in 1925?
F A.- Yes. Q.- but that was wrong? A.- Yes, and Judge Rutherford/

F.W. Franz.
(Cross)

A Rutherford admitted it to the Headquarters. Q.- Passing to something else, before a Witness is baptised must he know thoroughly your publications No. 15: "Let God be true", No. 16: "This means everlasting life", and 27: "Make sure of all things"? A.- In order to be baptised B he does not necessarily have to know all of those. Q.- At what stage must he know all of these? A.- He must progress in his study of the Scriptures, and if he does so he will go through all of these by personal study, and by congregational study. Q.- I think you did say C there was no minimum age for baptism? A.- That is except for infants, and those who are not mentally able to comprehend the meaning of baptism, and its responsibilities. Q.- What is covered by the term "infants"? A.- An infant in arms, baby baptisms D with, possibly, a godfather standing in for the child. Q.- But from the age of toddling upwards there is a potential of qualifying for baptism? A.- Yes, under parental instruction. Q.- At what age or stage is a Witness expected to be conversant with those books to E which I have referred you? A.- That all depends upon the individual, and the zeal with which he prosecutes his studies. Q.- And does the promotion of the individual depend upon his knowledge of those books? A.- He will be aided in his understanding of the Scriptures F by reading those books. Q.- But does promotion depend upon/

upon his knowledge of these books? A.- In order to become an Ordained Minister of a congregation he must come to an understanding of the things contained in these books. Q. But, then, is baptism not the ordaining of a person as a Minister? A.- Yes. Q.- Therefore at baptism must he know those books? A.- He must understand the purposes of God which are set forth in those books. Q.- Set forth in those books, and set forth in those books as an interpretation of the Bible? A.- These books give an exposition on the whole Scriptures. Q.- But an authoritative exposition? A.- They submit the Bible or the statements that are therein made, and the individual examines the statement and then the Scripture to see that the statement is Scripturally supported. Q.- He what? A.- He examines the Scripture to see whether the statement is supported by the Scripture. As the Apostle says: "Prove all things; hold fast that which is good". Q.- I understood the position to be - do please correct me if I am wrong - that a Member of the Jehovah's Witnesses must accept as a true Scripture and interpretation what is given in the books I referred you to? A.- But he does not compulsorily do so, he is given his Christian right of examining the Scriptures to confirm that this is Scripturally sustained. Q.- And if he finds that the Scripture is not sustained by the books, or vice verse, what does he do? A.- The Scripture is there in/

F.W. Franz.
(Cross)

A in support of the statement, that is why it is put there. Q.- What does a man do if he finds a disharmony between the Scripture and those books? A.- You will have to produce me a man who does find that, then I can answer, or he will answer. Q.- Did you imply that the individual
B member has the right of reading the books and the Bible and forming his own view as to the proper interpretation of Holy Writ? A.- He comes - - - Q.- Would you say yes or no, and then qualify? A.- No. Do you want me to qualify now? Q.- Yes, if you wish? A.- The
C Scripture is there given in support of the statement, and therefore the individual when he looks up the Scripture and thereby verifies the statement, then he comes to the Scriptural view of the matter, Scriptural understanding as it is written in Acts, the seventeenth
D chapter and the eleventh verse, that the Bereans were more noble than those of Thessalonica in that they received the Word with all readiness, and they searched the Scipture to see whether those things were so, and we instruct to follow that noble course of the Bereans
E in searching the Scripture to see whether these things were so. Q.- A Witness has no alternative, has he, to accept as authoritative and to be obeyed instructions issued in the "Watchtower" or the "Informant" or "Awake"? A.- He must accept those. Q.- Are those books in a
F. different position from these magazines? A.- "Watchtower"

is/

F.E. Isaac.
(Cross)

A is the official magazine of the Society. Q.- A little history, to pass to that. Pastor Charles Taze Russell was born in 1852 in the United States, and died in 1916? A.- Yes. Q.- And he was a draper in Pittsburg, was he? A.- He was what in Pittsburg? Q.- A draper?

B A.- He conducted a haberdashery store, is that the same? Q.- I am sorry, I have not been in America. Then I think it was in 1872 he got a few persons together for the purpose of studying the Bible? A.- Yes. Q.- But the study was directed, was it not, to a consideration

C of the Scriptures relative to the coming of Jesus Christ and his Kingdom? A.- Yes. Q.- It was not really a study of the Bible as the Word of God as a whole? A.- It certainly was. ~~Q.- Was it not directed rather to~~ the aspect of Christ's coming? A.- No. Q.- What did

D you mean when you subscribed to the view that the little group did study the Scriptures relative to the coming of Jesus Christ and his Kingdom? A.- The coming of Jesus Christ and his Kingdom is only part of the doctrine of the whole Bible. Q.- But was the study not directed to

E that particular aspect of the Scriptures? A.- That was included. Q.- Was it not the main emphasis? A.- It was a subject of great interest at that time. Q.- Was it not the main emphasis? A.- I would not say so. Q.- Do not think I am being derogatory, but I do not

F think Pastor Russell was actually a pastor of any church, was/

A was he? A.- Not at that time. Q.- Was he at any time? A.- Yes, he was recognised throughout the world by all the Congregations as their pastor, and annually they made acknowledgement of that fact. Q.- You mean of Jehovah's Witnesses? A.- Of Pastor Russell being their B pastor. Q.- But what I meant was that he was not a pastor of any other church apart from Jehovah's Witnesses? A.- No. Q.- I think he took the name, did he not, of Pastor when he began preaching? A.- The Congregations assigned him that name. Q.- Did they all do that C spontaneously, or by some writing, or what? A.- I know in the Cincinnati Ecclesia of which I was a member that that was done at each election, when we advised the Brooklyn Headquarters where Pastor Russell was living at that time, and we acknowledged him as our Pastor, whereas D we had our local elders and deacons, that we recognised him as predominantly our Pastor on earth. Q.- Then in 1879 I think the work took an organised form for the first time? A.- In 1879 the Watchtower magazine began publication. Q.- Who was the publisher of it? A.- E Mr. Russell. Q.- Incidentally, did he carry out the printing too? A.- We had no printing press at that time. Q.- And I think he published works extensively? A.- Yes. Q.- Interpretations of Scripture? A.- Yes. Q.- Then he was followed, was he, by Judge Rutherford? A.- Yes. Q.- He was a lawyer? A.- Yes. Q.- I am not being derogatory/

derogatory again, I am just, as you know, canvassing the situation. He was not in fact a person holding a judicial appointment, was he? A.- Out in Missouri he did temporarily hold a judicial position. Q.- What was that? A.- As judge. Q.- But in one of the courts? A.- Yes. Q.- What court was it? A.- A circuit court out there, as I recall. Q.- How long did he hold that appointment? A.- I do not know the specific time. It was a short time. Q.- Was it months or a year? A.- No, I do not think it was a year. Q.- Anyway, he took over as head of the organisation after Pastor Russell? A.- He did not take it over, he was elected to it at the annual meeting in 1917. Q.- Was that the annual general meeting of the Pennsylvania Incorporation? A.- Yes. Q.- By that time was there any extensive book and pamphlet publishing activity of the Incorporation? A.- Yes. Q.- Had they their own printing presses by that time? A.- No. Q.- Not by that time. Was the preparation of the pamphlets and books and the like organised and carried out by the Incorporation? A.- I was not at Headquarters to know at that time.

Q.-/

A Q. And then I think in January, 1917, a volume "The "Finished Mystery" was released? A. No, that was not in January. That was later on in the year, in July. Q. Tell me, who published that volume? A. The Watch Tower Society. Q. I do not think it is material, but I was just referring B to Mr Knorr's article on Religion in the 20th Century, in which he put the date of the appointment of Judge Rutherford as January, 1917? A. Yes. Q. I think that will be right? A. Yes. Q. And it was shortly thereafter that "The Finished Mystery" was published? A. Yes. Q. Now, C the Society published that, did they? A. Yes. Q. But, unfortunately, that caused internal dissension of some kind? A. Yes. Q. Did that dissension find expression in the Board of Directors? A. Yes, as far as I know or recall. Q. And I think as a result the majority supported Judge D Rutherford and the others withdrew altogether? A. Yes, there was a withdrawal of some. Q. What was the trouble about that book? Was it a division of opinion as to its accuracy of scriptural interpretation? A. Yes. There were some who did not accept it as a publication expressive E of the truth and there were others who did accept it. Q. I think the great majority accepted it? A. Yes. Q. But it was as a result of consideration that the publication was maintained? A. Yes. Q. And then it was in 1942, I think, that Mr Knorr became President? F A. /

A A. Yes. Q. And he remains President to this day? A. Yes. Q. Is the President appointed on a life basis or is he subject to re-appointment at fixed intervals? A. No, he is not appointed on a life basis, but according to the law there must be an annual meeting and an election
B of Directors whose term has expired, and then after the full Board of Directors has been made up again by this annual election, there is a meeting of the Board of Directors for the appointment of the officers of the Society for the ensuing year. Q. Would you look please
C at No. 40 of Process, which is a copy of the "Watchtower". It is the "Watchtower" for May 1st, 1950. This is the official and authentic medium for promulgating scriptural interpretation and the directions of the Incorporation to the Witnesses? A. Yes. Q. Do you see on the left
D hand page as one opens this, the mission of the Watchtower is given in the second column? A. Yes. Q. In the second paragraph it says, "It adheres strictly to the Bible "as authority for its utterances. It is entirely free and "seperate from all religion"? A. Party, sects, or
E other worldly organisations. Q. But it is apart from all religion? A. That is right; that is what it says there. Q. And this is the authentic publication? A. Yes. Q. What is it that is apart from all religion? A. From all false religion. Q. It does not say that,
F does /

A does it? A. No, it doesn't say that there. Q. Wherein does a Witness who comes new to the Society find that he should read into that statement "It is apart from all false "religion"? A.—Well, reading this issue of the "Watch-tower" back there, he would not. Q. And in fact, it is B not what it says, is it? A It says just "religion" here. Q. The view was at one time promulgated, was it not, by the Society that churches were the synagogues of Satan? A. The third chapter of Revelations --- Q. Would you say Yes or No and then give your qualification, please? C A. Yes. Q. Now, your qualification? A. I was going to remark that the term "synagogue of Satan"is found in Revelations and it refers to a meeting place where Satan presides. Q. Is it still the view of the Society that all churches are the synagogues of Satan? A. Yes, all D churches of Chrisendom. Q. Would you tell me this, please? Does the body known as Jehovah's Witnesses or the Incorporations which we have been discussing fall within the bounds of Chrisendom? A. No. Q. Indeed, am I right that Jehovah's Witnesses do not fall under the E biblical law? A. Jehovah's Witnesses fall under the biblical law. Q. Do they fall under the Ten Commandments? A. No, not to-day. Q. Would you look please at your publication or the Society's publication No. 27 of Process, "Make Sure of All Things", and at page 238, F dealing /

A dealing with law. The last sentence of the paragraph says, "The Ten Commandments, as well as all sacrificial "and ceremonial features pertaining to the law, was fulfilled by Jesus Christ and abolished by being nailed to "Christ's tortured stake A.D. 33. Christians are therefore B "not under any part of the law, including the Ten Command-"ments". Have the Ten Commandments no validity for Jehovah's Witnesses? A. Jehovah's Witnesses are not under the Ten Commandments to-day. Q. Were they at some stage under them? A. When Jehovah's Witnesses composed the C Jewish nation, that was under the law of covenant as given through Moses. Q. And I suppose it is your view that Chrisendom is wrong when it says that it is a Christian's duty to observe the Decalogue? A. They are. Q. Was it the view of Jehovah's Witnesses that it was not Jesus D Christ but the Archangel Michael who came to earth and that Jesus Christ was born three days after the death of the Archangel Michael? A. No.

E

Q. /

F

A Q. "Deliverance" was one of the publications of the Society, wasn't it? A. That is right. Q. Did it not promulgate the view that Christ Jesus was born three days after the Crucifixion? A. No.

Question objected to.

B Objection repelled.

Q. Is it the case that the view was promulgated by the Society at one time that Christ Jesus was born three days after the Crucifixion? A. What do you mean by born? Q. I do not know, but is it the view C that was promulgated by the Society? A. Christ Jesus was born in Bethlehem, and that was 33½ years before he was nailed to the torture stake. Q. Was the viewpromulgated that Christ Jesus was born three days after the Crucifixion? A. He was born from the D dead as a Divine spirit creature on the third day after His nailing to the torture stake. Q. Is that the amplification of the view that was published by the Society that he was born three days after the Crucifixion? A. As I said, it is necessary to E specify whether you mean human birth or whether you mean spiritual birth. Q. I am not wanting to do anything more than ask you and please say if you do not know. Was it the view promulgated by the Society that Jesus was born three days after the Resurrection; yes F or no? A. Yes, he was born after the dead. Q. Was it not at one time the view that it was the Archangel Michael/

A Michael who came to earth and called himself the Christ; yes or no? A. He did not call himself the Christ. Q. Was the view at one time promulgated that that did occur, that the Archangel Michael came down and was [illegible] as Christ? A. Yes. Q. Is that view still

B held? A. Yes. Q. Where does one find it? A. By comparison of the Scriptures referring to the Archangel Michael and the Lord Jesus Christ we come to that conclusion, that the Archangel Michael is the pre-human Son of God who became Jesus Christ on earth.

C Q. Was the view at one time taken that the Archangel Michael upon his death returned to his position as the Archangel Michael; yes or no? A. Yes. Q. Is that view still held? A. Yes. Q. Where for the new adherent to Jehovah's Witnesses is that view to be found

D in the publications of the Society? A. I would have to look up an index. Q. Would you look at No. 27 of Process, please, which is, "Make Sure of All Things"; is it given in that book? A. I do not find a reference there to Michael in the index. I do not

E find a reference to Archangel, so I would not be able to locate it just at the moment. Just instantaneously I cannot find it. Q. That view about the Archangel Michael is linked, is it not, with a one time view of the Society that the resurrection was not to be

F believed in? A. No. Q. Didn't the view of the Society change with regard to the resurrection?

A./

A A. We always believed that and still believe in the resurrection. Q. How did the Archangel Michael come into it? A. The Archangel Michael was the Son of God, and as the name indicates he was over all the Angels of God. His name Michael means, who is as God. This is
B the designation of the pre-human Son of God. He is referred to in the Twelfth Chapter of Daniel. He came to earth when the Lord Jesus laid aside for his heavenly glory. He became a man at his birth from the Virgin Mary. Q. May I ask, was it the view that the
C Archangel Michael and Jesus were one and the same person or spirit? A. Of course, Jesus Christ first came into existence on earth, because that is the earthly name. Q. For the Archangel Michael? A. Not for the Archangel Michael, but for Jesus Christ for the Son of
D God, born as a man, Jesus Christ is the name. He was not known as the Archangel Michael upon this earth, of course not. Because, as the Scripture shows, he was made a little lower than the Angels. Q. Is there any hope of salvation for a man who depends upon his Bible
E alone when he is in a situation in the world where he cannot get the tracts and publications of your Incorporation? A. He is dependent upon the Bible. Q. Will he be able to interpret it truly? A. No. Q. I do not want to bandy texts with you, but didn't
F Jesus say, "Whosoever believeth in me, liveth and "believeth in me shall never die."? A. Yes. Q. He did/

A did not say that there must be interposed between the individual and him an interpreting society? A. He did not say it there. Q. Do you accept in unqualified terms that position as valid; "Whosoever believeth "in me shall never die."? A. Yes. That is a
B statement of Jesus Christ. Q. Accordingly, no pamphlets or publications are necessary to the individual to show others? A. By reading the Bible he can develop faith in Jesus Christ. Q. But if he has that simple direct faith, please answer yes or no,
C he requires no other aid? A. To develop faith in Jesus Christ? Q. Shall liver for ever? A. The matter does not end there. Q. How do you define religion? A. Religion is a form of worship. Q. I think in your evidence-in-chief you did not mention
D worship at all, did you? A. I do not know that I defined religion. Q. I said worship. Does your Society provide a form of worship? A. Yes. We have a form of worship. Q. What is that? A. It is the obedience to Jehovah God and his Commandments
E because worship primarily means the service of God. Q. Has it in its elements prayer and praise? A. Yes. Q. According to your Incorporation? A. Yes. Q. Would you agree that religion involves action or conduct indicating a belief in, reverence
F of, and desire to please a Divine ruling power? A. Yes. Q. You do not stress an emotion or conduct,/

A conduct, do you, as a fundamental matter in the views promulgated by the Incorporation? A. Yes. Faith must have works otherwise it is dead. Q. Do you stress the visiting of the fatherless and the widow and the healing of the sick and the visiting of the sick as
B primarily obligations of members of your Society? A. We do not stress healing of the sick because there is no Divine healing to-day. Q. That is the view of the Society? A. No Divine healing of the physical organism. Q. Do you agree that in the
C Christian Ministry the visiting of the sick and the fatherless and of the needy is part of the ministerial function? A. Yes. Q. Within the parish of the minister? A. Yes. Q. Does the Society provide for such services for non-Jehovah's Witnesses in their
D parishes? A. The serving of those who are sick and afflicted in the parish who are not Jehovah's Witnesses, did you say? Q. Yes? A. That comes in the course of our house to house work, calling then on the sick and afflicted and who are not members of
E Jehovah's Witnesses.

C./

F

A Q. The house to house work is for the issuing out of pamphlets and booklets, isn't it ? A. For preaching from house to house, as the Apostle Paul did. Q. Is not the purpose of the house to house visitations to ask if there are any sick in the house, or needy folk ?

B A. We don't ask that to begin with. We preach the Gospel when we go to the doors of the people. That is the first thing that is to be presented. Q. Would you look please at No. 184 of Process, which is the Charter of the Watch Tower Bible and Tract Society. Do you see

C at the bottom of the right hand corner of the second page it gives the start of the Charter. The text of the original article was: "The purpose for which the "corporation is formed is, the dissemination of Bible "truths in various languages" ? A. I see that.

D Q. "by means of the publication of tracts, pamphlets, "papers and other religious documents" ? A. Yes. Q. "and by the use of all other lawful means which its "Board of Directors, duly constituted, shall deem "expedient for the furtherance of the purpose stated".

E What I have been reading to you is the text of the original Article II ? A. Yes. Q. There is no mention of the Bible in that as a book to be published or distributed, is there ? A. The dissemination of Bible truths would include the Bible itself. Q. Now

F Article II, as amended, sets forth: "The purposes of "this /

A "this Society are: "To act as the servant of and the legal
"world-wide governing agency for that body of Christian
"persons known as Jehovah's witnesses; to preach the
"gospel of God's Kingdom under Christ Jesus unto all
"nations as a witness to the name, word and supremacy
B "of Almighty God Jehovah; to print and distribute Bibles
"and to disseminate Bible truths" etc. ? A. Yes.
Q. So that there was an amendment of the Charter to
insert what had been omitted as one of the purposes of
the Society, namely the distribution of Bibles ? A. To
C be more specific, not that the Bible isn't to be under-
stood or included in Article II of the original Charter.
Q. In your view that was really a clarification of what
was implicit in Article II originally ? A. That is so.
Q. If you look please at No. 17 of Process, which is
D the "Counsel on Theocratic Organization", at page 29 we
find, in the second paragraph , dealing with the aspect
of home to home study: "If the person is interested and
"teachable a regular home Bible study should be in
"progress soon after return calls are begun. This will
E "usually be a Bible study with one of the Society's
"bound books as a textbook" - or the Bible itself.
Does that put the emphasis of the Society's view in the
right place, namely that the Bible study, to be fruitful,
must be based primarily on the interpretations of the
F Bible contained in the Society's pamphlets or books ?
A. /

A A. It says it must be a Bible study, either with or without the Society's publications. You cannot have a Bible study without having the Bible at hand, but you can have the Society's publications at hand too, to aid in the conduct of the study in a methodical manner.

B Q. It is the view that really the pamphlets and books are essential to an appreciation of the Society's interpretation of the scriptures ? A. They are valuable. Q. You do deal with scientific matters ? A. Our magazine "Awake" deals with scientific matters.

C Q. Have you scientifically qualified members on the Board of Directors ? A. No, I wouldn't say so. Q. By whom are the Servants of Companies appointed ? A. By the Society. Q. And by whom are they disfellowshipped, if the need arose ? A. They are disfellowshipD ped by the local congregation, and the disfellowshipping is reported to the headquarters, which retain the name on file as a disfellowshipped person. Q. How does the Company or Congregation disfellowship a Servant, if he be a Company Servant ? A. The Servant Committee of the E Congregation consists of three men altogether, and in a case like this, where the Congregation Servant himself is under scrutiny, the Servant Committee may call in for advisement and consideration of the matter other spiritual qualified men, advanced spiritually, and F therefore able to inquire into the case and arrive at a scriptural /

A scriptural determination regarding what should be done with the Congregation Servant. Q. The Committee consists, does it, of the Company Servant, the Assistant Company Servant, and one other ? A. Yes, the one who is in charge of the Bible studies. Q. The Bible Study B Conductor ? A. Yes, the Bible Study Conductor. Q. But the Company or Congregation cannot itself expel a member from Jehovah's Witnesses, can it ? A. No, the Servant Committee comes together and investigates the case, and then decides that the individual should be C disfellowshipped, if there is a scriptural basis for it, and then it draws up a resolution and reads that off to the Congregation so that the Congregation understands that his person has been disfellowshipped. Q. But he is appointed by letter from the Society, isn't he ? D A. Yes. Q. But it is for the Board of the Society to expel one if the need arose ? A. Well, the Congregation Servant is a member of the Congregation, and so it comes within the purview of the local congregation to take the proper action when it notifies E the Society.

Q. /

F

A Q. The Society can also expel a Company or Congregation servant? A. It delegates that power to the Service Committee of the congregation. Q. The only ordination is baptism, I think? A. That is of Jehovah's Witnesses in general. . And all Witnesses are ministers, are B they not? A. That is right. Q. And all Witnesses preach or publish? A. All of them publish or preach. Q. There is no further act of ordination on a Witness becoming a Company Servant? A. Yes. Q. What is that act? A. That is the appointment by the Society itself C by which the Congregation Servant and the other Servants are set apart to be leaders in the preaching of the Gospel of the Kingdom by that congregation, and to be instructors in the best methods of preaching the Gospel of the Kingdom. Q. Would you look at No. 12 of Process. That is the D letter of appointment of Mr. D. Walsh, Glasgow as a Pioneer Minister of the Gospel? A. That is a letter, as I see, addressed to him. Q. And it says "It is a real joy to "inform you that your application to share more fully "in the expansion" - which has been referred to - "as E "a Pioneer Minister of the Gospel has been accepted." That seems to be the form of letter which is sent out in all circumstances where an appointment of an individual to be a Company or Congregation Servant is made. Is that so? A. I do not have a copy of the appointment F letter/

A letter of a Congregation Servant. I would have to see it. Q. Well No. 12 of process apparently is the Pioneer appointment? A. Yes, it is. Q. And the Pioneer appointment follows upon an application by the individual, does it? A. Yes. Q. Now does the Company or B Congregation Servant appointment follow the same procedure, namely application and appointment by letter? A. A Congregation Servant is recommended by the Service Committee, and then, of course, the Circuit Servant also makes a recommendation concerning this candidate for C the Congregation Servant position. Q. I may have missed it, but did you say he is appointed by the Society? A. Yes, he is appointed by the Society, but recommendations are made. Q. From the Company or Congregation? A. By the Service Committee of the Congregation and also D by the Circuit Servant. Q. I have got it now. I think the letter of the Society is No. 21 of process, which I show you. That is a letter to the Dumbarton Company of Jehovah's Witnesses dated 20th October. 1952? A. Yes. Q. It says: "The Society is hereby appointing E "the following brothers to serve in the position "designated below". and the Company Servant is given as Mr. Welsh and the Assistant Company Servant as Mr. Agnew? A. Yes. Q. I do not think that letter is actually signed, is it? A. No, the one I have here F is/

A is not. Q. Is that the usual way it goes out? It ends. "Your fellow Ministers of Jehovah God." A. There is a comma there, indicating that something is to follow. Q. What usually follows? A. A signature evidently was to follow, the signature of the Society. Q. Is such a

B letter of appointment usually signed "Watchtower Bible "and Tract Society"? A. It should be. I do not know. I do not examine the appointment letters. Q. Perhaps you cannot tell me this, but I suppose stocks of these printed forms are kept for the purpose of making up

C letters of appointment? A. You will have to ask the Branch Servant here. Q. Even the appointment as a Company or Congregation Servant does not depend upon an age qualification, does it? A. Well, there would be limits. Q. Are there fixed limits? A. There has been

D no stated age limit that I know of, but that is left, of course, to the discretion of the Society. They would take into account the age of the individual who is recommended for this position. Q. Is there any norm in practice of the age of a Company or Congregation

E Servant? A. Is there any norm? Q. Yes, any between such and such ages? A. There is no statement to the effect that an individual should come within certain age limits. Q. And if he was regarded as mature enough in spiritual matters could he be appointed

F as,

A as a Company Servant when he was in his teens? A. Yes. Q. And I suppose there is no upper age limit, is there, within reason from the point of view of the physical fitness of the person? A. No. Q. I think at one time the organisation did involve elders and deacons? B A. Yes. elective ones. Q. But you explained that that organisation was altered. I think one factor you gave was because the elders tended to be obstreperous and obstructive in the work? A. Well many of them did become hindrances to the work in Congregations, and this C brought the subject of elective elders to a Congregation under study and investigation to see the Scriptural warrant for having elective elders. Q. And there was decided to be no such warrant; was that it? A. No. that elders must be such by spiritual growth. Q. I think D there are ten types of Servant in a Company. They are set out at the foot of page 19 in No. 17 of process, which I show you. That is Counsel on Theocratic Organisation. "The Company Servants are the Company Servant, the "Assistant Company Servant, The Bible Study Servant, the E "territory Servant. the Advertising Servant, the Accounts "Servant, the Stock Servant. the School Servant. the "Watchtower Study Conductor and the Company Book Study "Conductor." Am I right that the chief work of any of these Servants, in other words of each and all, is F ministry/

A ministry in the field? A. Yes. Q. I think that is set out at page 27 of the same book:- "The chief work of "any Servant is ministry in the field, assisting and "training others." A. Yes. Q. Now all Company Servants, am I right, are not entitled to perform valid
B marriage ceremonies? A. In the United States in some areas it is not required for a man to be registered and to be licensed to perform a marriage, but he can on request do so. Q. You do not know the position in Scotland? A. I do not. Q. Would you look at
C No. 17 of process, that is the Counsel on Theocratic Organisation, at the foot of page 28. It is, is it not, the Bible Study Servant who oversees the Bible Study? A. Yes, the Bible Student will oversee the Bible Study activity. Q. The Company or Congregation Servant does
D the same duties, does he not, as the other Servants in the Company? A. The Congregation Servant oversees all the activities of those Assistant Servants in the Congregation Q. But as far as Bible Study is concerned there is the Bible Study Servant directly carrying out the work? A.
E Yes. Q. The Company or Congregation Servant is an office which is held by the individual, is it? A. Yes. Q. To which he is appointed as you told us, by the Society? A. Yes. Q. Then in recommending names to the Society for appointment as a Company Servant it has to be stated, has it not, whether the applicant is anointed or a Jonadab? A. I am not acquainted with the
F form, but I believe that is the truth. The Society desires to know.

Q/

F. W. Franz
(Cross)

A Q.- I do not want to pursue the application side if you do not know about it? A.- I do not know its specific form today, but I say I believe that that is true. Q.- I think this is your sphere, though; who decides when the recommendation is made whether the individual is
B anointed or a Jonadab? A.- He has to state that for himself. Q.- Am I right that it is the anointed - forgive me for being a bit vague - that it is the anointed who form the 144 thousand? A.- Yes, that is the full membership of the Body of Christ. Q.- It seems a
C mundane matter, but is any record kept in the Society Headquarters of those who are or claim to be anointed? A.- A record is kept of all who profess to be of the anointed. Q.- And the anointed, am I right, in the view of the Society may be not only among numbers of
D people living, but also among the numbers of those now seeming dead? A.- Yes, the majority of the members of the Body of Christ died before the establishment of the Kingdom, and there is only a remnant of the anointed numbers on earth today. Q.- You see, I wondered in
E view of the specific number which you point to as having Scriptural foundation if there is any apprehension lest people may quite genuinely, but mistakenly, claim to be anointed in excess of the numbers? A.- We cannot determine how many have died before the Kingdom's
F establishment who were accepted to membership in the Body/

F.W. Franz.
(Cross)

A Body of Christ, and after the Kingdom's establishment resurrected to live and reign with Christ in the Heavenly Kingdom, so all we have to do is accept the number of those who partake of the memorial emblems, and who therefore profess to be members of the anointed
B remnant today; we can just accept the figure. However, each one of those has to be faithful unto death in order to gain the Heavenly Kingdom. Q.- I suppose, unfortunately an anointed may fall by the way? A.- One who is in the remnant today may fall. Q.- Am I right in this
C that before 1872 there was no publication by way of an interpretive book or pamphlet of the theocratic organisation of the Kingdom? A.- I do not know of any. Q.- It is probably my fault, I was looking last night for the instructions as to the form of the Memorial
D Service. Where, can you tell me, is that found? A.- That has been published in issues of the Watchtower from year to year, and there is also an article on that in the Sixth Volume of "Studies in the Scriptures" which is no longer published. Q.- Why is that no longer published?
E A.- Because publication of all the volumes of "Studies in the Scriptures" has been discontinued and we take the more recent publications. Q.- I was looking last night for it in the books which are produced, but I could not find it. That seems to be right? A.- That is true.
F Q.- Is the Memorial Service regarded as a very important matter/

matter in the annual life of the congregation? A.- Yes. Q.- Are the Elements of bread and wine provided for all the members of the Company? A.- Bread and wine are provided so that anyone attending the celebration who identifies himself as a member of the anointed remnant may partake thereof. Q.- And it is only the anointed who partake? A.- That is right. Q.- Is a record kept, then, within the congregation and transmitted to the Society of those who partake? A.- Yes. Q.- Is that done annually? A.- Yes, those who partake and those who attend as a whole. Q.- Who takes the Memorial Service? A.- If one of the anointed remnant is in the congregation and is still capable of doing so he does. He may be requested to do so. Q.- I suppose that it is the view, is it, that knowledge of being among the anointed must be subjective matter? A.- Yes. Q.- There is no view, is there, in the Society as to when the anointing or setting apart of the individual among the 144 thousand takes place? A.- It must take place before he realises it. Q.- But I mean it does not begin with the life of the individual, so to speak? A.- The individual makes his dedication to God, and then the disposition of the dedicated one rests with God, whether to put him into the anointed class or to leave him in the other sheep. Q.- Another matter. I think it is the case that the books which have been produced here are all recent publications/

A publications. So far as I can see, for example, No. 15 "Let God be true" is copyrighted in 1946? A.- Yes. Q.- And 16. "This means everlasting life" was copyrighted in 1950 - I am just reading from the front page of "This means everlasting life"? A.- Yes, copyright 1950.
B Q.- And "Make sure of all things", copyright 1953? A.- Yes. Q.- When was the "Counsel of Theocratic Organisation" first published, I see on the first page it says "Issued March 1st, 1949"? A.- Yes. Q.- Was that the first time this booklet had been published? A.- I am
C not sure about that, I think it was - this is the first time. Q.- So since 1872 there has not been a continuing authoritative book giving the tenets and principles of the Society? A.- Not since 1872 - did you say 1872? Q.- 1872? A.- That is right. Q.- Then I am right,
D Bible apart, if a person wishes to join the Body of Jehovah's Witnesses there is no book which can be put in his hands to say, "This will give you our tenets and principles as interpreted by the Society"? A.- Each book sets forth the tenets of Jehovah's Witnesses.
E Q.- Yes, but these have changed in view? A.- In some respects yes. The fundamentals always remain. Q.- Would you agree or disagree with this view, that the main emphasis laid by theSociety in its interpretation of Scripture has been matters of chronology and the
F forecasting of the Kingdom in fact? A.- The main emphasis/

A emphasis is not on chronology, but it is upon the Kingdom of God as being the principal doctrine of the Bible. Q.- And is that Kingdom essentially related to the Society's view of the Second Coming of Christ? A.- Yes. Q.- Relative to that matter, I think you B said in your evidence-in-chief that this generation would see the Second Coming, was it, or Armageddon? A.- This generation would see Armageddon. Q.- What span of time is a generation? A.- We cannot be sure, it is the generation which began to witness the events C of 1914. Q.- You mean the human generation? A.- Yes. Q.- Are you using generation in the sense of the lifetime of the individual? A.- The lifetime of an individual. For instance, I witnessed the events of 1914. and I am still alive today, and hope to carry on. Q.- I have D no other wish. The Corporation does run, in fact, does it not, a very big printing and publishing side? A.- Yes. Q.- You have virtually a printing factory, have you not, in New York, Brooklyn? A.- Yes. Q.- With, I think, a very big new printing press installed in E 1933? A.- Yes, we have a big printing press recently installed. Q.- And you have the Headquarters family house there, do you not? A.- Yes, the house is about half a mile from the printing establishment. Q.- I do not want to take the details of organisation and so F on from you, but did you know, or can you tell us that in/

A in addition to the considerable printing factory in Brooklyn there is a printing press for the Society in England, I think and in Switzerland, or do you not know? A.- There are presses which I have seen in operation here, but nothing to compare with what B we have over there There are printing presses in Switzerland which I have seen, they are a considerable size, and also in Germany. Q.- I suppose there will be a large number of employees engaged in the printing? A.- Yes. Q.- But I think the Secretary and Treasurer C probably knows about the statistics and all that kind of thing. You did say that the Society depends on voluntary gifts and contributions? A.- Yes. Q.- That is in part so, is it not, but does a considerable income not arise from th sale of the publications of D the Society? A.- We allow people to contribute for the literature. Q.- Is that just a different way of saying that there is an income from the publications of the Society? A.- The amount that is printed on a book or with reference to the literature is just a E nominal amount that is recommended to the receiver of the literature as ample enough to cover the cost of printing and distribution. The Society always tries to keep down the amount of contribution that is recommended so that the literature will be within the reach of the poor, F and if the poor are unable to contribute a Kingdom preacher is at liberty to make a free gift of the literature.

Q.-/

A Q. But there are subscriptions, for example, for the "Watchtower". I think it is a dollar for 24 issues? A. Yes. Q. And "Awake" is sent out by subscription, and the New World translation of the Greek Scriptures will be mailed anywhere. It is paid by a contribution of
B one dollar 50 cents? A. Yes. Q. So that there is, isn't there, a considerable sale of the publications giving income, or a considerable issue of the publications resulting in contributions which provide income? A. The contributions by that means provide income. Q. Do you have any
C Sunday Schools for children? A. No. Q. Nor anything in the nature of Bible Classes for adolescents as distinct from your Bible Study by all ages? A. No, we leave that to the parents to take care of. Q. Is there any age qualification for membership of a Company as distinct from
D the holding of offices in the Company? A. Anyone who comes to the age of discretion and dedicates himself or herself to Jehovah God and is baptised becomes a member of the congregation. Q. We are very backward in Scotland. I think the age of discretion is usually fixed about 21,
E but when you speak of the age of discretion what do you mean? A. In discerning what is the meaning of dedication to God and its symbol, water baptism. Q. Who decides that, namely, whether the young person is qualified in that sense or not? A. The person attends the congregational studies
F or is given Bible instruction by his parents or by a minister /

A minister of the gospel and in course of time comes to understand the matter of dedication and of baptism, because that is the thing to which we endeavour to lead those with whom we study, to lead them to see the necessity of dedicating themselves to Jehovah God in order to gain everlasting B life. and so when one who is under instruction of this kind appreciates the necessity of dedicating himself and has a heart desire to do so, he expresses his desire and then he is questioned by the individual interested, be it the parents of the child, to see whether the one making the request C really understands and really appreciates the seriousness of the step that is contemplated. Q. And then I think you do provide for theocratic ministry schools? A. That is right. Q. Is each congregation supposed to provide its theocratic ministry school? A. Yes. Q. It is not D a school, is it, in the sense commonly understood, of some building where people can go for instruction under a staff existing in it? A. They go to the Kingdom Hall generally, if the meeting is conducted in a Kingdom Hall. The congregation is small and it is conducted as were congregational E meetings in the primitive church. Then the theocratic ministry free school is conducted in that hall. Q. What is the difference between a Bible Study session and a theocratic ministry school session? A. Well, in the theocratic ministry school session we have a special publication F which constitutes the course of study for the theocratic ministry /

A ministry school, and then we have an instruction talk to begin with, and then we have student talks afterwards. Then we have a general discussion by all in attendance at the school, by the women attendants as well as the males. The women are not enrolled in the school and assigned to give B student talks on the platform. Q. What is the special publication you refer to? A. Well, we have had two, such as "Theocratic Aid to Kingdom Publishers" and also "Equipped for Every Good Work". Q. So the staff of the school, if I may use the expression, comes from, in the C usual case, the Company or congregation itself? A. Well, the school servant is the one who conducts the school. He is under the supervision of the Congregation Servant. Q. And I think, as you mentioned the point, women normally do not hold office as Company Servants? A. No, but they D may officiate in the interim, but if they do conduct meetings then they must follow the instruction of the Apostle Paul and put a sign of authority upon their head as a head covering. Q. Where there are Companies or congregations consisting only of women, then there may be a woman Company E Servant? A. Well, she conducts the meetings Q. Am I right - it is just a recollection - that Mrs Russell was one of the Board of Directors of the Pennsylvania Corporation? A. I think that is shown - "The Corporation is to be managed "by a Board of Directors consisting of seven members and the F "names and residences of those already chosen Directors are "as follows: President, Charles T. Russell, Allegheny City, "Pennsylvania; Vice-President, William I. Mann, Benwood, "West Virginia: Secretary and Treasurer, Maria F. Russell,

A RE-EXAMINED: Q. I want to ask you several questions arising out of the cross-examination. You were asked, towards the conclusion of your cross-examination, whether at Brooklyn you had a very large printing and publishing establishment, to which I think you assented. B You also stated that the source of finance lay in voluntary gifts and contributions. I want to get this point out so as to clear it up. Do members of the Headquarters Staff or any of the fulltime servants of Jehovah's Witnesses receive any substantial salary? A. The members C of the Headquarters family receive a monetary allowance in money, and they also have their board and lodgings there at the Bethel Home, the Headquarters Family Home: Q. What is the monthly allowance in dollars? A. At present it is 14 dollars for every member from the President down. Q. D And board and lodgings? A. Yes. Q. And out of the 14 dollars do they have to provide themselves with clothing or anything of that kind? A. Yes. The Society may at the end of the year give them a clothing allowance, according to their term of service there, but the regular monthly E allowance is 14 dollars. Q. And is it within your knowledge how Servants, such as Congregation Servants or Pioneer Publishers, are remunerated? A. The Special Pioneers do receive financial aid from the Society according to the amount of time they put into the work, but the

F general/

A general Pioneer is dependent upon what contributions he may receive in the placing of the literature, and that generally does not amount to sufficient to sustain him, to supply all his needs, and so he is permitted by the Society to take an avocation, a sideline, a remunerative B occupation, to provide him with some financial funds to support himself. Q. So far as the Congregation Servant is concerned what financial reward, if any, does he receive from the resources of the Society? A. He does not receive any. When he engages in the field activities and places C the literature he does receive a small concession on the literature. Q. From the point of view of the career is there any prospect of making a career of increased financial return by becoming one of the Congregation Servants or Pioneer Publishers of Jehovah's Witnesses? D A. Well, the Congregation Servant, as stated, does not receive any support from the Society, except as he goes out into the field witnessing and places literature and receives a few cents, the difference between our Congregation rate and the amount of the contribution, but, of course, E the Pioneer, the general Pioneer and the Special Pioneer, get Pioneer rates on the literature, and so they do get more financial benefit from the amount of contributions they take in and they are permitted, in face of the fact that these contributions generally do not provide enough F to /

A to sustain them, to engage in some sideline activity as an avocation, but the majority of their time they must devote to field preaching. Q. But does service, either as a Pioneer Publisher or as a Congregation Servant, offer a prospect of increasing financial reward? A. No, it is
B not done for commercial purposes. Q. And I think you told us that the allowance at the Brooklyn Headquarters, the cash allowance, is 14 dollars a month? A. Yes. Q. With board and lodgings thrown in? A. Yes. Q. I suppose if you are travelling on the Society's business your
C travelling expenses are paid, are they not? A. That is correct. Q. And do you have to account for the expenditure? A. Yes. Q. So it is not a career to which anyone who seeks material rewards can look forward to? A. No. Q. And I take it that the Society itself is a non-profit-making
D association? A. That is true. Q. So that there is no dividend or anything in the shape of a cash dividend which can come to the members or shareholders of the Society? A. No. Q. So there would be no truth in the suggestion that this is a money-making concern? A. That is true. Q.
E For anybody attached to it or adhering to it? A. That is right. Q. Do you hold or believe that you have any Biblical warrant for the mode you have chosen to provide remuneration to those who are pioneers or Congregation Servants? A. As stated the Congregation Servant does
F not/

A not receive any special financial assistance from the Society, but the Pioneer does receive special rates. And the Scriptural basis for this consideration may be found in the words of Jesus when he sent out his twelve apostles. He told them that if they were received into
B a home they should feel justified in accepting a meal and accepting lodgings there, saying that the labourer is worthy of his hire. The Apostle Paul, who was a Pioneer in virgin territory, according to his Letter to the Romans said that he was justified in accepting material support
C from the congregations to which he ministered. In the 9th Chapter of 1st Corinthians he makes this point clear, stating that as an apostle he enjoyed the same rights as all the other apostles to receive material support from the congregations, but he said that he did not use this
D power, in order that he might not hinder the proclamation of the Gospel of Christ. Then in the 13th verse of this 9th Chapter he says, after referring to the ancient rule that God had laid down "Thou shalt not muzzle the "mouth of the ox that treadeth out the corn," that that
E statement was made by God not only on behalf of the beast but on behalf of the servant of God. Then in the 13th and 14th verses he says this: "Do ye not know that they "which minister about holy things live of the things of "the temple? and they which wait at the altar are
F "partakers/

F.W.Franz
(Re-examined)

A "partakers with the alter? Even so hath the Lord ordained "that they which preach the Gospel shall live of the Gospel." He adds, however, "But I have used none of these things." That is why he himself took up part-time work as a tent maker.

B Q. And from those texts to which you have referred may I take it that you find the Biblical foundation for the method of remuneration of which you have given evidence? A. Yes. Q. You were asked by my learned friend Mr. Leslie whether it was the case that you had no Sunday Schools for young persons and children, and you said no.

C Arising out of that could I ask you, do you treat or regard Sunday as in any special way set apart from other days? A. Not by the Lord Jehovah God. Q. Is that, putting it shortly, because in accordance with your views every day for a proper Witness is a Sabbath? A. Every day is a

D Sabbath in the Lord God. Q. So there is no distinction between weekdays and Sabbaths? A. That is right. Q. And, therefore, there is no obligation to observe specially one day in the week? A. That is true. Q. Is that linked up with this matter of the ten Commandments to

E which you were referring? A. Yes. Q. I would like to ask you, if I may, one or two questions on that matter. I think if you refer to No. 15 of Process, which is—Let God Be True, you will find your views on the Sabbath set out in Chapter 15, beginning at page 170. Is that

F so/

A so? A. Yes. That Chapter is headed "The Sabbath in Shadow and Reality." Q. Do you believe that the old Mosaic Law, the old Mosaic Covenant Law, has passed away?

B A. Yes, since the appearance of Christ in the Heavens and the presenting there the value of his human sacrifice to his Heavenly Father and the inauguration of a new Covenant.

C

D

E

F Q/

A Q. Would it be fair to say that the Commandments are now in your belief summarised in those two, "Love the Lord "thy God" and "Love thy neighbour as thyself"? A. Yes. Q. I think that you find Biblical authority for those two being said to contain the whole law and the prophets?
B A. That is correct. Q. Is that in Matthew? A. Yes, that 22nd Chapter. Q. On those two hang the whole law and the prophets? A. Yes, that is right. Q. Is that matter which I have summarised very briefly set out in No. 27 of Process dealing with this matter of the law, on
C Page 237, the section devoted to law; I would just like very briefly to refer to that? A. Yes. The matter is stated under that heading of law. Q. I think you put it very summarily when you say, "The Law as generally used in "The Bible refers to the Law Covenant given by Jehovah God
D "to the nation Israel at the hands of Moses as mediator. "For this reason it is sometimes called the Mosaic Law, "although no part of the law was made or given by Moses "himself."? A. That is right. Q. "False religion "claims the law was divided into two parts: (1) God's
E "law, a moral law, written by Him, and (2) Moses' law, "a ceremonial law, written by him. It is "unscripturally claimed that the ceremonial law was "abolished but not the moral law contained in the Ten "Commandments."? A. That is right. Q. "According
F "to the Scriptures, the entire Law covenant, namely, "the Ten Commandments as well as all sacrifical and "ceremonial/

A "ceremonial features pertaining to the law, was "fulfilled by Jesus Christ and abolished by being "nailed to Christ's torture stake A.D. 33. Christians "are, therefore,-not under any part of the law, including "the Ten Commandments."? A. Yes. That refers to the
B law. Q. But I think you go on then, don't you, in a series of citations of texts to point that although the Ten Commandments as such you do not hold to be effective, yet they have been replaced by new principles of law? A. Yes. Q. Enunciated by Christ? A. Yes.
C Q. Do you find these or certain of them set out in particular on Pages 241 and 242? A. Yes. Q. And on Page 242 do you find that you say, "Although Christians "are not under the Ten Commandments it is proper to "quote them as supporting proof."? A. Yes. Q. I
D think that on Page 241 you say that, "Christians still "lived by the principles embodied in the law."? A. That is true. Q. I think you cite certain passages from St. Matthew's Gospel in support of that? A. Yes.

E BY THE COURT: Q. On Page 242 in a passage to which you have just been referred, what is meant by the words, "proper to quote them as supporting proof"? A. Because the principle stated in those laws is correct. The principle still holds true. You have the fulfilment
F of the Law covenant in the life and experiences of the organisation of the Christian Congregation. Therefore,/

A Therefore, it is proper to quote those scriptures from the Law covenant to show how they foreshadowed the things having to do with Christian Congregations.

RE-EXAMINATION CONTINUED: Q. That has rather taken you away from the point about the Sabbath, but

B the two matters are linked up, aren't they? A. Yes. Q. I notice in that connection that you do throughout the section on law refer to Christians and the obligation on Christians; that is so, isn't it, in the various sections? A. Yes. Q. Take the one to

C which my Lord referred you just now, "Although "Christians are not under the Ten Commandments it is "proper to quote them as supporting proof."? A. Yes. Q. I ask you that question for this reason. I rather thought you did assent to a proposition put to you

D by Mr. Leslie that the Jehovah's Witnesses did not fall within the limits of Christendom. Did I understand you to assent to that? A. Yes. We understand Christendom to refer to all these religious organisations. Q. That is what I wanted to clear up. When you speak

E of Christendom, may I take it that you wish to be understood as referring to the various organised bodies which in your view do not represent the true Christian? A. That is right. Q. To put it very plainly do you regard Jehovah's Witnesses as

F those who alone are clinging to and are supported by the true Christian faith? A. Yes. Q. That is the position,/

position, isn't it? A. That is the position. Q. You were cross-examined by my friend Mr. Leslie as to the method of appointment of Pioneers and Company Servants? A. Yes. Q. I do not want to take you into detail about that, because that will be dealt with by other witnesses. But may I ask you one or two questions to clear matters up. Appointments as Pioneer or as Congregation or Company Servant are appointments made by the Society? A. They are appointments made directly by the Society. Q. It is do not the case, is it not, that the letters of appointment/in any case bear the signatures of individuals? A. No. Q. Is that because, as I think you said yesterday, it is not the practice of the Society to let anything be done which may exhort the fame or personality of any particular individual? A. Yes, and because the authority rests in the governing body of the Congregation, not in an individual. Q. Not in any individual. I think you told us yesterday that before a man qualified for appointment either as a Society Publisher or as a Congregation Sergant he would have to possess certain qualifications both personally and in respect of knowledge of doctrine and teaching? A. Yes. Q. And that there would also have to be in the case of, I think, a Congregation Servant a period of at least twelve months? A. That is correct. Q. From study at the Theocratic Ministry School and participation/

A participation in the other teaching activities of the Congregation? A. Yes. Q. In addition, I think you told me this, there would have to be in the case of the Congregation Servant a recommendation from a Congregation supported by that of the Circuit B Servant in the circuit to which the Congregation is attached? A. Yes. The Congregation Service Committee would make the recommendation. Q. Equally in the case of the prospective Pioneer he has to furnish proofs of his qualification? A. That is true. C Q. From what you have said in reply to my learned friend I gather that very full records are kept of the activities of the various Congregations? A. Yes. Q. And of the activities of the various Servants and Pioneers? A. True. Q. From these records are D filed inter alia information which is compendiously summarised in the annual Year Book? A. Yes. Q. Am I right in thinking that apart from disfellowship, once a Jehovah's Witness has received an appointment as a Pioneer Publisher or as a E Congregation Servant he retains that status and qualification? A. Yes. He retains that status as long as he continues working, and then he has his record. If he has to discontinue in this particular office then he has his record that is good. He is F respected on that basis, and he is considered to be spiritually mature and deserving of consideration as a/

A a spiritual adviser and Counsellor and also as a leader in the field service. Q. Let us just take it separately as regards each, Pioneer and Congregation Servant. The records of the Congregation show who is the Congregation Servant? A. Yes. Q. Those are all B filed as part of the history of that Congregation? A. Yes. Q. If the Congregation Servant of that particular Congregation ceases to hold office do I understand from your answers that he still remains qualified to receive appointment as Congregation C Servant to another Congregation? A. Certainly. Q. He remains fully qualified? A. He does. Q. Therefore, he enjoys the spiritual status of one who is qualified to receive appointment as Congregation Servant? A. That is true. Q. As regards the D Pioneer Publisher, are similar records kept? A. Yes. Q. Do those records keep on their list the names of all those who have qualified as Pioneer Publishers and have not been withdrawn by disfellowship or resignation? A. Yes. The Society keeps those on files. Q. We E shall have evidence about that in detail. They are filed. So again once you achieve the appointment after recommendation of a Pioneer Publisher you remain on the files, if I may put it in the administrative way, as of that qualified status, is F that so? A. Yes, that is so. Q. I think you said that/

A that although there is no age limit laid down for appointment to these offices or qualification for such a status as that of Pioneer Publisher or Congregation Sergant, naturally the age of the Applicant is one of the factors which will be taken into account in

B deciding whether or not to grant the appointment? A. That is true. Q. And to clothe the applicant with the requisite status? A. That is true. Q. So far as the functions of the Congregation Servant are concerned, I understand

C your reply to Mr. Leslie was that he had the oversight of all the activities of the other Servants of the Congregation? A. That is true. Q. May it be the case that not all the full complement of the Servants exist or are appointed for any particular

D Congregation? A. Well, there may not be enough individual men available to fill the offices, you see, in which case one man might have to perform the functions of two or more Servants for the time being.

E

Q./

F

A Q. I think you said also that as regards the Memorial Service one of the Anointed, if present, may be requested to conduct that ? A. Yes. Q. Requested, I take it, by the Congregation Servant ? A. The Congregation Servant locally would see to that, to the appointment B of the speaker. Q. He would take it or conduct the service himself, or request one of the Anointed so to do ? A. Yes. Q. I think you said also that the form of that service was set out in certain numbers of the Watchtower ? A. Yes. Q. It was the Watchtower, C wasn't it, to which you referred as providing the source of material of the order of the Memorial Service ? A. Yes. Q. And it is within your knowledge, is it not, that there has been issued a printed form of the service ? A. It has appeared in the Watchtower, and D every year there is an announcement made of the coming Memorial Service, and in that announcement there is stated in brief the order of ceremony of the celebration. Q. I show you form No. 72 of Process. Does that bear to be a print of the order of service of the Memorial E Service ? A. Yes. Q. And the source of material, as the footnote bears, is from the Watchtower of January 15th and February 15th, 1952 ? A. 1951 and 1952 respectively. Q. May I take it that sets out accurately the normal form of Memorial Service ? F A. Yes. Q. You were asked also about visiting the sick /

A sick, and the function of the Congregation Servant in that connection. Would you look please at No. 17 of Process, "Counsel of Theocratic Organization," paragraph 66 ? A. Yes. Q. You see it there sets out: "It "may be that some of the brethren are sick and in need B "of comfort and assistance. These should be visited" ? A. Yes. Q. So that is amongst the directions related to the Company Organisation, which is now the Congregation Organisation ? A. Yes. Q. I think you also indicated that in the Service of Worship there was the element of C prayer and praise ? A. Yes. Q. I think that will also be found in the Articles of the Society ? A. Yes. Q. Do you emphasise particularly the importance of prayer in No. 15 of Process, at Chapter 14, a chapter which is devoted to it, at page 175.? A. Yes. Q. I D am not quite clear on this matter of disfellowship. In the case of a Jehovah's Witness who is not a Congregation Servant, am I right in my assumption that the Committee which considers it, if there be a case, is presided over by the Congregation Servant ? A. Yes. E Q. And the Resolution of that Committee is effective ?- A. Yes. Q. Is there a right of appeal to the Society or any higher authority ? A. No. Q. No right of Appeal ? A. No. Q. But can the matter be referred for advice and consideration to the Circuit or Branch, F or to the Society itself ? A. No, the Circuit Servant is /

A is advised of this disfellowship so that he may know the position of the congregation towards this individual. Q. Can he advise them to rescind the decision ? A. He, he has no authority to do that, and the Society at Headquarters is also notified of the disfellowship.

B Q. That is a matter which is in the hands of the congregation ? A. Yes. Q. Acting through its duly authorised Committee ? A. Yes. Q. So that the Congregation Servant, as Chairman of that Committee, has a very substantial power over the members of his congre-

C gation ? A. Yes. Q. In the case of the Congregation Servant himself, would I be right in thinking that he would be removed from his office before any question of disfellowship would arise -- he would be removed by the Society ? A. The Congregation Servant ? Q. Yes ?

D A. He may be removed before disfellowship takes place ? Well, if the Society sees good in view of the conduct of the Congregation Servant, it may replace him by a man who has better qualifications of organising, and greater zeal, and his presence in the congregation as

E Congregation Servant would be of greater stimulus to the congregation, and activate the field of service more. Q. Of course it would technically competent, I suppose, for the Congregation Committee to pass a resolution of disfellowship against the Congregation Servant ? A. Yes.

F Q. But who would then take the chair, or would any notification /

A notification be required to be made to the Circuit or District before the step was taken ? A. The remaining members of the Congregation Service Committee can call on matured brethren to assist in a trial, and they can call in the Circuit Servant. Q. You are speaking now B of the theory of the thing ? A. Yes. Q. You were referred to the Watchtower of 1st May, 1950, being No. 40 of Process, and to the statement at the top of the right hand side of the sheet. You see the sentence which was put to you: "It was entirely free and separate from all C "religion, parties, sects, or other worldly organisations". That was put to you. Do you remember that ? A. Yes. Q. That is to say you said you would imply in that all false religions ? A. Yes. Q. But you see it goes on to say: "It is wholly and without reservation for D "the Kingdom of Jehovah God under Christ his beloved King. "It is not dogmatic, but invites careful and critical "examination of its contents in the light of the "scriptures. It doesn't indulge in controversy, and "its columns are not open to personalities." I take it E that in the wider sense of the word you would regard the Pastor of the Society as a religious pastor ? A. Yes. You see the change in view-point on that matter of religion was due to different translations of the Bible, particularly at James 1:27, in the King James' authorised F version, which reads: "Pure religion and undefiled "before //

A "before God and the Father is this, To visit the father-
"less and widows in their affliction, and to keep himself
"unspotted from the world". Now there is a great deal
of false religion in the world, and there is great
religious confusion as Jehovah's Witnesses realise.
B Now if I may proceed, in the translation of the New
Testament by James Murdoch from the Syriac, he renders
it as: "Pure worship and undefiled before God and the
"Father is this, To visit the fatherless and widows in
"their affliction, and to keep himself unspotted from
C "the world". Then George Larson has translated the
New Testament from the Aramaic, and he uses the words
"Pure Ministry", and in particular James Murdoch's
translation was set forth and it was decided to use that
translation as the correct word in the disciple James'
D thesis on what religion was, or what God's service really
was, when it was set forth at the time that religion is a
spirit and a required duty, with a view to this James
Murdoch translation of the New Testament from the Syriac,
and it was on that basis that these statements were
E made against the religion, and he never at any time
rejected James 1:27. We always accepted that as the guiding rule, and we uphold the different wording of the matter which came into here, but in the year 1960, in the same year of this issue of the Watchtower, the May 1st one, this understanding of religion was corrected. It was agreed in the great International Assembly held in July at the Yankee Stadium, New York City, and there one
F of the speakers got up and discussed this matter of religion, and showed how in the early centuries ----

A Q.- I think you are getting a little bit further from my question than I wanted, all I wanted to get from you was this, that this particular passage has got to be read as a whole, has it not, and not merely in separate phrases? A.- Yes. Q.- Would you look please at No. B 53 of Process, which is the "Watchtower" for the 1st of May, 1954? Do you see the purpose of the "Watchtower" is set out there, and in the third paragraph the purpose is put in this sentence: "It announces Jehovah's Kingdom established by Christ's enthronementin Heaven, feeds his C Kingdom joint heirs with spiritual food, cheers men of goodwill with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead". Does that accurately summarise in your view the purpose of the "Watchtower"? A.- Yes, it does. Q.- You were D asked a number of questions as to statements made by the late Judge Rutherford as to Satan being the God of the earth, and also his views on the British Empire. Would you look please at No. 15 of Process, at Page 257? Do you see on that page there is a sub-heading in the chapter E dealing with the end of the world "Men made to substitute for God's Kingdom"? A.- Yes. Q.- And on Page 258 do you see it is stated in paragraph 16 that in man's history till a.d. 1914 there had been seven great world powers, the seventh being the Anglo-American Empire system F and then there is a citation of Chapter 17 of the Book of Revelation/

A Revelation, the wild beast that was but is not, it is also itself an eighth king (now known as the United Nations) but owes its existence to the seventh and it goes off into destruction. Note that the prophesy says that there was to be an eighth which owes its existence to the
B seven previous ones. The constituting of the former league of nations was due to the seventh world power and now the United Nations gets its chief support and backing from the same world power. Even the site of this eighth world power is within American Territory".
C Is it in that connection that you regard what you call an Anglo-American Empire system as the eighth of the great world empires which you infer were prophesied in Revelation? A.- No, the Anglo-American Empire is here stated to be the seventh, but the league of nations, now
D the United Nations is the eighth world power, and its main sponsor was the seventh world power, the Anglo-American Empire system. Q.- And do you assimilate these to the beasts of Revelation? A.- Yes, this beast of Revelation 17 is a different beast from the one out of
E the sea and the one out of the earth in Chapter 13. Q.—And that is how the assimilation to certain historical empires has been made, by reference to Revelation? A.- Yes. Q.- I should ask you this in that connection. There are Jehovah's Witnesses today, I think as your
F Year Book shows in Western Germany? A.- They are in Western/

A Western Germany. Q.- I think Hehovah's Witnesses prior to and during the recent war were heavily persecuted, were they not, in Germany? A.- In Germany, yes, under the Hitler regime, and now in Eastern Germany under the Communist regime. Q.- I think you deal with

B this matter of Communism and your views on it in No. 27 of Process under the heading "Communism" in "Make sure of all things", Page 61. I think that you say in the definition: "Although claiming to be Godless, in some instances screened religions are permitted to operate

C subservient to the State. Communism itself has become and constitutes a false religion preached around the world, for the reason that it aggregates to itself authorities belonging to God, and causes the people to look to the State for salvation and to worship it instead of God"?

D A.- Yes. Q.- And in the last sentence does one find a clue to your views upon all organisations which turn the minds of the people away from God towards the worship of the State? A.- As Communism? Q.- Communism itself, and I take it any system which turns men's minds from

E the service of God to the worship of the State? A.- Yes. Q.- Under whatever name it may masquerade? A.- That is right. Q.- You were referred by my learned friend to No. 16 of Process: "This means everlasting life", Page 137 as to the qualification for the ministry. I do not

F think he read the whole paragraph - do you recall having that/

A that read to you: "True Christian preachers who follow and imitate their Master Jesus need no university, college. or seminary schooling, nor is any degree, title, diploms or ceremonious ordination by clergy operators of a theological seminary required by them. Religious B clergymen have all such impressive things, but not one has fulfilled God's requirements for becoming one of His ordained, anointed preachers". Q.- I think my friend stopped there, but you see it goes on: "Compared with the religious clergy of his day Jesus was what they C call a 'lay preacher'. But He was really God's ordained preacher, and they were not". Were you pointing the difference between siminary qualifications and real qualifications? A.- Yes. Q.- I do not think St. Paul possessed a University degree. did he, D as far as we know? A.- No, he sat at the feet of Gamaliel he says, in the City of Jerusalem, but Gamaliel was not a Christian professor. Q.- On your New World Translation of the Hebrew Scriptures No. 42 of Process you were asked a number of questions as to your own E schclastic qualifications for checking that. May I take it that you made yourself familiar with the various sources from which that translation was made? A.- The sources are given in the foreword. Q.- They are? A.- Yes. Q.- Set out at some length? A.- And the same is true F with regard to the Christian Greek Scriptures. Q.- And are/

A are you familiar with those sources? A.- Yes, in the Unversity of Cincinnati we studied the famous Westcote Edition of the Greek Text. Q.- I think you yourself left Cincinnati University without taking a degree, - as Mr. Leslie elicited, but I do not think you told us

B one other matter. Is it the case that you sat for an were awarded a Rhodes Scholarship? A.- Yes, I was offered a Cecil Rhodes Scholarship, I took an examination for that in the Unversity of Ohio, the State University of Columbas, Ohio. Q.- What year was that when you

C were nominated a Rhodes Scholar? A.- That was in 1914, but in view of my decision as to the ministry as one of Jehovah's Witnesses I turned that down. Q.-/

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A Q. Just one last question on this point about 1914. It is the case, is it not, that so early as 1880 Pastor Russell, on the calculations and considerations entered into and made by him, did fix on 1914 as the end of Gentile times? A. Yes, that appeared in the columns of the Watchtower, although B it had been referred to in a joint publication by him in 1877. Q. One last matter. You mentioned yesterday something about a one thousand dollar payment or qualification? A. Yes. Q. Was that in connection with your membership of the Watchtower Bible and Tract Society? A. The New C York Incorporation. Q. So far as that Incorporation is concerned am I right in thinking that that is a non-profit-making body too? A. Yes, that too is a non-profit-making corporation. Q. It pays no dividends? A. No. Q. And you have received no payment from it in the shape D of dividends, or return? A. Nothing. Q. Nor have you been in a position to get your hands upon that sum of one thousand dollars? A. No. That feature has been discontinued in fact. Q. But in any case you never had and you never put a thousand dollars into it? A. No. E Q. Nor can it pay a dividend and, therefore, nor have you received a dividend? A. That is correct. Q. So far as you personally are concerned is the sole measure of your financial interest that which you explained to his lordship, a monthly allowance of 14 dollars, from F time/

A time to time a clothing upkeep allowance, and your board and lodgings? A. Yes. Q. And, if you have to travel upon the Society's business, then you receive your expenses, for which you have to account? A. Yes.

B HAYDEN COOPER COVINGTON (43)

EXAMINED: I reside at Brooklyn, King's County, New York, U.S.A. I am a Member of the Bar of Texas and the Bar of New York. I am also qualified and licenced to practice before the United States Supreme Court. I am

C a Member of the American Bar Association and of other Associations too. I am also entitled and qualified to appear before all the ten Federal Courts of Appeal in the U.S.A., and a very large number of Federal Courts all over the United States, including in particular the Federal

D District Court Bar at Pittsburg Philadelphia, and all Federal Courts in New York and Texas. Q. I think that for the past 15 years you have been engaged, both in Courts and by advice, in promoting the legal rights and interests of Jehovah's Witnesses? A. I have. Q. Have

E you in the course of these 15 years had occasion to conduct a number of cases concerning freedom of worship in the Court of the U.S.A., including the Supreme Court? A. That is right. Q. I think that you have also travelled extensively as a legal adviser for Jehovah's

F Witnesses/

A Witnesses, and been consulted in cases before the Supreme Court of Canada and a number of other countries? A. Yes. Q. I think you have a full knowledge of the structure and the organisation of Jehovah's Witnesses? A. I have. Q. As well as a thorough understanding of their practices B and beliefs? A. Yes. Q. And their forms of worship and ministerial services? A. I am sure of that. Q. I think you yourself were baptised and ordained as a Jehovah's Witness in 1935? A. That is true. Q. And have you been engaged in fulltime ministry work since C 1939? A. That is right. Q. In addition have you made a special study of the law as that relates to religious corporations both of the State of Pennsylvania and the State of New York? A. I have. Q. Was that in order to be in a position to advise the Watchtower Bible and Tract D Society of Pennsylvania? A. Yes, and also the New York Corporation. Q. I want to ask you one or two questions about the law of the U.S.A. in relation to religious corporations. First of all, are there four forms of corporations recognised by law? A. There are. Q. And E when I say by law I mean U.S. law? A. By the different State laws of the United States and also by the Federal law. Q. What are those four? A. The first type of corporation is that which is most commonly known. It is the Stock Corporation, or a corporation for profit, that pays a F dividend/

A dividend. The second type is the corporation which is in New York called a Membership Corporation, and in Pennsylvania called a Non-Stock Corporation. These corporations are non-profit-making corporations and have no stock dividends no stock issues and no stock liability.

B There is the other type of corporation. the religious corporation. It is used primarily for the creating of religious corporations to maintain and operate churches. and its use and effectiveness is usually confined to the locality of the particular church. Then we have the

C last form of corporation I may mention which is the semi-public or quasi-public corporation. That holds entirely to roads and toll bridges and other public utilities. This does not, however, include railroads. They are privately owned. Q. What is the type of corporation which is

D normally favoured for employment by a religious denomination or organisation which desires to have permanency for its governing body? A. The charitable corporation is the one that is commonly used. The reason the religious corporation is normally not used is because it is confined

E to the locality where it is located. The charitable corporation has been used on a large number number of occasions to form the governing body of religious denominations. I have in mind two. the Lutheran Church which is incorporated under the Charitable Corporation Laws

F of/

A of the State of Missouri, and the Seventh Day Adventists organisation, which is organised under the Charitable Corporation laws of the District of Columbia. Q. And if a body forms itself into a charitable or non-profit corporation I take it by its name that that is a Corporation B which is not allowed to earn profits? A. That is correct. In other words the law is that no member of the corporation shall share in the profits, no officer or servant or employee may share in the profits of the operation of the corporation. The law allows, of course, the payment of C substantial salaries to the employees, but this is not a stock dividend. I may add, however, that in case of the Watchtower Bible and Tract Society no officer or servant or employee receives any substantial salary. All are on the same basis of allowances, 14 dollars a month, D together with their living quarters and board and travelling expenses. Q. You have referred to the Pennsylvania Corporation. I think that was incorporated in 1884, was it not? A. That is correct. Q. Under the name of Zion Watchtower Tract Society? A. Yes. Q. E I think you will find that in No. 18 of process. You will find that the second footnote shows that the name of the Corporation shall be Zion Watchtower Tract Society originally? A. Yes. I do not have the one with the footnotes, but I am familiar with the Charter as F it/

A it is. I might explain about these two copies, Nos 18 and 18a of Process. There is one copy that contains the original wording of the original Charter and, immediately following it, is the wording of the amended Charter. Then there is another one which contains only the wording of
B the amended Charter with footnotes as to the old Charter provisions, and that is the one we are using. Q. What was the purpose of the formation of the Zion Watchtower Tract Society? A. From the knowledge I have of the organisation and its history and the Charter, it is to
C and has been used for the purpose of giving perpetuity to the organisation that was originally started by Charles T. Russell, now known as Jehovah's Witnesses. Q. If you look at No. 28 of process, which I think is an excerpt from the Watchtower of October 1884, you will find that
D appears to be excerpted from the Watchtower of October 1884 showing the purpose of the Incorporation? A. Yes, and I have read this before in the columns of the Watchtower at the page indicated there, No. 671 of the issue of October 1884. Q. Well now, from the Charter itself
E I think it is clear, is it not, that the Corporation has no capital stock? A. That is right. Q. It is a non-profit Pennsylvania Corporation? A. Indeed it is. Q. Am I right in thinking that in 1896 thename of the Corporation was changed? A. According to the exhibit used that is correct. Q. Changed to its present name of the Watchtower Bible and Tract Society? A. Yes. Q. And that is shown at page 7 of the print I have before me? A. Yes, that appears on page 7, as you state. Q. In or about 1909
F was the Headquarters and seat of direction of the Pennsylvania Corporation moved from Pittsburg to Brooklyn? A. That is so.

Q/

A Q. Was one of the reasons for that that Brooklyn was much more central and convenient for the direction of what has become an international organisation? A. That is right. Q. I think by 1909 the body now known as Jehovah's Witnesses had become an international organisation? A. Yes. It B had spread into many countries by that time, according to our records and the history that is available. Pastor Russell - Brother Russell as we called him - had travelled to many countries and had established many branches. I might say another reason was stated by him, as I understand C it, for moving too. Q. What was that? A. That was that Brooklyn was considered to be a town or a city where there were many different religions, and he felt that would be a suitable and desirable place to locate, but the particular reason was because it was near a seaport and part of New York D City, and New York, of course, was then considered, as now, as the central point for all organisations that are functioning on an international basis. Q. At that time, 1909, what was the state of the law of New York as to tax effect for Corporations? A. At that time there had been no E judicial interpretation of the law by the highest Court in the State, but lower Courts had ruled that foreign charitable Corporations organised for religious purposes were not entitled to claim tax exemption upon property owned by them in the State of New York. While they were F recognised /

A recognised as religious, it was held that the tax exemption provisions did not apply to the foreign charitable organisations working for religious purposes. Q. Was that interpretation of the law soon reversed? A. The higher Courts, after a review in the latter part of 1940, held that B the tax exemption applied and extended to a foreign Corporation. We have a term in our law to describe a Corporation from another State as a foreign Corporation regardless of whether it be stock or religious. It is a term that is used in our law to indicate a non-resident Corporation C from one other State of the 48 States of the Union. Its place of creation makes it a foreign Corporation if it operates in a State outside its own jurisdiction. Q. In view of the state of the law as it stood in 1909, on moving headquarters to Brooklyn was any action taken by the Penn- D sylvania Corporation to avoid the consequences of the then interpretation of the law? A. Yes. Brother Russell and the other members of the Board of Directors decided that it was proper, and on the advice of legal counsel, their lawyers in New York, this New York Corporation was created. E It was then known as the People's Pulpit Association, and the purpose, of course, of creating the Corporation was to provide a Corporation that would act as a branch of the Pennsylvania Corporation for the holding of American property and to direct the American work as a branch. It F has /

A has religious and ecclesiastical powers, of course, along with the Pennsylvania Corporation. Q. I think that the New York body was first of all called the People's Pulpit Association? A. That is correct. Q. Was that name changed in 1939 to its present name of the Watch Tower Bible and
B Tract Society Incorporated? A. By amendment of the Charter the name was changed. May I state for the benefit of your Lordship that these Corporations are organised by Court Order or Court Decree rather than by filing papers with our Secretary of State in the different States, and
C each Corporation has been established by judicial decree, and by reason of that each Corporation is created by an Order of the Court or a judgment that has full faith and credit under the Constitution in other States when it presents itself, having the same status as it enjoys in
D its home State. Q. As regards the Corporation in New York, has it any functions in the U.S.A. as regards the preaching work of Jehovah's Witnesses? A. The New York Corporation is used as a branch of the International Society, the Pennsylvania Corporation, and it directs the
E preaching work of all Jehovah's Witnesses in every State in the United States. It provides the place of residence for the members of the headquarters staff of both Societies and it owns all property that is owned by Jehovah's Wit-
F nesses in the State of New York. It also pays for, maintains and operates all of the printing presses, and I might /

A might add, to clarify a statement that Mr Franz did not answer yesterday, that the New York Society pays the members of the headquarters staff rather than the Pennsylvania Corporation; when I say pay, I mean the monthly allowances. Q. So that it is the owning Corporation for
B all real property in New York State according to the Jehovah's Witnesses? A. That is correct, with this addition; it has also ecclesiastical powers. Q. I think that the particular property which we have heard of has been what has been called the Bethel Home at 124 Columbia Heights? A. Yes.
C That is a large building ten storeys in height, housing all of the 425 or more members of the headquarters staff, some of whom work in the administrative offices that are located at this 124 Columbia Heights, but the large majority of whom are engaged in the printing plant and service offices of
D the Society, located at 117 Adam Street. This Columbia Heights property is located at a spot which formerly was the residence of a prominent clergyman in the United States, Henry Ward Beecher. It is situated at what is known as Brooklyn Heights overlooking lower Manhatten across the
E East River, and the two properties are situated in Brooklyn near the East River. The 117 Adam Street printing plant is between the Brooklyn bridge and the Manhatten bridge near the East River. Q. I take it that both the Pennsylvania Corporation and the New York Corporation have a
F Board /

A Board of Directors? A. Each have a Board of Directors. Q. And how many has each got? A. Each has seven Directors in number. Q. Are any of these seven common to both? A. I believe the majority of the Directors are common to both, but there are some differences that I cannot recall B right now. I believe Mr Larson is on the New York Corporation and there are one or two others whose names do not immediately come to mind. Q. I think the President of both Corporations and the Vice-President of both Corporations and the Secretary and Treasurer of both and the Assistant C Secretary and Treasurer are common? A. That is true. Q. And they are respectively Mr Knorr, Mr Franz, Mr Suiter and Mr Riemer? A. That is right. Mr Riemer is Assistant Secretary-Treasurer. I do not think I have heard his title mentioned before. It is Mr H. E. Riemer. He acts as D Assistant Secretary-Treasurer of both Societies Q. Are you a member yourself of both of these Corporations? A. Yes, I am a member of both. Q. But I do not think you are a Director of either? A. I am not. Q. Are all or any of the Directors of the Pennsylvania Society members of the E anointed class? A. The Pennsylvania Board of Directors are all of the anointed class, and I might say that there is, as mentioned by Mr Franz to your Lordship yesterday, a Bye-law which is maybe called here a resolution of the Society that prohibits anyone who is not of the anointed F from /

A from being on the Board of Directors of the Society. May I add that the Society has between 250 and 500 members and the majority of these members are of the anointed. There are some that are not members, but there are no members that are qualified to be on the Board unless they are of
B the anointed. Q. I think just to clear up that last matter of membership, nowadays each member has one vote? A. And only one vote, yes. Q. And that must be personally exercised? A. I know about that matter and the history of it personally, because I myself prepared the amendment
C to the Pennsylvania Charter and submitted it to the Court of Common Pleas at Allegheny County, Pittsburg, Pennsylvania, in 1944 and panelled the proceedings before that Court for the approval of the amendment changing the method of membership. Q. Prior to the amendment, am I right
D in thinking that the original unamended Charter had provided a vote for every ten dollars of capital supplied? A. Yes, that was so. Q. But now the rule of the Society since 1944 is, one member one vote, non-transferrable, non-assignable and personal? A. That is right, and I might
E add that there was good reason for the change of the amendment, in changing the type of qualifications for membership. Q. Proxy voting is only allowed, is it not, in accordance with the Bye-laws of the Society? A. That is right. Q. Do the Bye-laws provide for proxy voting in fact?
F A. /

A A. The Charter, I believe, as well as the Bye-laws provide for proxy voting upon the option of the member, but the one who votes as a proxy for the absent member must himself be a member of the Society. Q. I think you are in a position to produce, if required, a copy of the Charter of the

B New York Corporation? A. I am prepared to do that. Q. I just want to ask you, if I may, one or two questions about it without any documents in process, unless my friend wants it. A. I believe we have a copy of that somewhere. Q. I have been given a print of the Charter of the New York

C Corporation. That will be No. 73 of Process. I think that document contains the print of the Charter as it at present exists along with its original form? A. Yes. I have personally compared this Charter, as well as the Pennsylvania Charter, and can testify with respect to both

D prints as being accurate, covering not only the original articles of the Incorporation of the Charter as well as the amendments to each, and it can therefore be considered as an accurate copy in every respect.

E

F Q. /

A C. Am I right in thinking that the New York corporation has never had any capital stock? A. It has never had any capital stock. Q. I think under the original third article membership was confined to those who subscribed to the certifi-cate of the
B Incorporation, those who were admitted by the Corporation and such other persons or corporations who should thereafter contribute the sum of 1,000 dollars? A. That is the third article? Q. The third article; that was the original document,
C wasn't it? A. Yes, that is correct, on looking at at the foot of Page 2 of the original article. Q. Was that amended by amendments dated 15th February, 1939, to delete the requirement of any contribution in the case of future members whose
D sole requirement was the unanimous vote of the Board of Directors? A. That is true. That complete amendment appears on Pages 13 and 14 of the print. Q. Is that, of course, a charter of a charitable corporation which is by law required to be non-profit
E earning? A. That is right. May I add that in New York, as I said before, the charitable corporations are organised under the membership corporations law which is distinct from the section of the New York statutes describing business
F corporations. Q. Would you help me one little bit further; is it the case that a charitable corporation incorporated/

A incorporated under the law of New York State can have no capital stock? A. That is right. I might add that there is no liability on the part of any members of the Corporation, no limited liability or unlimited liability. Q. So, is, in fact, the holding of

B shares merely a certificate that they are members and have a right to vote? A. That is right.

Q. According to the bye-laws of the Society, of the Incorporation? A. That is right. Incidental to that, I do not know whether you asked me about the

C amendment in 1944 of Pennsylvania? Q. No. I was asking you just about New York. I am right on that, am I? A. Yes, you are correct. Q. I think the purposes are set forth as moral and mental improvement of men and women, dissemination of Bible Truths in

D 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 shall deem expedient? A. Yes. Q. And it has certain subsidiary purposes in that clause to

E enable the main purposes to be effected? A. That is right. Q. Including the operation of a radio broadcasting station? A. Yes. We have a non-commercial radio station. The premises are located , its broadcasting studious, at 124, Columbia

F Heights. The transmitter of this 5,000 watt station is at other property owned by the community in New York/

A York at a place called Staten Island which is one of the five burghs of that city. C. So far as the character of the Incorporation is concerned in America has any ruling been given to your knowledge by the American Federal authorities as to exemption from tax?
B A. The Commissioner of Internal Revenue of the Federal Government of the United States has ordered the Watch Tower Bible and Tract Society Pennsylvania Corporation, and the Watch Tower Bible and Tract Society, Incorporated, New York Incorporation, to be
C exempt from the filing of all tax returns and the payment of income tax on its operations on account of the fact that it comes under Section 101 of the Internal Revenue Code, exempting religious organisations from making all such returns and the
D payment of such tax. C. So that your evidence is, as a matter of fact, that the American Federal Revenue authorities exempt both these Incorporations from tax on the ground that they are religious organisations? A. That is right. C. Did I
E understand you to say that the New York Corporation pays the living expenses of those living in the headquarters at Brooklyn Heights? A. That is right, every person there. C. What does the Pennsylvania Corporation pay or make payment for?
F A. The Pennsylvania Corporation is international. It has an office in the State of New York, a legal office./

A office. The principal office is located there. It pays for the literature that is printed by the Watch Tower Bible and Tract Society and used by the Pennsylvania Corporation in its world wide preaching activities. This would include books and booklets and B "The Watch Tower" magazine which is published by the Pennsylvania Society of that branch for the Watch Tower Society. C. So far as the British branch is concerned, do either the New York Corporation or the Pennsylvania Corporation make any payments to that C branch? A. The New York Society would not have anything to do with the British branch. But the Pennsylvania Society does not make any payments to the British branch because there is a large amount of £s in this country that is due the Pennsylvania D Corporation for Watch Tower and other literature which has been sent and which money cannot be taken out of the country because of the currency laws. That is the only reason. Otherwise the Pennsylvania Corporation would be supporting this branch in the E same manner as it does other branches. C. In the case of voluntary payments and donations to the Watch Tower Bible and Tract Society Incorporated or to Jehovah's Witnesses as such, what happens to those donations? A. All donations that are made F out to Jehovah's Witnesses, the word Jehovah's Witnesses being on the cheque or money order, are all donations/

A donations that are made payable to the Watch Tower Bible and Tract Society without the Inc., and are turned over to and are deposited and used by the Pennsylvania Corporation in the operation of its work throughout the whole world. Any donations that come

B in made payable to the New York Incorporation are turned over to them. Only such donations as are sent in made payable to the New York Corporation are turned over to it. C. When a person becomes a member of the Pennsylvania Corporation, does he receive a

C certificate of membership? A. That is correct. A certificate of membership issued by the Secretary/ Treasurer of the Society, Mr. Suiter, which is signed by him and, I believe, also by the President. Of that I cannot be sure. But in any event it is issued

D by the Society. C. Would you look, please, at No. 51 of Process; is that a certificate of membership bearing to be in favour of Mr. Alfred Pryce Hughes? A. It is. I might add that it has the signature of W.E. Van Amburgh as Secretary. Mr. W.E. Van Amburgh was for

E many years associated with the headquarters and an officer of the Pennsylvania Corporation. He died, I believe, in the year 1943 or 1944 at the age of 85 or 86. When he died Mr. Grant Suiter was elected to fill his office. C. He seems to have been writing

P in 1945? A. Oh, yes. Well, I see that is right. He/

A He died then in the latter part of 1945 or 1946. I forgot the year. Q. Anyway, that is the certificate of membership? A. Yes, that is right. Q. Qualifi: :cations for membership, I think, are set out in Article 5 of the charter of the Pennsylvania Society,
B that is No. 18 of Process? A. Yes, at Page 9 on my copy. Q. Page 2, I think it is, at Line 20; that is right, isn't it? A. You are speaking now of the Pennsylvania Corporation? Q. Yes, I am? A. Yes.
Q. I am looking at No. 18 of Process? A. It is
C Article 5, isn't it? Q. It is Article 5, that is right, and it is printed on Page 2 of the one I have in my hand. The sentence I am referring to is, "It does "not contemplate pecuniary gain or profit", have you got that? Q. "Its members shall be only men who are
D "mature, active and faithful witnesses of Jehovah "devoting full time to performance of one or more of "its chartered purposes under its direction and by its "authority, or such men who are devoting part time as "active presiding ministers or servants of congregations
E "of Jehovah's Witnesses."? A. Yes. Q. That sets out the whole thing? A. That is right. Q. Then the machinery of membership is set out, is it not, in the next paragraph? A. That is right. Q. "A man who "is found to be in harmony with the purposes of the
F "Society and who possesses the above qualifications may "be elected as a member upon being nominated by a "member,/

A "member, director or officer, or upon written application "to the President or Secretary. . Such nominee shall be "elected upon a finding by the Board of Directors that he "possesses the necessary qualifications and by receiving

B "a majority vote of the members present at a meeting of "the Board of Directors. Membership shall be "evidenced by a certificate bearing the statement that

C "this Society is a nonprofit corporation and the "signatures of at least two of its officers.". Is No. 51 of Process a certificate in accordance with that charter? A. That is right.

D

May/

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A May I draw your attention to the original contribution of membership ? As I understood it from my search of the law, and the history of this Charter, the reason the money, the 10 Dollar membership was made, was because that was one of the requirements of the law of
B- Pennsylvania at that time to membership of Corporations, and the law of the State of Pennsylvania was amended in 1933 setting out the different type of qualifications for membership and authorising the change, but this change wasn't made during that time because Judge
C Rutherford, who was counsel for the Society was too busily engaged in the management of the Society, and it wasn't until two or three years after Mr. Knorr was elected, and when I had that opportunity as counsel for the Organisation to go into the law and check on the
D matter, and advise in accordance with this amendment, together with other amendments, that it was made.
Q. You did say, didn't you, that the 10 Dollar qualification was the time the first Charter was granted ?
A. Yes. Q. A specific requirement of the law of
E Pennsylvania ? A. That is what I found in my search of the law, and in consultation with Pennsylvanian lawyers practising at that time. Q. Now how may a member be suspended or expelled. Is that set out in the Charter, - I think it is ? A. Yes, it is.
F Q. Do you find that in the same Article, on page 3, line /

A line 10 ? A. That is correct. So that the Organization is one which is controlled by members of the Organising Body known as Jehovah's Witnesses ? A. Yes, and it must be by those that are in harmony with the purposes of Jehovah's Witnesses and the Society.

B Q. And its functions, as the Charter sets out is to act as the servant of and legal world-wide governing agency for the body of Christian persons known as Jehovah's Witnesses ? A. Yes. Under the law of Pennsylvania this Society is recognised as the Ecclesias-

C tical Body of Jehovah's Witnesses. That is by the Order of the Court approving the amendment. Q. Is that set out in the Order ? Do I find that ? A. I have the other Charter, but I am sure it can be found in there. It appears on page 14 of the Charter that-

D has no footnotes. Q. I have got an Order. It is on page 17 of the Charter that does. I see the Court proceeds upon a Report by a Master of the Court ? A. Yes, if I can explain how it came about ? Q. Yes, please ? A. Under the law of the State of

E Pennsylvania an application for the amendment, as is also the case in the application for an original Charter, must be made to the Court of Common Pleas of the county wh rein the Society has its principal, or rather its Registered Office. So we made this applica-

F tion to the Court of Common Pleas in Pittsburg. The Pittsburg /

A Pittsburg Court, like many big City Courts, are over-crowded, and as matters of this kind are not heard in open court, it was referred to a Master in Chancery for an examination and hearing of witnesses to ascertain the validity of the proceedings of the Corporation,
B having in mind making the amendments to the Charter or Articles of Incorporation, and then that is followed by a recommendation, made by the Master in this case, Mr. Thomas, who heard evidence for one hour on this matter, and made his report several weeks later to the Court
C of Comron Pleas. The Court then returned and considered the report together with other documents introduced at the hearing, and then, as shown here, the Court of Comron Pleas -- that is a three Judge Court -- made the Order approving the amendments. Q. So would it be
D fair to say that the Pennsylvanian Society, which is the governing Society and instrument of the Body is in no way separate or apart from the general Body of Jehovah's Witnesses ? A. It is not. The Corporation is a necessary part of the Jehovah's Witnesses, and it
E constitutes the nucleous or legal governing agency of Jehovah's Witnesses.

ADJOURNED.

F

Thursday, 25th November, 1954.

PURSUER'S PROOF CONTINUED

HAYDEN COOPER COVINGTON (43)

EXAMINATION CONTINUED: Q. Must all members of the Society be themselves Jehovah's Witnesses? A. That is true. No person can be a member of the Watch Tower Bible and Tract Society, either Pennsylvania or New York, unless he is one of Jehovah's Witnesses having been ordained and instructed in harmony with the purpose of Jehovah's Witnesses. Q. Is there any special qualification which is required for Directors of the Society? A. There is. As I stated yesterday I believe, there is a bye-law. I know there is a bye-law that prohibits anyone that is not of the Anointed class or the Remnant as we call them, to be members of the Board of Directors of the Watch Tower Bible and Tract Society, Pennsylvania Corporation. Q. Was that decided by resolution of the Board on the 17th of September, 1945? A. That is correct. It was. Q. I think you have had prepared photostatic copies of the Minute of Meeting of the Board of Directors of the Pennsylvania Corporation on that date? A. We have done that. Q. Would you look at No. 75 of Process; that is a resolution, isn't it, of 17th September, 1945? A. That is right. Q. I think the whole Board were present? A. That is right. All/

A All seven members of the Board were present. Q. Were you, yourself, a member of the Board of Directors at that time? A. I was. Q. Pursuant to the resolution did you resign office? A. That is correct. I had prepared to resign even before this resolution was

B adopted. Q. But as a result of the resolution did you formally resign? A. Yes. Q. Because you did not regard yourself as one qualified? A. That is right, under the understanding that we had of the position that the Watch Tower Bible and Tract Society

C occupied with the world wide body known as Jehovah's Witnesses. I might say that I considered myself then and nowas not being of the Remnant class but of the class that has been described in evidence as the other sheep or the Jonadab class. Q. As Mr. Franz

D has told us, the authority of the Society is concctrated in the Board of Directors? A. Yes, that is right, under the law of Pennsylvania and also under the charter of the Society. Q. Are you in agreement with that evidence given by Mr. Franz?

E A. Yes, I am. Q. I think you heard his evidence? A. I did. Q. By permission of my friend. Can you tell his Lordship how the Board of Directors is selected and maintained at the appropriate number? A. The Board of Directors are selected usually at

F the Annual Meeting of the Board. If a Board member should die or resign in between the dates of the Annual/

A Annual Meeting then there is provision in the bye-law for the Board of Directors to appoint another member to the Board temporarily to carry out the unexpired term of the office that has been vacated. At the first Annual Meeting Boards of Directors are elected B for varying terms, one, two and three years. I think two of the Directors must be elected one year, two the next year, and two the following year, and three the following year rather, under the rotation system that is prescribed by the charter. Q. So far as the law C of the United States is concerned is there anything repugnant to that law in the governing body of a Church or ecclesiastical denomination being a Board of Directors? A. No. As a matter of fact, that is the usual custom that is followed by religious bodies, D especially/the Evangelical type like Jehovah's Witnesses. Q. So it is both legally permissible and not unusual in the U.S.A. where the headquarters of the Jehovah's Witnesses are? A. Yes. That is the law, and that is in order that there might be continuity in the E legal governing body of the religious organisation. Q. You told us that in 1944 a very substantial amendment was made to the charter as set out in the copy which we have, No. 18 of Process? A. That is right. Such changes were made, and many extensive F changes were made. Q. Would you just tell his Lordship how it was, if it was the case, that prior to/

A to that amendment to which you have spoken the Pennsylvania Corporation had authority to act as governing body of Jehovah's Witnesses? A. Well, to begin with, as was said in the "Watchtower" of 1884, I believe, the one that was introduced yesterday, the B parent Society in Pennsylvania was formed so as to give continuity to the body known as Jehovah's Witnesses. That, of course, has been the case ever since. It has been the parent Society and has constituted the legal governing body of Jehovah's Witnesses. The fact of C the matter is that the original charter provided that the Society might carry out the work by all other lawful means. There has been existing among Jehovah's Witnesses a custom since the very time of Pastor Russell, as he was called by those on the other side, D Brother Russell, that the Watch Tower Bible and Tract Society and its Board of Directors and particularly its President be considered as the governing body of Jehovah's Witnesses. That was a custom that was existing in the body since the beginning, that the E Pennsylvania Corporation and its Board of Directors be considered as the governing body. There was no further Corporation other than that Corporation until 1909. From the beginning in 1884 up until 1909 there F was no other Corporation or legal person that could be considered associated with Jehovah's Witnesses. So, accordingly,/

A accordingly, the Watch Tower Bible and Tract Society has been considered and used by Jehovah's Witnesses to act as its directing agency. Q. I think that under the original charter of 1884, Article 7 provided that the said Corporation by its Board of Directors shall
B have full power and authority to make and enact bye-laws, rules and ordinances which shall be deemed and taken to be the law of the said Corporation? A. That is right. Q. And further to do any and every thing useful for the good governing and support of the affairs
C of the Corporation? A. That is correct. These bye-laws were based, of course, in order to carry out the purposes of the Society? Q. I think it was also provided in the original charter by Article 6 that the Corporation is to be managed by a Board of Directors?
D A. That is true. Q. Consisting of seven members? A. Yes. Q. So the management of the Corporation as originally conceived was to be in the hands of the Directors? A. That is right. Incidentally, that is also the requirement of the law of Pennsylvania as well
E as the bye-law or charter of the Corporation. Q. As you indicated yesterday the charter purposes in 1884 were for dissemination of Bible truths in various languages by means of the publication of various documents and by the use of all other lawful means?
F A. That is correct. Q. So the full authority controlling/

controlling the affairs of the Corporation lay in the
A Board? A. That is right. Q. Can you say whether,
from your knowledge of affairs of the Corporation, it
has been or has not been recognised as the governing
body and legal organisation of the association of
B persons now known as Jehovah's Witnesses from the start?
A. It certainly has. Jehovah's Witnesses have also
looked to the Board of Directors and to the President of
the Society as constituting the legal governing body or
agency employed by Jehovah's Witnesses to direct their
C work throughout the world. Q. I want to ask you now
about the organisation of the Corporations, one or two
questions of a historical character just to get it in
order. I think it is the case there have been only
three Presidents. The first was Charles Taze Russell
D from 1884 to 1916. The second was Joseph Franklin
Rutherford, Judge Rutherford, from 1916 to 1942?
A. Yes. Q. And now Mr. Nathan Homer Knorr from 1942
until to-day? A. That is right. Q. I think you
also familiarised yourself with the magazine or
E periodical called the "Watchtower"? A. That is right.
I am familiar with its history. Q. Have you
ascertained that the "Watchtower" was first published as
a vehicle for disseminating the purpose of the
organisation in 1879? A. That is correct. That was
F before the Corporation was formed, when the organisation
was functioning as an unincorporated religious body.
Q./

A Q. I think also it was in 1896 that the Charter was amended to alter the style of the Society from that of the Watch Tower Tract Society to the Watch Tower Bible and Tract Society ? A. That is correct. Q. I think that appears from No. 31 of Process ? A. Yes, by an B Order of the Court of Common Pleas Pennsylvania approving that amendment, and making it effective. Q. Was it in 1931 that the present name of Jehovah's Witnesses was adopted ? A. Yes. Might I explain that was at an International Convention that was held at Columbia, C Ohio. The title Jehovah's Witnesses was presented after hearing a talk delivered by the President of the Watch Tower Bible and Tract Society, which was followed by a Resolution that was proposed and seconded, and unanimously adopted that henceforth they desired to be D known by the name Jehovah's Witnesses. That is based on Isaiah, 43rd Chapter, 12th verse, and other Scriptures which identify the Christians as witnesses of Jehovah. This was then published in the Watchtower, and ever since that date we have been known internationally as Jehovah's E Witnesses. Before that Jehovah's Witnesses had been known by various appelations which had been given to them by other organisations and persons, such as the Millenial Dornist's, and Russellites, and also before that the organisation had operated and known as a body F. as the International Bible Students. Of course that name /

A name was used by Jehovah's Witnesses, but the names Russellites and Millenial Dornists were not used by the Jehovah's Witnesses. That was the name used to characterise the organisation known as the International Bible Students Association, now known as Jehovah's

D Witnesses. Q. I will have to ask you in a few minutes about the International Bible Students Association, because I think you know that name figures in certain Court cases and certain Reports of cases in this country ? A. It does. Q. I will come to that in

C a moment, if I may ? A. Yes. Q. But would I be right at this stage in asking you, prior to the adoption of the name Jehovah's Witnesses was the generic name given to the organisation itself that of the International Bible Students Association ? A. It was, and of course

D that was the name that was employed by Jehovah's Witnesses themselves, but now known as Jehovah's Witnesses themselves. Q. And the name such as Russellites, or Millenial Dornists, was the name which applied externally to what we now know as Jehovah's Witnesses ? A. That is right.

E Q. Is it within your knowledge, or not, that the Organisation is now world wide ? A. It is International and world wide. We function in over 150 countries. We don't operate inside the country of Russia. Our people have been banned in a number of Communistic

F countries, and the Organisation has been broken off and /

A and, as a lot of people call it, is underground, but we operate legally and with permission from the Governing Powers in a good many countries -- over 150 different countries I believe. Q. Would you look please at No. 66 of Process, which I think is called a Chart of
D World Growth from 1918 to 1953. I think that has been extracted by figures from various Year Books.? A. That is what I have in my hand. This Process No. 66 is extracted from the various Year Books of Jehovah's Witnesses. Q. And does it indicate, assuming the
C records of the Year Books are correct, that in 1918 there were 3,868 Jehovah's Witnesses ? A. That is the correct figure. Q. And that figure, between the years 1918 and 1953, had risen to 519,982 ? A. Yes. Q. I think that that last number you will find, will
D you not. in the Year Book for 1954, which is No. 38 of Process ? A. Yes. I might explain, incidental to that, that these years that are shown in this Chart, the figures would be found in the Year Book for the year 1919 instead of the Year Book 1918, and also the
E figure for 1953 would be found in the Year Book 1954, because the Year Book is written at the end of the year. Q. That Year Book for 1954 is No. 38 of Process ? A. Yes. Q. Just have it before you. A. I was wondering if I might make a statement to
F correct a matter that I mentioned yesterday concerning the./

A the death of Mr. Van Homburgh. I checked the Year Books as to the date of his death, when he discontinued being the Secretary-Treasurer, and I found it would be 1948 instead of 1944-45 as I stated yesterday.

Q. I think No. 38 of Process gives the final figure
D of 519,982. You will find that, I think, on page 36, in the fourth column of figures ? A. Yes, the fourth column from the left, at the bottom of the column, 519,982. Q. I think you have also analysed from the Year Books the number of Congregations from 1946
C onwards ? A. That is true. Q. I think in 1946 there were 9,597 Congregations, and in 1953 no less than 14,163 ? A. That is correct, according to the records.

Q. From the Year Book, No. 38 of Process, do you find
D on page 109 a record of the publishers, that is to say members of the Association known as Jehovah's Witnesses, from 1942 to 1953 ? A. That is in the British Isles. Might I read them ? Q. When you say the British Isles that excludes Eire ? A. It does. Q. I see the
E figures range from 12,318 in 1942 to 28,097 in 1953 ? A. Yes, that is right. Q. And the intervening years show a substantial rate of increase ? A. Yes.
Q. 1947 to 1950 ? A. There was a progressive increase over the years. Q. Now for administrative purposes is the world divided into areas, each place
F under the supervision of a particular Servant in the Watch /

A Watch Tower Society ? A. Yes, the world is divided into what we call Branches that have jurisdiction over a country or countries. Q. How many Branches are there in the world ? Are there 72 ? A. 72 I think is right, about half as many as there are countries we operate in, I remember that. Q. Would that mean about 144, or 147 countries ? A. Yes. Q. I think the total is 147 ? A. Yes. Q. If you check it from the Year Book, I think that is right ? A. Yes, that is correct. Q. Is Great Britain one of the 72 Branches ? A. It is. Q. So that the Organisation covers all the principal countries of the world, as appears from the country index in No. 38 of Process ? A. That is right. Q. Except, as you have told us, Russia and Communist controlled countries, where it is banned ? A. Yes. Q. Even there do you have Jehovah's Witnesses ? A. Yes, we have Jehovah's Witnesses. We get reports that have oked out, or leaked out that our people are in concentration camps and prison labour camps in Siberia, as far as Russia is concerned, and in Eastern Germany we have several thousand in prison and labour camps, and also in Poland, Czechoslovakia, Hungary, and in many other countries that are under the domination of Soviet Russia, which is behind the Iron Curtain, as it is called /

A called. Prior to the recent war were Jehovah's Witnesses banned or permitted in Hitlerite Germany ? A. In 1933, when Adolf Hitler came to power the Nazi Government summarily and immediately banned Jehovah's Witnesses. That was followed by the confiscation of
D our property in Magdeburgh, Germany. That is now in the Eastern Zone of Germany, and following that 10,000 of our persons were arrested and put into concentration camps in Germany, where they remained. I think 2,000 of them died in concentration camps, according to our
C records, and 2,000 were otherwise disabled when they were released, which leaves 6,000 persons who were released to resume the work in Germany when the people were liberated by the Invading Armies in 1945.
Q. Now can you give me any idea of the extent of the
D work of Jehovah's Witnesses by reference to the amount of literature and Bibles distributed ? A. I could not do that, I don't think, from memory of the exact figures, but by reference to certain of the exhibits that are in Process I can refresh my memory, but I
E believe it is well over 600 million copies.

Q. /

F

Q. Is that in total or since a particular date? A. I believe it is since a particular date. Q. Since 1920? A. Yes. Q. Would you look at Nos. 39 and 38 of p process. These are the Year Books for 1953 and 1954. I do not know whether they will assist you. I think it is about 616,000,000? A. Yes, I believe that is the correct figure. We can verify it from those productions, but I think it is 616,000,000 since 1920.

BY THE COURT: Q. What does that cover - all the pamphlets? A. It covers pamphlets and magazines and the Lord's books such as are in evidence. the Watchtower and the Work Magazine and other publications..

EXAMINATION CONTINUED: Q. That is all the publications? A. Yes. Q. I take it that these publications are issued in more than one language? A. Yes, they are written, of course in English and translated into different languages in other parts of the world. Q. How many other languages? A. I do not recall exactly, but it is upwards of one hundred languages anyway. Q. That is good enough. In the Year Book do you find, in addition to a lot of other information, the address of the Watchtower Bible and Tract Society at the end page? A. Yes. Q. Do you also find the addresses of the Branch Offices? A. That is correct. That is shown in the Year Book on the last/

A last page at the back of each Year Book. The Watchtower address is also shown on the first page of the Year Book, but all addresses are shown on the last page. Q. Is the main office, as we have been told, at Brooklyn? A. Yes. Q. I will just take one or two other figures from you D in corroboration of Mr. Frent.. Is there not in the main office at Columbia Heights, Brooklyn a staff of about 425 people? A. That is exactly right. Q. And are all these, in addition to their work within the Headquarters, engaged in preaching and publishing in the field? A. C Yes, no person can be called or will be called as a member of the Bethel family, as we call it, at our Headquarters unless he is a minister, having been first ordained and having spent time in the service in the field, and when he is called to the Headquarters to D perform the different tasks there of keeping to operate the governing body and to direct the work of Jehovah's Witnesses throughout the world in addition to the administrative duties which a minister discharges at Headquarters, he also is expected to engage in and does engage E in the field service, that is preaching from door to door and house to house, publicly upon the streets, and also by making calls and conducting book studies. In addition to that each member of the Bethel family is assigned to one or more of the congregations of Jehovah's F Witnesses/

A Witnesses in and around New York, where they perform duties as a Servant in the various congregations in New York. Q. At that central Headquarters is the primary activity the general oversight of Jehovah's Witnesses throughout the world? A. That is true.

B Our administrative offices are located at 124, Columbia Heights, and there the President has a large staff that he uses to direct the missionary work and the preaching work of Jehovah's Witnesses throughout the entire world.

C We have also the administration offices, or rather not the administration office but the office of the Society at 117 Adam Street, where the preaching work of the United States is carried on and directed throughout the entire United States and possessions of the United States.

D In addition are the various branches administered, so far as they require supervisory administration, from the Headquarters? A. Yes, every branch office is under the direction of a Branch Servant, who is appointed by the President of the Society, and each branch has usually a Bethel home of its own where the members of that staff

E operate on the same basis as do the members Headquarters staff in Brooklyn, and that staff, together with the Branch Servant, direct the work of Jehovah's Witnesses in that particular country. The same rules and regulations apply for the operation of a branch as are

F in/

A in force at the Brooklyn Headquarters of the Society. Q. Well, that is general. Now I think it is the case, is it not, that you control at your Headquarters a printing works? A. We of necessity must have a printing establishment, a printing works, and we do have a very large

B printing plant. If I made describe it to your lordship the printing plant of the Society is located also where the general offices are situated, at 117 Adam Street in Brooklyn. This is a property one square block in size, and it has located on it a nine storey building. Within

C this building, of course, are printing presses and linotype machines and other incidental machinery necessary to complete a rounded-off printing establishment. There the written sermons and directives that come forth from the Society, prepared by the editorial staff and approved

D by the President, are printed, and then they are distributed from that point throughout the entire world. Q. Does that mean that the printing takes place in many languages, in all the languages in which the literature is translated into? A. Yes, we have many languages printed

E back there in that plant. We have our English productions translated either at the administration office or rather at the general office at 117 Adam Street, or in some country outside of the United States. Those translations are returned to the Society and there the printing is done.

F of/

A Of course, there is also printing done in Switzerland and in Germany where they do their own translations from the English material. Q. Then do you keep a staff of translators? A. We do have a very large staff of translators, and those are at Brooklyn. Q. In addition

B is there a private radio station? A. Yes, the Watchtower Bible and Tract Society, Incorporated, the New York Society has been authorized by law to operate a charitable radio station. This station is known as WBBR that is the call letters of the station and it operates on a

C frequency of 1330 kilocycles. It is a 5000 watt station. There are delivered over this station each day sermons upon the Bible and Bible dissertations by Jehovah's Witnesses, and other information of public convenience and necessity. Q. I think that has been established since 1924? A. Yes,

D that is correct. Q. In addition to those things has there been established a missionary training school? A. We have a missionary training school where missionaries are trained for the foreign missionary work of Jehovah's Witnesses in many countries. This school is located at

E a town called South Lansing New York. That is about ten miles north of the town of Ithaca in New York State. There this school is situated. There are professors there. There are two terms each year of intensive training, at which approximately 100 students are graduated

F and/

A and then sent forth or back into the countries from which they came to help lead in the preaching work of Jehovah's Witnesses in many countries outside of the United States. Q. This school I think, was founded in 1943? A. Yes. I was present at the time of the dedication of the school.

D Q. And is it the case that since that school was opened something over 2000 students have been sent out? A. Yes, as I have stated twice each year approximately 100 or more persons are graduated from the school, and over the course of years there has been at least 1000 students that have

C been graduated and sent into foreign fields for missionary and preaching work. Q. Do you know what is the basis of selection for training for the missionary field? A. Well,as a basis and prerequisite first the person must be an ordained minister and he must have been in the pioneer

D work for a stated length of time. I do not know now the exact time. That is I am not prepared to give the exact rule as to the length of time that a person must be a Pioneer or a fulltime Servant. He can be a Circuit Servant, or a Branch Servant or associated with the running of the

E Branch Headquarters in any of the countries, or a Pioneer in any country, either in the United States or in any other country outside of the United States. Q. So he has not to be either a Pioneer of a fulltime minister who is serving either as a Circuit Servant or a Branch Servant or

F on/

A on the Headquarters Staff? A. Yes. I may add, in addition to that, that District Servants oftentimes have been called in for special training. Q. I think that the countries from which these students have been drawn have been large in number? A. They have. All the
D countries of Europe, some of the countries in Africa and Asia, all in South America and Central America, many from Canada and, of course, many from the British Isles. Q. So that you have drawn your missionary students from a world-wide body? A. That is right. Q. And they have
C in turn, after training been sent for missionary purposes throughout the world? A. That is right. Q. Has that missionary school got any particular name? A. It is called the Watchtower Bible School of Gilead. That is a Biblical name. Q. In addition is the Headquarters
D responsible for the organisation of any international conventions which are held? A. Yes, the Watchtower Bible and Tract Society of Pennsylvania has conducted international conventions, not only in New York and the United States but also here in London and elsewhere,
E I think there was one held in New York in August, 1953? A. That was the last one. We had a large one in 1951 too, or 1950. Q. Was that attended by a large number of persons? A. Yes, we had at the last assembly over 165,000 or approximately 165,000 persons. We
F filled/

A filled Yankee Stadium, and had overflow grounds outside the Stadium, and then over in New Jersey across the Hudson River. Q. And for that the Headquarters was responsible? A. The Watchtower Bible and Tract Society conducted that as well as all other international assemblies. Q. Just

B for the sake of the notes, you are much more familiar with the Yankee Stadium than I am. Is that in New York? A. That is in New York city. It is on Manhattan Island, or rather it is in the Bronx. It is a borough of New York. New York city has five boroughs and it is right

C immediately across the Harlem River in Bronx. You can see it from the New York side of the Harlem River. New York has five boroughs, so you can say it is in New York city. but technically it is within a borough within the city known as the Bronx. Q. Is that a large open space?

D A. It is a large stadium and around it are tremendous open grounds. Q. So it is suitable for the holding of a huge assembly? A. Yes. You can put in the park and seat approximately 74,000 persons. Then in addition to that the Yankee Stadium officials allowed us to put

E chairs on the field. The grass was covered over with tarpaulin and boards, and we were able to put chairs there and seat people.

F Q/

A Q.- Mr. Franz in his evidence produced two volumes of translation of the Scriptures, one of the Greek Scriptures and another one of part of the Hebrew Scriptures. Is that a work which has been carried out by the Society at its headquarters? A.- It has.

B Q.- I think Nos. 41 and 42 are the Greek Scriptures and such portion of the Hebrew Scriptures in translation as have been published? A.- It is known as the "New World Translation of the Greek Scriptures", that volume was released at the Yankee Stadium Convention

C in 1950, and of course, the volumes known as the "New World Translation of the Hebrew Scriptures" were released at the Yankee Stadium Convation of Jehovah's Witnesses in 1953. Q.- That is the headquarters' function. Now I want to proceed from there to come

D down to the organisation in branches, districts, circuits, and congregations. Before I do that I would like to ask you about the International Bible Students' Association. You have told us that prior to the change of name adopted in 1931 the generic title for the

E organisation was the "National Bible Students' Association"? A.- That is right. Q.- As the organisation spread internationally have you ascertained that it was thought desirable to form Corporations in a number of the countries where Jehovah's Witnesses

F were operating? A.- That has been our policy, and that has/

A has been done in many countries. Q.- I think as a result Corporations under the name of the International Bible Students' Association were established in Great Britain and elsewhere? A.- Yes, there is one in Canada and one here in Great Britain, it bears the name
B the International Bible Students' Association. Q.- I think that the Incorporation of the International Bible Students' Association was in 1914? A.- That is right, the one here in London, England, was 1914. Q.- Look please at No. 10 of Process. Is that the Memorandum
C and Articles of Association of an unlimited Company known as the International Bible Students' Association incorporated 30th June, 1914? A.- Yes, I have that document in my hand, and it shows that date. Q.- If you look at the Memo and Articles? A.- It shows
D 1911 on the back page, and shows amendments on the front page. Q.- Let us get to the Memo and Articles as originally framed. I think the objects clause states that the objects for which the Association is established are to promote Christian knowledge by the
E dissemination of Bible truths, and by the printed page. and by means of the distribution of Bibles, and the printing and publication of Bible Study tracts, pamphlets, papers and other documents, and by the use of all other lawful means which may seem to the Council
F of the Association directly or indirectly conducive to/

A to the furtherance of the above objects of the Association? A.- Yes. Q.- That was the primary purpose as there set out? A.- Yes. Q.- Am I right in thinking that that in large measure is an echo of the purpose of the Charter organisation of the

B Pennsylvania Incorporation of 1884? A.- Yes, those objects are very similar, almost identical to the ones in the original Charter of the "Watchtower" Society of Pennsylvania. Q.- And of course, as we have been told, the purposes of the Pennsylvania

C Corporation have been substantially remodelled by amendment? A.- That is correct, 1944. Q.- You are yourself, of course, a barrister-of-law in the United States? A.- Yes, I am a licensed barrister-at-law in the United States in the State of Texas and New

D York. I was licensed in Texas in 1933, and in New York in 1940. Q.- I think you have made yourself familiar with a number of reported cases dealing with the affairs of Jehovah's Witnesses not only in the United States, but in Canada, Great Britain, and

E elsewhere? A.- That is correct. Q.- And is the name of the case of Saltmarsh decided in 1942 familiar to you? A.- Yes, I am familiar with the Saltmarsh decision and I am familiar with a number of others. Q.- I am right in thinking, am I, that the decision

F in the Saltmarsh case was given before these very substantial/

substantial amendments to the Charter of the Pennsylvania Corporation which were carried out in 1944? A.- Yes. Q.- Saltmarsh was in 1942? A.- Yes, that is right. Q.- At the time of the Saltmarsh decision am I right in thinking that the Objects Clause of the International Bible Students' Association of London was in terms almost identical with the then Objects Clause of the Pennsylvania Incorporation? A.- That is right. Q.- Perhaps I make take from you also, it was in 1943, was it not, after the date of the Saltmarsh decision that the missionary school which you described and whose functions and activities you have also described was opened in Ithaca? A.- That is correct. Q.- In recent years what has been the function of the International Bibe Students' Association in Great Britain, and of similar Corporations elsewhere? A.- They have been used by the Society to carry out the mundane work, business transactions of the organisation locally within the particular country. They have not been used by the Society since the date Mr. Nor became president or since he had the opportunity of visiting countries to perform any ecclesiastical functions. Q.- In this country is it a Company for holding property? A.- Yes, it holds the property that is located at Craven Terrace in London which is the address of the branch office Society in the British Isles. Q.- Has it got any/

A any function in relation to the making or termination of ecclesiastical appointments? A.- I do not believe it has, I am sure it has not now. It may have had during the days when Mr. Hemrby was authorised by Judge Rutherford to be a servant here in England, but since B Mr.Knorr has been president and these changes were made in the Charter and he has been able to travel to these countries a different arrangement has been made. Q.- So far as you know was there ever any authority delegated to the International Bible Students' Association in this C country to make ecclesiastical appointments, so far as you know? A.- I am not familiar with that, if they are I do not know anything about it, I am sure of that. Q.- You have no record of any authority being delegated? A.- We have no record in the "Watchtower" records, the D Pennsylvania records in New York as far as I know. I am quite sure there are not. Q.- And you have, I think, examined the records to see if there is any trace of any such authority being delegated? A.- That is correct. Q.- Would I be right in thinking that the practice as E for as you can ascertain and so far as you know from your personal knowledge has been that ecclesiastical appointments rest with the Society of the Incorporation? A.- That is absolutely correct. Q.- And that is the Pennsylvania Corporation? A.- The Pennsylvania Society, F and I know that we have prepared powers of attorney by tho/

A the Pennsylvania Corporation for the signature of Mr. Nor for all branch servants throughout the entire United States containing the grant of those ecclesiastical powers in the particular country or countries under the supervision of that particular branch servant. Q.- So B is the position this that all the ecclesiastical appointments of the organisation are made by the "Watchtower" Bible and Tract Society, being the Pennsylvania Corporation? A.- That is right. Q.- I think you indicated that the branches are determined by the Society, C and Great Britain is one branch? A.- Yes. Q.- Are the branches themselves in turn divided into districts, circuits and congregations? A.- That is right. Q.- I think the congregations up until 1953 were known as Companies? A.- Yes, that comes from a Scriptural D term, the Scriptures say: "Great is the Company", and we had a special connotation put upon that word "Company" during the time when we used it, the Bible meaning rather than the meaning that is to be found in the dictionaries. Q.- Do you find that the lay-out of this organisation E which you have just described is published in a volume known as "Counsel on the Theocratic Organisation for Jehovah's Witnesses"? A.- Yes, I am familiar with that. Q.- Which is No. 17 of Process? A.- I am familiar with No. 17 of Process, and I see that in addition to that P these regulations setting up the divisions that you have mentioned/

mentioned in your question are contained in this booklet. Q.- I think that you find Company organisation beginning to be set out on page 19 of No. 17 of Process? A.- Yes. Q.- Then you find the Circuit and District activities set out on page 46, and the functions of the Circuit Servant set out on page 46, until you come to page 52, where the District Servant is then dealt with ? A.- Yes.

Q.-/

A Q. Now, in charge of each Branch is there a Branch Servant? A. Yes. there is a Branch Servant appointed by the Watch Tower Bible and Tract Society, the Pennsylvania Corporation, to direct the work, the preaching activities. Q. Is he responsible for the supervision of all the activities of B Jehovah's Witnesses in his Branch? A. The Branch Servant is responsible for the direction of all activities of Jehovah's Witnesses in the country or countries under the supervision and jurisdiction of the Branch Servant. Q. That of course, will include the District Servant, Circuit Ser- C vant, Pioneers and Congregation Servant? A. Yes. All appointments to those offices come through the District Servant and are made by him. Q. That is to say, made by him if he is authorised by the Society? A. If he were a Branch Servant he would be authorised by Power of Attorney D containing ecclesiastical powers to make these appointments. Q. I notice in the case of Mr Hughes there is a Power of Attorney? A. Yes. Q. Is that an unusual thing in the case of this sort of organisation? A. Well, it is not unusual. That is the practice of the Society since the E 1940's. I don't remember the exact date when we instituted that practice, but it is now very common and it is the only way that a Branch Servant is appointed now. Q. Will you look please at No. 11 of Process? Is that a Power of Attorney in favour of Mr Alfred Pryce Hughes? A. Yes, F this /

A this is a Power of Attorney, and it was prepared by me for the signature of Mr Knorr, and it is duly authenticated and verified in accordance with the laws of the United States for certification outside the country. Q. I think the backing of the document bears your name and your law office?
B A. The original backing does, but there is no blue back on this. Q. So that was actually prepared in your office? A. Yes. Q. And your office is in the headquarters of the organisation? A. Yes, that is correct. Q. And you can say from your own knowledge, can you, that this is a usual
C form of delegation of authority? A. Yes. Q. I suppose that is because of the particular form of legal structure, namely, of a Company Incorporation? A. Yes. Q. Does the President visit the Branches from time to time? A. The
D President since the end of World War II has made it a practice to annually visit as many Branches of the Society in different parts of the world as he can. He usually takes a certain section each year and makes visits to it. Sometimes he makes visits twice a year to two different
E sections of the world and he goes into those countries, inspects the records, talks with the Branch Servant, and makes detailed consideration of their problems and difficulties and finds out how they are progressing in the preaching work in that country or countries, and makes
F arrangements for any improvements and generally checks into /

A into the preaching activity of Jehovah's Witnesses in that country. Q. Are branch Servants carefully chosen? A. Very much so. They are always personally known to the President, and especially since he has travelled now in different countries in many parts of the world since 1945, B in 1943 I believe it was when he first went to South Africa and by reason of his travel and also because of calling them in he has become personally acquainted with them, and also when a man is appointed to the office he is generally known to the President and his qualifications are known, C Q. May I take it he is always a person of long association in the body of Jehovah's Witnesses? A. That is always the case. Q. And of recognised spiritual attainment? A. Yes, generally known in the country as an outstanding leader among Jehovah's Witnesses. Q. I think the Branch D Servant, as the Power of Attorney shows, in Great Britain is Mr Alfred Pryce Hughes? A. Yes. Q. And I think he will be able to deal with the organisation within the Branch? A. Yes. Q. But you can tell us generally what is the standard organisation? A. I can give you the E exact pattern that is fixed by the Watch Tower and the practice that is used in every country, which will include Great Britain. Q. Does each Branch have a Branch head-quarters? A. Each Branch has a Branch headquarters, yes. Q. I think that headquarters houses the administrative F offices of the Branch as well as the headquarters staff? A. /

A. It does. Q. I think the headquarters is known as Bethel? A. Yes. Each Branch office is known as Bethel Home of Jehovah's Witnesses for that particular country or countries where the Branch is located. Q. I think the members of the staff are all full-time ministers of Jehovah's Witnesses? A. Yes. As in the case of the headquarters staff, no one will be called into a Branch office to perform work unless he is an ordained minister and has association with the organisation as such a minister. Q. I think they work an ordinary working day in the headquarters? A. Yes. The hours begin at eight o'clock in the morning and end at 5.40 in the evening, taking off, of course, one hour for lunch. Q. And after 5.40? A. After 5.40 in the evening, following supper or dinner, the different ones go into the field to preach, either by back-calls or book studies, or go into some congregation if there is a meeting for the night, or engage in other preaching activity of the organisation in the field. I might state that some members of the headquarters staff not only at Brooklyn but also from the Branch offices are assigned to go into different congregations and preach at public meetings on Sundays. That is an additional duty that is required or given to members of the Branch headquarters. Q. How are the members of the staff supported? A. The members of the Branch staff, like the members of the /

A the headquarters Bethel family, are supported by the Watch Tower, rather unlike the members of the Brooklyn, because in Brooklyn the Watch Tower Incorporated supports, but in all other Branches the Pennsylvania Incorporation supports all members of the Bethel family. Q. Do they get any salary B or pay? A. They receive an allowance. In Great Britain I don't know what it is in American dollars, but I think it is around the equivalent of twelve dollars a month. Q. Do they get food and lodging? A. They get this money allowance, and in addition to that, they have food and C lodging and their laundry is provided free of charge and other similar necessities. Q. And I suppose if they have to travel on business they receive expenses? A. All travel expenses are provided by the Society on any assignments for travelling on any of the Society or Branch busi- D ness. Q. Incidentally, when they do travel on business, do they endeavour to obtain lodging with other Witnesses? A. That is usually the case, but sometimes it is necessary to stay in hotels and then the Society takes care of food and lodgings when travelling. Q. Is it the practice, if E possible, following what you believe to be biblical authority and injunction, to obtain lodging with other Jehovah Witnesses? A. That is the uniform practice of housing our representatives, in the homes of the Branches or the members of the organisation. Q. As regards the F nature /

A nature of the work at the Branch headquarters, does that primarily consist in general supervision of the work, both congregational and missionary, of Jehovah's Witnesses in the country or countries covered by the Branch? A. Yes. Each congregation is under the direct supervision of the

B branch; also each Pioneer, each Circuit Servant and each District Servant are under the direct control of the Society through the Branch office. Q. I think there are 718 congregations, aren't there, in Great Britain? A. Yes, that is the correct number according to the reference to

C records. Q. Are these congregations spread amongst three Districts and 30 Circuits? A. Yes. Q. And does each District have a District Servant and each Circuit have a Circuit Servant? A. Yes. Q. All of whom in their special grade are responsible to and under the supervision

D of the headquarters of the Branch? A. Yes. Q. And the Branch Servant in particular? A. Yes.

E

C /

F

A Q. Does each branch have its own printing press?
A. Well, some branches do not, but in the case of Great Britain and some of the other branches they have their printing press. They print "The Informant". That is a monthly bulletin of news from the headquarters of the B Society, to direct the preaching activity of Jehovah's Witnesses round the world. They prnt also incidentaly printed books necessary for the management of that branch and the carrying on of thework of Jehovah's Witnesses in this country. C. Do the branches - C receive literature from the headquarters or is that sent out direct to the various congregations?
A. The branch office here in London has a large stock of literature that is received from Brooklyn. That is shipped by the Watch Tower Bible and Tract Society to D London, and there from that headquarters the needs of the ministers in the field either Congregation Publishers or Pioneers are supplied with literature on order from the London office. Q. In Germany and Switzerland, as Mr. Franz told us, is it within your E knowledge that there are substantial printing establishments? A. I have visited both in Berne, Switzerland, and also in Wiesbaden, Germany, where the Swiss and German offices are located, and there I have seen large printing offices. Of course, F those two countries do more printing than the average branch./

A branch. They print books and booklets for the use of their own countries and other countries. Q. The number of the staff at branch headquarters may vary, I suppose? A. It may vary. In this country, I believe, there are 34 at Craven Terrace. I have B visited there many times. I have visited there this time, and the number is 34. In Canada there are 41. In Germany there are, I forget exactly how many. It is over 60, though. Q. In addition to the general duty of supervision exercised, discharged by the Branch C Servant, has he any responsibility for seeing that any instructions contained in the authoritative periodicals or books are carried out? A. The Branch Servant has the same power in his own country as the Society does by virtue of his Power of Attorney. He, therefore, D sees to it that all organisational instructions and laws and regulations and directives of the Society are carried out. Q. In practice does the Branch Servant operate without consulting either the Board of Directors of the Pennsylvania Corporation or at least E the President of that Corporation? A. The Branch Servant on any new problem that is of importance must always first consult the President by mail or if necessary by cable on any important problem. He always acts after getting approval from the President on new F or important matters not covered specifically by the power/

A power of Attorney. Q. Is he required in addition to that form of consultation to make any regular monthly or yearly report on the activities of his branch? A. He makes a monthly report, and always there is a comprehensive annual report that is made by the Branch B Servant. This report is sent in to the President of the Society at 124, Columb a Heights in Brooklyn. Q. That gives us a picture of the functions of the branches? A. Yes. Q. You told us that the next division was in the districts. I think there are C three districts in Great Britain? A. That is correct, according to the record. Q. Is each district in charge of a District Servant? A. Yes. Q. The districts are, I think, in turn divided into circuits? A. Yes, that is right. Q. Is there any D rule as to the number of congregations which may be placed into a circuit? A. There is such a rule. They range from 15 in number, I believe, up to 24. They vary, however, in number. Some may be 15, some may be 24, but usually it is in between those figures. E Q. Between 15 and 24? A. Yes. Q. Does each circuit have at its head a Circuit Servant? A. That is correct. Q. In the case of the British Branch is it within your knowledge that there are 38 circuits? A. I believe that is true. Q. Mr. Hughes will be F able to tell us in detail? A. Yes, that is right, according/

A according to my recollection. Q. As regards the District Servant what are his principal functions? A. The District Servant has, of course, under his supervision certain circuits and he vitis these circuits twice a year, and he spends two weeks in each circuit at each visit. He
B supervises and checks into the teaching activity of all the congregations and Pioneers in that area, and determines whether or not there are any problems that need to be adjusted, ecclesiastical or other problems. He checks to determine whether or not there has been
C progress or an increase in the preaching activity and the numbers of ministers in the district since the time that he made his previous visit. He checks the records of the congregation. He checks with the Circuit Servant and he checks with Pioneers. He attends the
D Circuit Assembly of Jehovah's Witnesses, and there he delivers discourses from the platform and gives counsel and advice as to how the ministry of Jehovah's Witnesses in that particular district or that particular circuit rather can be improved. He carries out all the
E instructions that are issued to him by the Society through the Branch Servant. Q. You have mentioned a Circuit Assembly. That takes place, does it, each time that the District Servant visits the circuit? A. Yes. Whenever he moves from one area to another
F there is always arranged a Circuit Assembly. That is a local/

A local congress, you might say, of Jehovah's Witnesses, that is gathered together out of the different communities in that area.' There they assemble for three days. The three days are devoted to the giving of discourses and listening to Bible Counsel and B instruction, and the consideration of the ways and means how the ministerial activity of Jehovah's Witnesses in that area can be improved. Q. After each of the visits of the District Servant, is he required to make out a comprehensive report? A. Yes, he is. C That, of course, is sent in to the Branch Servant from here to London. Q. Would you look, please, at No. 49 of Process? A. Yes. Q. Is that a typical report by a District Servant on a Circuit Assembly? A. Yes, it is. Q. That bears to be, I think, one of District D No. 3, a report by the District Servant Holmes on Circuit M.4? A. Yes. Q. I think that one of the questions which requires to be answered is, how is the Circuit Servant handling his problems if any, and, general observations? A. That is right, that is one E of the questions. Q. Then on the back of the form is there an analysed table of Circuit activity for the past six months? A. Yes, there is. Q. Is that set out in the same analytical form as you find in the Annual Year Book? A. It is. Q. Is it from such F tabulations that the figures which appear in

the/

A the Annual Year Book for the whole organisation are made up? A. Yes; of course, through the Branch Servant. Q. Yes, and then going into headquarters? A. Yes. Q. So this, from the district point of view, is the basis of analysis? A. That is right.

B Q. Just to continue that matter one stage further, is a similar report required of the Circuit Servant? A. Yes. Q. Would you look at No. 48 of Process; is that a typical report of a congregation by a Circuit Servant? A. It is. Q. Do you find on the

C back of that form an analysis of congregation activities? A. Yes, we do. Q. So that the figures which officially appear in the Year Book are figures which are based upon Congregational, Circuit, District and Branch reports? A. Yes. Q. And are

D indicative of the method of control which is exercised from the top down? A. Yes. Q. So much for the District Servant. What does the Circuit Servant have to do? A. The Circuit Servant also is a travelling supervising minister of the Society like

E the District Servant. He is, however, confined to a smaller area known as a circuit. He has a little more intimate acquaintance with the area. He visits each congregation once each week, or rather, he visits a congregation once each week, or rather each week.

F He makes these visits twice a year. He, like the District Servant, checks with the Servants in the Congregation/

A Congregation and the Pioneers, and he has a direct check with the Congregation Servant and the Servants of the Company, and the Pioneers, as to how the preaching activity is being carried on. He also examines the records of the Society or, rather, of the
B Congregation for the Society, and answers any questions and gives advice. If there are problems he settles them, like the District Servant. In addition to this he goes out like a District Servant into the field preaching and there takes the lead of preaching
C work in demonstrating to the members of the Congregation how to more effectively carry on the ministry. He has a meeting with the Congregation and there a discourse is delivered by him, and questions are answered by the Assembly of the Congregation at
D one of those meetings. I might say that at these Circuit Assemblies that are held of Jehovah's Witnesses the meetings are always opened by song and prayer and closed in the same way. They are also the meetings for the Circuit Servant holds with the
E Congregation. I might say that often times it is the case that the Circuit Servant is a married man, or sometimes it is the case at least. When a man is married his wife, of course, travels with him. The Circuit Servant as well as the District Servant
F lives in the homes of Jehovah's Witnesses who he visits,/

visits, and, of course, the people usually provide them with food and lodging. The Circuit Servant goes into the field with his wife. His wife does not make any talk when he visits the Congregation but she does, of course, engage in the field ministry and goes out with the female members of the local Congregation, and herself being a proficient minister demonstrates and shows how to more effectively preach the Gospel either in making door to door calls or presenting door to door oral sermons or in making back-calls or in organising the people generally.

C./

A Q. Well now, what financial remuneration do the District and Circuit Servants receive, if any ? A. They receive a very small allowance. It is equivalent to about five Dollars, I believe, in American money. I don't know how that would work out in
B Crowns, or British money. The Circuit Servant, however, is provided with, and the District Servant too, a place to stay with the Congregation, and they are fed when they visit these Congregations, and their needs are always taken care of by the Congregation. .. We
C now come to the basic unit in the Organisation, having worked down from the top ? A. Yes. Q. Is that the Congregation, formerly the Company ? A. The Congregation is the basic or bottom unit of the Organisation. Q. Does the Congregation or Company correspond really to the parish of other ecclesiastical bodies?
D A. Yes, it does. I might say the Society assigns to each Congregation a specified preaching field geographically, that they have under their juridiction. .. So the Congregation really signifies two things,
E doesn't it ? It signifies a particular Unit or Body of Jehovah's Witnesses ? A. Yes. .. And it signifies a Body operating within a particular delimited area ? .. Yes. .. Who delimits the area physically, or geographically, here ? .. In
F this country it would be the Branch Servant, acting for /

A for the Society. Q. I should have asked you this, who delimits the circuit and the district ? A. That is also done by the Branch Servant acting for the Society. I might add in the case of the Congregations the Branch Servant will make a division of the territory if this has been recommended by the Circuit or B District Servant, but the action is taken by the Branch. Q. Is there a requirement of regular meetings within the Congregation ? A. Yes, there is a strict requitement for regular meetings. Q. Do the purposes of C these meetings include the study of the Bible ? A. That is always the case. Q. And worship ? A. And worship. There is, as I have said, a gathering of the assembly of Jehovah's Witnesses together at a stated time. This is opened by song and prayer, D and closed with song and prayer. Q. From your description of the organisation it would appear that appointments are made from the top downwards ? A. That is the case. Q. Does that apply also to the appointment of the Company or Congregation Servant ? E A. That applies to the Congregation Servant. Q. The Congregation Servant is appointed by the Society acting through its local authorised officers ? A. Yes, that is so. He is a direct representative of the Society acting through, primarily, the Branch Servant F under authority from the President, who acts under authority /

A authority of the Board of Directors. .. Was it always the case that that was so ? A. No, it was not. There used to be a different type of Congregational government. .. What was the different type there used to be ? A. From the very beginning B of the establishment of the Organisation the local Congregation had what are called Selective Elders, and these men were in charge of the activities of the local Congregation, and they were elected by the members of the Congregation. That was the congregational kind of C government that the particular Company, you might say, at one time had. .. In addition to that were there persons representing the Society who had the oversight of these democratic Congregations ? A. There was, yes. He has an appointment from the Society. .. I D mean having oversight in a particular area ? A. Yes, it was a Director that he was called. .. Have you found traces of what were called Pilgrims ? .. Yes. The Pilgrim in the olden days of the Organisation travelled as a direct representative of the Society, E and visited various districts. He might be compared with what is now a District Servant. And then District or Regional Assemblies were held of Jehovah's witnesses, where the Pilgrim would talk to the Brothers and advise them. The Pilgrim would also visit F Congregations and there give spiritual advice and sustenance /

A sustenance, but the work of the Pilgrim wasn't anything detailed as it is now for the Circuit Servant, or the District Servant. Q. It was a much looser Organisation ? A. It was. Q. There are no such so-called Pilgrims now ? A. Not now. Q. All the functions

B of oversight are exercised by officers whom you have described in the last few minutes ? A. Yes. I might emphasise that the Pilgrim would never have any power to make different appointments of servants, because the Society didn't at that time make the

C appointments of these servants; the election was made by the Congregation. Q. Did some change in the structure of the Congregations take place in 1931 ? A. Yes, that began in 1931, but I think the change took place in 1932, when the change of the Directors were

D made, where the Society decided to appoint Service Directors. Q. Were these to be appointed from among the members of the local Congregation or Company ? A. Yes, that is true. Q. So that made rather a

E complicated situation, didn't it ? You had three appointees of the Society, plus the Elders ? A. Yes, that is correct. Q. Did that situation continue, or did it change in a few years ? A. In 1938 the Society changed the method of the appointment of the

F Servants in the Congregation, and completely took it away /

A away from the Congregation, leaving only to the Congregation the right to perhaps make recommendations to the Society, ~~xxxxxxxxxxxxxx~~ but always the appointment of qualified men were made directly by the Society to have supervision and control over the Congregation. Q. If

B you look at Nos. 35 and 36 of Process, do you find in the Watchtower of June 1st and June 15th, 1938, reference to this change of organisation? A. Yes, there are two articles, one in each of the magazines, and each article deals extensively with the problem

C of the change that was proposed and was made by the Society with the publication of these two articles. They show that the last Organisation is a theocratic Organisation rather than a democratic one, and they also show that it was improper to have a democratic

D process in a theocratic Organisation, and consequently the need for the change in the method of operation from a democratic appointment of Servants or supervising ministers in the Congregation from the Congregation to the Society. Q. Now I think the matter

E was further dealt with in 1951, and if you look at No. 37 of Process, which is the Watchtower for 1st December, 1951, you find an article, "Theocratic "Organization Re-established? A. Yes, it is on page 724. Q. Does that make clear that in 1938 there

F was a change in organisation? A. It does, it emphasises /

A emphasises and reaffirms this change, on page 726.
Q. Was any further change made in 1951, or is the article of 1951 of historical importance and value ?
A. The article of 1951 didn't make any change in the government at all, but it did make a very important
B change in the statement of our beliefs with respect to who are the Princes, and it shows that those Princes shall rule in justice, and are compared to those who hold position of responsibility in the Congregations today, that is Congregation Servants, and after that
C those living in the Organisation are to be compared to the Princes that shall rule in judge. That is Isaiah 32:1. It is reaffirming the theocratic establishment of our theocratic arrangement that is stated in these two Watchtowers, Cross No. 35 and Process No. 36 of
D June 1st, 1938, and June 15th, 1938. Q. That, of course, was a very material change in organisation ?
A. It was yes. Q. I think that the Congregation Servant is in charge of each Congregation ? A. That is correct. Q. And is he or may he be assisted by
E other servants, performing minor and separate functions?
A. That is true. In most Congregations there are men in sufficient number to fill these various offices, but in small Congregations there may be, of necessity, more of these offices held by one man. In other words
F one or more offices may be held by one man in some Congregations.
A. /

A Q. In considering who is to be appointed as Congregation Servant what matters are taken into account by the appointing authorities? A. Well the first is maturity, the length of time that he has been associated. His age may and often is considered. There are other considerations
B too, the length of time that he is in attendance at the Theocratic Ministry School whether he is a regular attendant at that Ministry School whether he has attended regularly the meetings of the Society in a congregation, and also whether or not he is regular in the field service and
C sets an example to the flock of God in preaching the Word of God in the manner that the Society directs, such as from door to door or in making back calls and conducting book studies. In other words he must be an example in every source of service and he must be spiritually and
D mentally mature for the job. Q. Must he be recommended for appointment? A. Yes. When the Circuit Servant visits usually, if a change is advisable or if a change is necessary and is considered necessary by the Circuit Servant, he may call upon the Service Committee of the
E congregation to determine whether or not there should be a change, and if so, the Circuit Servant will call upon the Service Committee to make recommendations, in the event that the Circuit Servant should determine that a change is necessary. In making these recommendations
F is/

A is the Congregation Committee required to act in accordance with any directions? A. The Committee is required, according to the Theocratic Council, I believe, to consider the maturity and the qualifications and the considerations that I have mentioned, in making their recommendation. .. B They would not recommend one who would not be qualified or would not be the best qualified. They should not, at least. Q. Would you look plase at No. 17 of process at page 26, paragraph 81? A. I have in my hand that process you mention and I turn to the page where it says. C "Servants and their duties," beginning with paragraph 81. Q. Would you look also at No. 48 of process, which is a Congregational Report? A. I have that Report on a Congregation. That is made by the Circuit Servant. Q. First of all, is that a standard report form? A. That is. D Q. Used throughout the organisation? A. It is. Q. If you look at the lower part of the sheet headed "Report "on Congregation" you see "Space to be used only when a "change is recommended"? A. Yes. Q. And a direction, "List below your recommendations for new Servants wherever E "a change believed necessary." A. Yes. Q. "Where "brethren are faithfully serving and believed care for "the duties they should continue to serve. Publishers "eligible to be recommended must have been immersed at "least one year prior to the date of recommendation." A. F That/

A That is correct. Q. So that before a person can even be recommended for appointment as a Congregation Servant he must have been ordained, as you put it, by the symbol of baptism for at least one year? A. Yes. Q. And does that mean also that throughout that year he must B have satisfactorily attended, amongst other things, the Theocratic Ministry School? A. Yes, that is right. Q. So that no person can be appointed to the office of a Congregation Servant unless he has that one year qualification, with its corrolary of training throughout C the year? A. That is correct. Q. If a person does not attend regularly at the appropriate meetings, services, study circles and schools, is it in your view at all likely that he would ever receive a recommendation? A. He would not because he must, as I have already stated, be an D example to those that are in the congregation. And that would not be an example if he did not attend regularly and participate. Q. I take it that after appointment his obligation to attend and to continue his studies still remains? A. Oh yes. After appointment he must continue. E As a matter of fact the Scripture said, "To whom much "is given more shall be required," and when he takes on an office of this kind he has a more responsible or onerous obligation that falls upon him really to live up to the norm of being an example to the flock of God that F he/

A he shepherds as the Congregation Servant. Q. Then, as regards his personal character, I think paragraph 62 on page 39 of No. 17 of process makes it very clear that he must be a person of exemplary personal character? A. That is true. For instance, it cites the Scripture about that

B he must be a husband of one wife, and then it goes on to state all the Scriptural qualifications. He must be vigilant, sober, be of good character and be a hospitable person and apt to teach - that is qualified in the doctrines of Jehovah's Witnesses - and not be given to wine - that is

C a winebibber, an excessive drinker - not a striker, one that would ~~strike back or perhaps oppose~~, and not be greedy of money. He should be patient and not a brawler or covetous. All these Scriptural rules were the rules of the church, of which we are like the same. We are a primitive type of

D Christian Body and we follow the same rules as the apostles. We have the same Scriptural qualifications, and no man would be permitted to serve in a position of responsibility unless he had the qualifications that the Scriptures require. Q. Then once a recommendation for appointment to Congregation

E Servant is received. I take it it is received by the Branch Servant? A. The recommendation for a Congregation Servant is sent in by the Circuit Servant to the Branch Servant, and that Branch Servant considers the recommendation. Q. Does that mean to say that the recommendation of the

F Congregational/

A Congregational Committee will have in all cases to be supported by the recommendation of the Circuit Servant in forwarding it? A. Yes, always. Q. There will be no question of short-circuiting the Circuit Servant? A. No, there will be no question of short-circuiting the

D Circuit Servant. Both reports go together. Q. And you have told us what the duty of the Circuit Servant is, to make himself familiar with his congregations and to make reports on what goes on? A. Yes. Q. So that when the name of a candidate for appointment as Congregation

C Servant goes up to the Society Branch am I right in thinking that it must be of one who has the unanimous recommendation of the Congregational Committee, in the first place, and the recommendation of the Circuit Servant, in the second place? A. Yes, that is usually the case.

D Sometimes, of course, there might be cases where the Committee would recommend one person and the Circuit Servant may decide on another. It is not always obligatory that the two be the same, but usually it is

E the case. Q. Do you mean to say that a Circuit Servant might make his own recommendation? A. Yes. Q. Which might not be the same as that of the Committee? A. Yes, because, after all that is the job that the Circuit Servant has and that is why he is appointed.

F you/

A you see, to have some discretion for the Society, since he is there personally present and able to observe and see the Servants that he should know their qualifications personally. Q. Is it likely, therefore, that a person who did not enjoy a recommendation from a Circuit Servant B would ever receive appointment as a Congregation Servant? A. Ordinarily, no. I would say he would have to have the recommendation of that Circuit Servant. There might be exceptions to that, however, but I am speaking to the general rule. Q. As a general rule? A. Yes. I C may say the Society always reserves the power to make its own decision in these matters. It can reverse a Circuit Servant and appoint anyone it wishes to appoint. Q. I was going to ask you that now. We have got to the stage of the candidate qualified by his twelve months, by his D personal qualifications and by the recommendation of his Committee. Then you have the recommendation of the Circuit Servant. Let us assume that those two coincide, and both reach the Branch Headquarters. It is then, is it not, for the Branch Servant to consider? A. That is right. E He acts for the Society in making all of these appointments. He must, of course, consider all the recommendations. Q. Is he bound to accept recommendations? A. He is not bound to accept recommendations. He exercises the same discretion and has the same authority as the Society would F itself/

A itself in the event that such a recommendation was made directly to it. Q. And can you say of your own knowledge whether or not a Branch Servant consults with or discusses the matter with any other officer of the Society? A. The Branch Servant would consider with B others that are working with him in the office and, after such a consultation, together with the reports of the Circuit Servant and District Servant and what other recommendations may be on the file, such as from the Committee, the final determination would be made by him. C The decision would be made by him, but it would be based upon the consultation and those papers that I have mentioned. Q. May a Branch Servant require further particulars and information? A. He may do that. He may not consider that he should have enough information, or D the Branch Servant may think that there is an even balance between, say, two men that might be on the list, or he may see some evidence of better qualifications in a man that is not recommended, and, of course, he may call for more information, but that is very unusual and exceptional. E Usually what he has before him provided through the regular channels is sufficient for him. Q. And the matter, once rightly considered by the Branch Servant, is brought to the point of appointment by a letter of appointment? A. Yes. Q. Would you look at No. 7 F of/

of process. I think that is a standard form of appointment? A. Yes. I have before me such a form. It seems to be a copy of the original. Q. It is a form of appointment? A. Yes, except that it has "copy" at the top. It is the form; that is right. Q. That is the standard form? A. The standard form used by the Society. A complete copy would have had the stamped signature of the Society at the bottom. That is what I was trying to emphasise. Q. In the form No. 48 of process, to which I have referred you, namely the Circuit Servant's report. I think it appears on the face of the form that reasons for any recommended change of appointment must be given? A. Yes. Q. Is this form or a copy of it shown to the various Servants of the Congregation before it is forwarded? A. The Circuit Servants confers with the Committee and it is shown to them.

Q/

A Q.- Is a copy of the completed report left with the congregation? A.- Yes, that is true. Q.- Is it to your knowledge the policy or practice of the Society to make frequent changes of appointment, in particular of appointment of Congregation Servants? A.- No, that is
B not so. As is shown here in this form if a brother who is a Congregation Servant or any other Servant, for that matter, is doing his job correctly, there is no need to change, we change only when there is some compelling necessity for it. Q.-Is it within your knowledge
C that in various Congregations in the British branch, for example, there are Congregation Servants who have remained in that post for many years? A.- That is correct, and that is the usual case of all the Jehovah's Witnesses throughout the entire world. Q.- That is
D not unique in Great Britain? A.- No, it is not unique in Great Britain, it is all over the world and other countries. Q.- Is it the case that records of each congregation are kept filed in the Branch headquarters? A.- Yes, we have a record of every Congregation on file
E in the Branch. Q.- and that will, of course, as the document in your hand shows record who is at any given time discharging the functions of Congregation Servant? A.- Yes, that is a file which is kept up to date, and it has all the records of the Congregation from the date
F of its establishment, correspondence directly between the Society/

A Society and the Congregation, reports that are mentioned here in evidence on the Congregation, and other matters or memoranda that may be made by the Branch Office. Q.- Supposing a particular brother ceased to be a Congregation Servant in a particular Congregation his B name, of course, still remains in the Congregational files as having occupied in the past that position? A.- Yes, it does, and then, of course, there is a service record card not in the Society's files, but in the Congregation files as to his status. Q.- As to his C status? A.- Yes. Q.- Should he be required for further appointment as a Congregation Servant may he be so appointed without further qualification? A.- That is right, once it is determined that he is qualified and he has been appointed, then he has been D naturally demonstrated to the Congregation and the Society to be a man of status and qualification, otherwise the Society would not have appointed him. Q.- Unless he resigns or is expelled do I take it he retains his status and qualification? A.- Yes, as long as he is E not guilty of any misconduct that would disqualify him from his position as a mature member of the Congregation, his status remains with him. Q.- Even although for the time being he might not be in the actual discharge of the functions of a Congregation Servant? A.- That is F correct. For instance, members of the Congregation even after/

A after his retirement or his being changed and some other man put in, they would often times go to him for advice and spiritual council, and he would be, of course, always taking the lead along with the Servants in preaching the Gospel in the field. He would be one who sets an example. Q

B You have told me something about the appointment and qualifications of the Congregation Servant. I want now to ask you in a little bit more detail as to what his duties are once he is appointed. We have got him now qualified and appointed to a particular Congregation,

C now let us consider his duties once he is there. What are his primary duties? A.- He is the presiding officer of the Congregation, he presides over all meetings except the Theocratic Ministry School, unless, of course, he

D may designate other persons from time to time to preside in his absence, or for some other reason. He has control over and jurisdiction over all the records of the Congregation, he can appoint and designate people to participate in the various meetings, such as the Service Meeting, and he supervises and keeps a watch upon the

E activity of the various members of the Congregation in their field Service. He, of course, must keep his attention upon those that attend the meetings and participate, particularly the new ones. In the event of anyone stopping coming to the meetings, why, then,

P he will examine and see what the difficulty is; if they/

A they are ill he will visit them and encourage them. If it is spiritual sickness, such as discouragement, or that sort of thing, he will give them advice and refer them to the Scriptures, and perhaps cite examples that would encourage them to be courageous and continue and

B come back to the organisation, to be regular, not ~~only~~ in attendance. He keeps supervision over the activity of each member of the Congregation and sees to it that each one is regular, at least tries to counsel each one in the Congregation to be regular. In addition to

C that he takes a lead in the field ministry, he goes out from door to door with groups of Witnesses associated with the Congregation, he sees to it that all are assembled. He usually would preside over that gathering for service, in which there would be a prayer and following

D a discussion on a Bible text, and then he would lead them into the field. He may take a new publisher, or one who is not too mature with him and demonstrate to such a person how to properly teach the Gospel from door to door. He may conduct book studies, and also act as an

E example to those who may be training or who need teaching in the ministry. He would also take them into the field of street preaching which is done by Jehovah's Witnesses. In general, he supervises the activity of the entire Congregation and must be an example to all by himself

F participating in all these fields of service, and on top/

A top of that he would be regular in attendance at the meetings - he would have to be that. Q.- In addition, has he any duty for the delivery of sermons? A.- Yes, he does have such duties. As I stated, he presides over the Service Meeting, and at other times, for instance, B during the year we have a Memorial Service, a celebration of the Lord's Last Supper, and that Memorial Service may be, and usually is, presided over by the Congregation Servant unless he is not of the anointed, in which case he may delegate an anointed one, if he was not of the C remnant, to deliver such a discourse. He would generally supervise all of the meetings of the organization each week, that is not only the Service Meeting, but the Watchtower Meeting. He is present at all those meetings to see that everything is in D order and that proper arrangements are made. Q.- Has he any responsibility for making a report to the Society of the activities of the Congregation? A.- Yes. Q.- How often? A.- He makes regular reports, I believe once a month. Q.- Monthly reports? A.- Yes. Q.- E So he is in general charge of the spiritual and administrative leadership of the Congregation? A.- He is. Q.- And with the conduct of these Services and their arrangements? A.- That is right. Q.- And he takes the lead also in the outside work of publishing, F as you call it? A.- Yes. Q.- And in addition he is responsible/

responsible himself for the conduct of the Memorial Service, unless he elects to delegate that to one of the remnant of the anointed? A.- Yes. Q.- But it lies with him? A.- Yes, he was a discretion in all those matters. Q.- Do his duties include any responsibility for the visitation of the sick? A.- That is true, he does visit the sick members of the Congregation and encourages them and comforts them in their time of need. Q.- Has he any responsibility in the matter of the training of adherents or students? A.- Yes, he does. As I have said he will counsel new ministers or students for the ministry who go into the field as to the proper way to preach. He will give them advice and help in how they can better equip themselves for the Service, and become more efficient ministers. Q.- Before any adherent or student can go forward to Baptism must that be a matter on which the Congregation Servant has a say? A.- Yes, he is the presiding officer of the Congregation, and since he will have been in attendance at all meetings he will have observed progress of students for the ministry, and the Theocratic Ministry School. He would know all the comments that they made, and he would know from what they say in participating in the meetings whether or not they have developed to a state of maturity. He would observe at the Theocratic Ministry School the talks delivered by the/

the students for the ministry, and see from that how capable they are in delivering talks and speaking of the Bible truths. In addition to that he will have gone out into the Service with new students for the ministry preparing themselves for the ministry, and he will have heard them preach from door to door, and as a result of that long period of association he would know the maturity of the particular individual who may be a candidate for emersion or ordination. Q.- Before a candidate for emersion can be baptised must he have any recommendation or certificate from the Congregation with which he has been studying? A.- The practice usually is that Baptismal Services are ordinarily conducted at the Circuit Assemblies, and before a Circuit Assembly is conducted it is the duty of the Congregation Servant to prepare a list of candidates, that is ministers or students for the ministry who he considers to be qualified and who have applied for baptism, and he mails those to the Circuit Servant, or sends it to him in some manner, and in that way the Congregation Servant does have a hand in the list of persons who are to be ordained.

Q.-/

A Q. Now, in the case of deaths, who normally conducts the funeral service? A. That is always conducted by the Congregation Servant. There may be exceptions to that, but the usual rule, as I have stated, is the Congregation Servant. He conducts the burial service. Q. Is there any recognised form of service amongst Jehovah Witnesses?

B A. Yes. We have an outline of the funeral discourse that is in the possession of every congregation, and that general theme is followed in every funeral discourse that is given. It is uniform throughout the entire world.

C Q. Does the congregation normally possess premises of its own or premises which are available to it? A. Well, the ordinary rule is that a congregation will rent a place for assembly or worship, and this is known as a Kingdom Hall.

D It is what others may call a church, and it is to us a church, but we have the name Kingdom Hall rather than temple or church. A congregation may, of course, own its own property, its own church, rather than rent a place of assembly. Q. How are purchases financed?

E A. Well, the purchase of Kingdom Hall property is financed by voluntary contributions of the local congregation. They may, of course, finance the building of a new church or Kingdom Hall, as we call it, by borrowing money. Q. And in whose name are the titles usually

F taken or the lease is entered into? A. Well, in most countries /

countries it is usually the practice to have it in the name of Trustees, but ordinarily where it is permissible and the local congregation desires to do it, local church corporations are formed for that purpose. It may or may not be a corporate structure or Trusteeship, but usually it is Trustee more than church corporation. Q. You have told us there are certain other servants in the congregation who assist the Congregation Servant in his duties and the proper discharge of the functions for which he is responsible? A. Yes. Q. There also is, is there not, a Congregation Committee? A. Yes, there is. Q. Of which the Congregation Servant is ex officio the Chairman? A. Yes, and also on that Committee of which he is the Chairman is the assistant Congregation Servant and the Book, or rather, Bible Study Servant. That makes up the Committee. Q. That is three, with the Congregation Servant as Chairman? A. Yes. Q. I want to ask you now about the Pioneer Publishers. In order that a person may become a Pioneer Publisher, he must possess, I think, certain qualifications? A. Yes, there are qualifications established. Q. What are the principal qualifications he must possess? A. Well, before a Pioneer will be considered for appointment, he must, of course, first have been baptised - that is ordained - and he must have been baptised for a period of at least six months before his application is made to the /

A the Society. He must also have been in attendance at the theocratic ministry school for at least that period of time in the congregation where he is associated. Q. Do you find something about that particular matter in No. 17 of Process on page 13, paragraph 43? A. Yes. Q. I think you find there the six months? A. The six months period is here mentioned. Q. It is at least six months? A. Yes, at least; not less than that, and also the consecration or ordination is mentioned too. It does not use the word ordination. It says "consecrated Company Pub-
C "lishers" in the second sentence and the fourth line down. Then the field service that I mentioned is also stated here. Q. Must he also make written application to the Society? A. Yes, that is done. Q. Would you look at No 65 of Process. Is that an application form? A. I have in my
D hand a blank form, being process number 65. Q. Are there a number of questions there designed to ascertain the qualifications of the applicant? A. There are numerous questions. Q. In addition to satisfactorily answering the numerous questions which are set out in that form,
E does the applicant have to sign a declaration recognising and accepting the doctrines of Jehovah's Witnesses? A. He does. Q. And agreeing to deport himself properly at all times and to endeavour to faithfully meet the requirements of the Pioneer publisher branch of the service? A. Yes,
F that is true. Q. Do you see that there is a note at the end /

A end requesting a letter of recommendation from the Congregation Servant or one of his assistants? A. That is true. That appears at the bottom of the second page or back page of the application. It is the first item mentioned. Q. I see that in addition to the letter of recommendation there B has to be a copy of the applicant's own field service record over the previous six months? A. As a Congregation Pioneer. Q. I take it the recommendation is from one who presumably knows the personal and spiritual qualities of the applicant? A. It would be the Congregation Servant here, and, of course, C he would of necessity know about the qualifications of this man, having observed his conduct as a Congregation Pioneer and also listened to him participating in the meetings, and being familiar too with his service record. These three together would qualify the Congregation Servant to make the D recommendation and state the qualifications of the applicant. Q. Now, this is a case where application is made for appointment? A. Yes. Q. In the case of the Congregation Servant recommendation is made? A. There is no application for appointment as Congregation Servant; only the E Circuit Servant's recommendation together with that of the Committee, which accompanies the Circuit Servant's recommendation. Q. To whom in the case of an aspirant Pioneer does the application go? A. The application is sent in by the Pioneer to the Branch office. It is handed to the F Congregation /

Congregation Servant who, together with his letter of recommendation, mails the two in to the Society. When I say the Society I mean the Branch Servant or the Branch office. Q. And is the application automatically granted or not? A. Well, it is not automatically granted. There is some discretion exercised. The Society's representative, the Branch Servant or some one that is delegated, would look this over and then the Branch Servant would examine it and finally determine whether or not this man from the questions answered and the recommendation of the Congregation Servant possessed the necessary qualifications. So there is a judgment passed upon this application. It is not automatically granted, but in most cases it is, of course, because usually the Congregation Servant would not send in an application unless the person possessed the necessary qualifications. Q. Once the application has been granted, what are the duties which the Pioneer Publisher has to discharge? A. When the application is granted, the Society mails to the Pioneer a letter of appointment, and then he is assigned to the particular congregation that he is associated with unless he requests to be assigned to some other territory, and he is directed by the Society (when I say Society I mean the Branch Servant or the Branch office) that he will be associated with a particular congregation, and there he may obtain from that congregation an assignment of territory which is usually three territories of the congregation; usually three for the year, sometimes five, and that becomes his exclusive field for door to door preaching and back-call and book study ministry. That assignment of territory comes directly and immediately from the Territory Servant of the congregation, but it is made only on the authority of the appointment by the Society.

4. /

A Q. Was there any minimum requirement of devotion of time and energy to the work? A. Indeed there is. There is a minimum time. It is not the maximum. He can devote anything above 100 hours on an average per month during each of the twelve of the months of
D the year to the field ministry; the door to door work, the back-call, and the book study preaching. This, however, does not include any of his travel time to and from his field. It does not include any of his private study time. It does not include any of the
C time that he must devote to the attendance at meetings. Q. Does it include any of the time which he requires to spend in study and preparation for the discharge of his field service duties? A. It does not. Each Pioneer like all of Jehovah's Witnesses, but the Pioneer in
D particular, is obliged to make short sermons at the doors of the homes of the people when he presents the literature. That contains the printed sermons of the Society. He must prepare for those. They cannot be canned and cut and dried and just repetitious, the
E same at every door. But he must vary his method of approach depending on the questions that he has, or the type of person he meets at the door. He must be prepared to make back-calls, and again this requires some preparation and study. He is required to prepare
F himself for the book Bible studies that he conducts in his/

A his field. Again it is something which requires extensive study and preparation in the Bible as well as the books. Then there are other duties. He may be assigned to give a public talk. He has to devote time for the preparation of sermons from the platform.

D These are all times that are outside of the 100 hour minimum that is required for him to devote to the field ministry. Q. Is it for that reason that the work of a Pioneer is described as a full time? A. Yes, it must be his vocation. As stated in this Counsel

C booklet, No. 17 of Process, he may like the Apostle Paul have secular work to maintain himself. But this secular work on the side must be part time. It must not be a vocation. It can be his avocation. But his ministry is his main job. It must be his job. He

D cannot perform it without it being his main job. Q. Has he any duty once he is appointed a Pioneer in regard to the visitation of the sick? A. Yes. Within his mission, rather within his field where he does the preaching work, his missionary field where

E he preaches from door to door and house to house, he will have become acquainted with a large number of people that are interested in the work of Jehovah's Witnesses. As I understand, he visits back on these people and when he learns that any are sick or in distress he

F is required, and it is his custom, to visit these people/

A people to comfort them and to give them spiritual sustenance and guidance and courage from the Scriptures so that they might become more strong and ultimately become associated with the organisation. Q. Does he receive any salary? A. There is no fixed

B salary at all. He is, of course, allowed to have the difference between the cost of the literature which he obtains from the Society, the Branch office, at a reduced rate, and what he receives when he places the literature. It is within our knowledge as a result of

C records of Pioneers that much literature is given away by the Pioneer but the greater part of it, of course, is placed on contributions. He keeps the contributions and thereby he partially maintains himself in the field ministry. He is allowed these contributions, of course,

D as long as he is preaching in the field as a minister. If he quits the Pioneer work he does not get the allowance, that is the reduced rate of contribution for the books. Q. Tell me this. Do you know how many Pioneers there are in Great Britain? A. I do not know

E exactly the number. I just do not recall without some way to refresh my memory. There is a definite record of that number, however. Q. It is under 1,000? A. Yes. Q. Will Mr. Hughes can give us details of that? A. He will give the details of that. Of

F course, the Pioneers are women and men as well, both male /

male and female. Q. I think you did say that he might be attached to a Congregation? A. It is usually the case in this country where the towns and communities are close together, and it is thickly populated. It is practically always the case in densely populated areas that the Pioneer be associated with some particular congregation. Q. Is that a necessary consequence of appointment? A. That is not a necessary corollary, because he may be in other countries particularly assigned to isolated territory where he is sent to build up sufficient interest to establish a new Church in the community. Or in some communities he may be put to work in an area where the Society wants to develop and extend a new Church even in a thickly populated area. Q. So there is no necessary connection between a Pioneer appointment and association with a particular Congregation? A. Not necessarily so, but it is usually the case in this country. Q. In this country? A. Yes. Q. But in sparsely populated areas then the reverse may be the case? A. The reverse is frequently the case. We have employed the term Pioneer because it means leader or one that goes before. The Pioneer is, of course, a leader in his field of ministry work. He does go before and work up sufficient interest in a community to establish a new Church or a Kingdom Hall, open up a new Kingdom Hall. Q. Is the Pioneer responsible/

A responsible for making any reports to the Society at regular intervals? A. Yes. He must make a report regularly each month of the year of the precise preaching activity that he has engaged in in the field during the year. Q. And is his name and record kept D field in the Society's office? A. Yes. Since he is a direct representative or Servant or Minister of the Society he has a record in a file in the headquarters of the Society, and there his reports and other memoranda are referenced to his past activities are kept. Q. I C take it that the Society has no record of the ordinary Congregation membership? A. The ordinary rank and file member of Jehovah's Witnesses is known as Company Publisher or Congregation Publisher and has no record whatever in the Society. The Society is concerned D only with those; when I say concerned I mean concerned from the standpoint of records; only with the Servants that it has appointed and the full time Ministers that it has designated for field ministry. Q. Is it within your knowledge as to how the records of Pioneers are E kept, whether there is, so to speak, a retired list kept or an active list kept? A. Yes. We have a classification of Pioneers. There is the General Pioneer and the Special Pioneer, but the Special Pioneer is given an allowance. Whether a man be a Special P Pioneer or a General Pioneer when he quits the Ministry for one reason or another his name is still kept in the records/

records of the Society. He may be an active Pioneer. He may be an inactive Pioneer. He may be inactive because of family illness and that will be shown. He may be suspended and that will be shown. When I say suspended it could be for illness or because he had to leave the Pioneer work for reasons that are different from illness but beyond his control. Then, of course, there is a record of men who used to be, ex Pioneers, which are kept in the Society. Q. So once he has obtained by the requisite qualification the status of a Pioneer that status is recognised and permanently recognised in the records of the Society? A. Yes. Once he has been appointed by the Society and recognised as a Pioneer and has served as a Pioneer and has retired or is off the active list, then that status of maturity or qualification for maturity is continued to be recognised by the Society.

Q./

A Q. Before I depart from the Congregation Servant and your knowledge of his function I should have asked you have you any personal experience of being a Congregation Servant? A. Yes, I have. I was Congregation Servant of a congregation in Texas, a congregation of Jehovah's

B Witnesses, at the time when I was invited to go to the Bethel Headquarters by Judge Rutherford in July, 1930. I went to the Bethel Headquarters on the 21st day of August 1939. Q. There was one figure which I took from you that I may have taken erroneously. You gave me a figure

C of 616,000,000 items of literature as having been distributed since1920, and I think you said, in reply to my lord, that that included issues of the Watchtower and periodicals. Is that the case? A. I made an incorrect statement inadvertently. I said it included the Watchtower. I

D should have said excluded, because the Watchtower issues one and a half million copies per year. It also excludes the Way Magazine. It includes only the books and booklets and pamphlets which are distributed by Jehovah's Witnesses. Q. It excludes the Watchtower and The Way. Does it

E exclude The Informant? A. The Informant is not included either. Q. We were talking about the Pioneer Publisher and his functions and area. Is it in any sense correct in your view to assimilate the Pioneer with a colporteur? A. We cannot compare the two. There is a vast diff erence

F between/

between the two. Q. Would you just explain how in your view, in light of your knowledge of their respective functions, there is a vast difference? A. To begin with a colporteur is a mere distributor of Bible books and Bibles. He does not ordinarily function as a minister of a religious denomination such as Jehovah's Witnesses carry on and pro. A Pioneer Publisher and Minister is an ordained minister of the organisation known as Jehovah's Witnesses. In addition to the use of literature he preaches primarily. His main function is that of preaching. He preaches orally from door to door and, incidental to that preaching, he leaves either printed sermons or books and booklets, so as to avoid the necessity of his having to spend hours and sometimes days and weeks, as did the early Christians, in the homes of the people. Following that he revisits or back calls on the interested person, and there he continues to preach orally to discuss and guide and direct, and as that interest develops in that person he establishes a home Bible study, and he presides over that study and orally preaches and teaches the doctrines and principles of Jehovah's Witnesses. In addition to this he visits the sick and administers to their spiritual needs and he functions in a regularly assigned territory. When he leaves these Bibles and sermons he does not pass on, like a colporteur does. He is/

A is not a mere distributor, and, as I said before, the books and booklets are merely incidental to the main job of preaching and teaching, and they are to serve his time. He does not sell the books. He leaves them with the people on a contribution. If the people are unable to pay for the literature he leaves them free of charge. If they can pay less than the ordinary contribution he accepts less than that. The work that he does and the distribution of the literature is his way of worship and his way of teaching and preaching in accordance with the regulations and principles of the Society and of Jehovah's Witnesses. So there is, therefore a vast difference. He is set apart as a leader amongst Jehovah's Witnesses. As I have stated before the word "Pioneer" is one that goes before, and it also means"leader" and he does take the lead among the congregation and among Jehovah's Witnesses. Q. Has the Pioneer Publisher any function to discharge in connection with the Memorial Service in certain circumstances? A. Yes, in certain circumstances if he has developed a small group or unit or number of people of goodwill or other Jehovah's Witnesses that he guides in an area that is isolated, he will, of course, conduct the Memorial Ceremony and, as often is the case, in some congregations, the Pioneers, or some or one Pioneer may be asked to perform the Memorial Ceremony, and in some countries, in some/

A - some places where the law of the land permits it. the Pioneer performs the marriage Ceremony. as in many places in the United States, as an ordained minister. He also may perform the baptismal ceremony. By that I mean presiding over the baptismal ceremony and taking supervision of it. Q. And is that potential of the Pioneer recognised by the Society as falling within his powers once he has received his appointment? A. That is a part of the duties and powers and other functions performed by the Pioneer, authorised by the Watchtower Bible and Tract Society as the governing agency of Jehovah's Witnesses. Q. I think you did mention the class of Special Pioneers? A. Yes, I mentioned them incidentally earlier. Q. I think they have a slightly higher obligation in the number of hours that they require to do? A. Yes, instead of devoting 100 hours per month I believe it is 140 or 150 according to the regulations. That is to the field service, of course.

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A Q. They are not attached to any particular Congregation, but may be sent wherever the Society may decide ? A. They have no discretion when they agree to enter on field service. They have no discretion to say where they would like to go. The Society has absolute B unlimited authority to assign them, and does assign them, usually, to isolated places where there are no Congregations located within travelling distance of area of a Congregation of Jehovah's Witnesses. Q. Are they appointed upon the same basis of qualification as the C Pioneer Publisher ? A. The only difference between the two is the fact the Special Pioneer has no discretion as to where he may be assigned, and he is obliged to put in more hours. I might add there is a small allowance to the Special Pioneer. Mr. Hughes will D probably tell you about that, what it is. Q. That has brought us down from the Pioneer to the Congregation, and I think that the name under which the ordinary members of the Congregation are known is Congregation Publishers ? A. That is correct. Q. In addition to E the Congregation Publishers, who are members of the Congregation, are there attached to each Congregation persons of goodwill, or Adherents, who have not reached the stage or made application for ordination by baptism ? A. There are such persons, usually, F with each Congregation. Q. Can I ask you now to tell /

A tell me a little bit more about the weekly manner of performing the ministry to which each Congregation Publisher is dedicated ? A. The Congregation Publishers are ---- Q. I am sorry, I am taking it step by step. Is there a weekly meeting called a B Service Meeting ? A. Yes, there is such a meeting in each Congregation. Q. That is planned, I think, and conducted by the Congregation Servant ? A. That is true, the Congregation Servant handles that himself. Q. At that meeting is there praise and prayer ? C A. Yes, there is always the opening of the meeting by song and prayer, and the closing of it by song and prayer. Q. And is the order of service, apart from the beginning and the end, determined at the discretion of the Congregation Servant ? A. That is true, he has D full power over that. Q. Is the principal purpose of the central part of the meeting a discussion of the practical problems of Bible study ? A. Yes, that is true, and ministry, or the practical field ministry in Bible study. Q. In addition to that is there a E Watch Tower Study Meeting ? A. The Watch Tower Study Meeting is usually on a Sunday, and that may be in the afternoon, but it is usually Sunday evening. This study is presided over by the Watchtower Study Conductor, who is, of course, one of the servants in F the Congregation, and that study is devoted exclusively to /

A to the study and considering of the texts of the Watchtower Magazine, which contains printed sermons prescribed for Jehovah's Witnesses, and questions are asked, and comments are made, upon the Bible texts therein, and the texts of the Watchtower, by all of

B the members present in a sort of open form manner, each one being permitted to participate, and that is followed by a sum up of the particular discussion, taking it step by step. Q. Does the Watchtower itself prescribe in each issue a schedule of study ?

C A. It does. Q. Is that followed at the weekly study meetings ? A. It is adhered to by every Congregation. There is no variation at all. That is one of the regulations of the Society, that the Watchtower, and the very essential paragraphs for study, is the concern

D of each Congregation on each day throughout the entire world. I might say that that service also is opened with song and prayer, and closed with song and prayer. Q. Now in addition to these two regular meetings, there is the Theocratic Ministry School ? A. Yes. Q. Held

E once a week ? A. That is held once a week. Q. At that school is instruction given on various matters ? A. There is an extensive course of study. Q. The origin of the Bible, the history of the various manuscripts, the history of religion and comparative

F religions, - I suppose those things are all studied ?

Q. /

A A. The books of the Bible, each book of the Bible, that is its origin, where it was written, and who wrote it, and the time of its writing, and also there is a course in public speaking, and English composition and grammar, and the proper and fundamental methods of public dis-
B course and public sermons and public speaking. Q. In addition to the texts of the Bible, does the study extend to some of the other works such as the Apochrypha and ---- ? A. The history and origin of the Bible initially and they consider the Talmud and
C Apochypha even, and showing their relationship to the different religions that use them, and also establish that the Apochrypha is no part of the Holy Bible, but is an addition added to the Bible. They are not established by Jehovah's Witnesses as authoritative, but
D Jehovah's Witnesses do study the other religions and the fundamental documents used by other religions for the purpose of increasing the knowledge and being able to make a comparison between the different religions and the true religion of Jehovah's Witnesses. Q. In
E addition to these meetings which you have described, is there a Congregation Book Study Meeting ? A. Yes, the Congregation territory is divided up into territories. In one of these sub-divided territories is located a Bible Book Study in addition to their other
F book studies in the territory, and these Book Studies are /

A are presided over by the Bible Study Conductor, or some other person designated by the Congregation Servant, and the Book Studies are opened with prayer, and closed with prayer, and they are conducted in the same manner as is the Watchtower studies, with questions and answers
B and comments, with everyone participating, and which discussion is concluded with a sum up. Q. In addition to these various studies, is there a weekly public lecture or sermon ? A. Yes. Q. Which is advertised for public attendance, and is designed for members of
C the general public ? A. Yes, there is, and there is a slight difference between the method of conducting that meeting and the other meetings. There are no prayers at the beginning or the close of that, because it is designed purely for the public and strangers, who
D are not acquainted with Jehovah's Witnesses, and the talk of course doesn't deal primarily with the more complicated and more intensive doctrines of Jehovah's Witnesses, but is designed primarily for the public, and strangers, who may attend, and who are invited to
E attend by the distribution of leaflets and tracts from door to door. Q. At the public sermon or lecture does the Congregation Servant usually act as the preacher ? A. At the public lectures not always, but sometimes he does, but he may himself select the man
F who are to give the public talks. Usually the public talks /

talks or discourses are given by different speakers. There is a change from Sunday to Sunday. Q. At this meeting is the talk or study under the arrangement and supervision of the Congregation Servant ? A. He has general supervision and control. He has, as I have stated, designatured the speaker for a series of lectures, and as I have said, he nearly always is the one who gives one of the series of public talks. Q. I want to ask you now about a person wanting to become a Jehovah's Witness; how can he ? Is it an Organisation which any person can join without preparation ? A. No, it is not. Q. Must a person who wants to become a Jehovah's Witness first be an Adherent ? A. He must be an Adherent. He must be one who understands and believes, and agrees to adhere to the doctrines that Jehovah's Witnesses advocate. Q. Do you in practice require that an Adherent should attend the various meetings which you have rehearsed, over a period ? A. There is no prescribed course of study. There is no prescribed set period of time for an individual to attend, but usually, according to the ordinary case, it ranges from a matter of six to eight months to sometimes two or three years, or longer, in attendance, but it depends on each individual, his aptitude, and the amount of time that he is able himself to devote to private study, and that does, of necessity cause each case /

A. case to vary. Q. Before the Adherent is submitted to ordination by baptism, must he satisfy anybody that he understands the responsibilities he proposes to accept ? A. That is usually the Congregation Servant. As I have stated, when the baptismal ceremonies are conducted
D this is usually always at Circuit Assemblies, and the Circuit Assembly is attended by the Congregation Servant. He first writes in x or notifies the Circuit Servant of the number of persons from his Congregation that are to be baptised, and in that way, of course, he has
C previously ascertained their qualifications, because these persons usually are associated with the Congregation and have attended meetings, and he is in a position, before sending their names in to have observed them at their attendances at the meetings and listened to their
D comments. Very likely he has been with them where they have been in the full service attendance in a practical way with the ministry, and he has heard them at Watchtower Studies, and he is always in attendance at the Theocratic Ministry School. Q. Is there any
E lower age limit prescribed by the Society below which a person may not receive ordination symbolised by baptism immersion ? A. We have no fixed age, as Mr. Franz said. There is a date and age at which some people become more mature in the Scriptures earlier
F than others in that regard. I would say, however, that /

A that we never baptise anyone that is a child in arms, or a child who doesn't understand. That is the practice of the organisation. Q. Do you find in the Bible authority for a lower age limit for membership of the Church ? — A. There are many scriptural instances B where young men have been ordained for the Ministry. The case of Timothy is an outstanding one. He was an overseer of a Congregation while he was yet in his teens. Of course we have the words of Jesus himself as an authority. He says: "Suffer little children to come C "unto me". It is the case that Jehovah's Witnesses bring up their children in accordance with the scriptures, as stated by Apostle Paul, and the Hebrew scriptures state that one who is a witness of Jehovah must teach his children the Bible and the Commandments D of God when he gets up in the morning, and when he sits at the meal table in the day, and when he sits down in the evening, and before he goes up to bed at night. In other words it is fully required that the children be taught the Bible and the Commandments of God daily each E year. Consequently Jehovah's Witnesses' children are more mature in spiritual matters when they reach an early age in their teens. Often times you find a Jehovah's Witnesses' child knows a great deal of the Bible, and there are many young children in their teens teaching and conducting Bible Study, and are joined by maturer F people, and some children have actually brought in their own parents to the Organisation.

Q. /

A Q.- Now, is the ceremony of baptism, which is Ordination in your beliefs, conducted by a particular Assembly? A.- It is conducted usually, as I have stated, at the Circuit Assembly of Jehovah's Witnesses. Q.- What takes place at such a ceremony? A.- The ceremony of
D Ordination of Jehovah's Witnesses is fixed and prescribed by an outline that contains the proper discourse of Baptism and procedure, but the steps are these: the candidate for emersion will have come to the Circuit Assembly, he will be one of the persons who are mentioned
C by the particular Congregation's Servant as one that is ready to be baptised, and at a certain time on the programme, it is usually the second day of the Circuit Assembly, which is a Saturday, the programme advertises Baptism. That is usually in the morning. At that
D time, or before that time, all of the candidates for the emersion gather together at a fixed spot in the auditorium, or place of assembly, usually right down in the front row or rows of the Circuit Assembly, and then at the appointed time the chairman of the Assembly
E gets up and announces that the Baptismal discourse will be delivered, this is by some person who has been designated or appointed by the Circuit or District Servant. Then he stands up and delivers this discourse, it is usually thirty minutes in duration. It begins
F with a consideration of the meaning of Baptism and Ordination/

A Ordination, and then it is pointed out that this step that these candidates are about to embark upon is a serious one from which they cannot retreat, and that this constituted their dedication to Jehovah and the symbolising of that dedication by a covenant which is unbreakable,
B abinding agreement with Jehovah to abide by His Commandments as ordained ministers, following the Ordination. In other words, the effect of the talk is to let them know they are taking on a new status in this organisation, and that they cannot back down from it,
C and that they must remember that Covenant breakers are worthy of death, as the Apostle Paul says. Then, after referring to the Scriptures concerning the baptism of Jesus and also, perhaps, referring to Isaiah 61, 1 and 2, at the end of the discourse the speaker then asks
D the candidates to arise, and then he propounds to them in group the two questions that were mentioned yesterday by Mr. Franz, and then in turn the group answers affirmatively, each one individual, of course, answering for himself. Following that they are instructed that
E they must proceed to the place of Baptism, and there the man who delivers the discourse will be present supervising the Baptism, and will be assisted by one or more persons in emerging these people under the water in the same manner as the Lord Jesus was baptised
F at the River Jordan. Then, of course, they have been/

A been baptised that terminates the ceremony as far as the Organisation is concerned. I might say that the Lord Jesus Christ was put through the same Baptismal Ceremony at the river Jordan, and as is pointed out in Luke following that Baptism he went into the Temple, and B there he was handed the Scroll of Isaiah 61, 1 and 2 which he took and read, and incidentally, that is the very same Scripture that Jehovah Witnesses do rely upon as their biblical authority for their Scriptural and spiritual ordination by Jehovah. Q.- After C that solemn ceremonial has been gone through the adherent then becomes upon the ordination and the baptism a Congregation Publisher? A.- That is true. Q.- A member of Jehovah's Witnesses? A.- That is right. D Q.- So we have now gone right from the top to the bottom? A.- To the bottom. I might add, however, that anyone who has not been ordained, that is to say one who has not been baptised, may not legitimately say that he is one of Jehovah's E Witnesses, because it is confined only to those who have taken the step the same as did the Lord Jesus Christ.

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BY THE COURT: Q.- In your account of the service of Baptism you said that at a particular stage they proceeded to the place of Baptism? A.- Yes. Q.- What is the place of Baptism? A.- It may be a river, it depends on the locality, it usually is a swimming pool if it is in the summertime, or it may be an inside pool in the wintertime. That is the usual place, but in isolated areas where there is a river the river is used. May I add that of course lakes are also used, any body of water that is adequate for Baptism.

EXAMINATION CONTINUED: Q.- May I ask you now about the matter of disfellowship? Once admitted to membership of Jehovah's Witnesses is there any procedure by which a member can be expelled? A.- Yes, there is. This procedure is prescribed by the Watchtower Bible and Tract Society, it is stated in detail in the "Watchtower" magazine, I believe, March 1st, 1951 or 1952. Q.- No. 64 of Process, I think it is? A.- I can say that long before this "Watchtower" was ever published, however, it was the unwritten custom and practice in Jehovah's Witnesses to follow the disfellowship proceedings in the absence of written regulations of this kind, basing it upon the Scriptures and the general custom within the organisation. Q.- Would you tell me first of all what is the procedure, and then I will ask you about the grounds? A.- We have/

A have a procedure of fairness to begin with, we have the Scriptural procedure which is that no person shall ever be judged without notice, that means that he is first notified personally of the charges made against him, then a time is fixed for a hearing before a B Service Committee. Q.- Is that the Congregation Committee? A.- The Congregation Servant is Chairman of the Committee, the Assistant Congregation Servant and also the Bible Study Conductor. At the time and place appointed witnesses will be called to give evidence, and on that procedure C too the Scriptural rule "From out of the mouth of two witnesses shall a thing be established" is followed, and two witnesses are required to establish the act that is relied upon. That is in the absence of a confession by the person involved. Then he is given an opportunity D of himself testifying, and then following that, of course, like any other Tribunal, the Committee reaches its determination. Q.- If the determination is against the person charged is that announced to the accused? A.- He is then notified personally of that. Q.- What about E his colleagues in the Congregation? A.- The Congregation is notified of the determination made by the Committee. Q.- Has the Congregation any say in the matter? A.- They do not, it is only within the jurisdiction of the Committee of the Congregation as far as Congregation F Publishers are concerned, but there are further procedures which/

A which may be had in some circumstances. Q.- What steps are taken, if any, to notify higher authority? A.- Following the disfellowshipping, of course, a record of it is kept in the records of the Congregation, then after the disfellowshipping determination has been made

B and the entry made in the Congregation a notice is mailed to the Branch Office of the action taken of disfellowshipping, and if that person moves to another Congregation he cannot avoid that disfellowshipping Order. The other Congregation where he moves to and

C associates himself with is notified of this action. Q.- How is that done, how can you know where an expelled person is going to turn up next? A.- If he secretes himself, of course, the Congregation would have no way of following him, of course, the Congregation would have

D no way of following him, but if the Congregation knows where he moves to they can notify the other Congregation. The Society is also notified, and if and when the Society learns of his being associated with another Congregation, other than the one where he was disfellowshipped, why

E then, the Society will notify the new Congregation that he has associated himself with, and then he will be regarded as a disfellowshipped person. I may add that a disfellowshipped person is not allowed to participate in any of the meetings or any of the Service activities

F of Jehovah's Witnesses, he is considered as the Apostle Paid/

A said "As a publican and a sinner", that means entirely an outsider, and one who has transgressed. He is not spoken to, he is not called upon for comment, he is not allowed to have a voice in the congregation. He may attend, but must keep silent, and all members of the
B Congregation do not speak to him if he attends. Q.- Has he any right of appeal against this sentence of excommunication? A.- I do not think I would call it technically a right of appeal, there is a sort of a right of review by the Society, he can write to the
C Society, and has the right of making a complaint against the proceedings that have been conducted against him. Then the Society will call for a report on the hearings that are had, and these will be reviewed, and if the Society thinks that the matter is not clear or is not
D a clear case of disfellowshipping then they will write back for clarification and new statements, and in some cases they may even appoint a special representative of the Society to attend and investigate the matter. Then, if there is no special representative appointed to go to
E the Congregation and the matter is determined upon the record, the paper is sent in to the Society, the Society will then go upon the recommendation and let is stand, or else it will reverse the recommendation and order
F the Congregation to reinstate the person, and make an apology to the wrong person. If a special representative is/

A is sent to investigate the matter then he in turn will make a report to the Society, and in some cases he may even have the authority himself on the spot to

B reverse the Committee and act for the Society. The Society will then confirm his action, or he may make a

C report to the Society in which event the Society will consider the report along with the previous record sent in, and then the Society will write the Congregation

D accordingly, either making the Order of disfellowshipping stand, or reversing it. Of course, there is procedure

E for reinstatement, but you have not asked me about that yet.

Q.-/

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Q. So there is some kind of right of appeal which lies direct to the Society through the Branch? A. Yes. Q. And that may lead to a reversal of the decision of the congregation? A. It may be. There must be fairness in all these proceedings. In the ordinary case, however, the one that Mr Franz mentioned yesterday, the disfellowship usually stands, but the exceptional case does arise where there is irregularity, either in the form of there not being two witnesses establishing the fact or maybe the Committee have committed a gross error on the facts themselves by considering the matter as a basis for disfellowship when as a matter of fact it is not a matter for disfellowship within the Scriptures. Q. You require two witnesses? A. Yes, we must have the two witnesses; otherwise the thing is not established. Q. Still on the general procedure applicable to disfellowship, may a person who has once been expelled or disfellowshipped be reinstated? A. Well, if it is not a sin against the Holy Spirit, which Mr Franz has explained, there is an opportunity for repentance, and a reasonable period of time is permitted the person to repent, and if after a certain course of time, which is not fixed, he repents of his course of action, he will be re-admitted to the congregation after being on a period of probation, and then, when he is reinstated for certain personal transgressions, why, he becomes like any other /

A other member, but unless and until he is reinstated he remains in a disfellowshipped condition entirely outside of the congregation. Q. What is the procedure for reinstating? A. Well, the procedure for reinstatement is that, of course, he is called before the Committee and the
B Committee considers the facts to ascertain whether or not he has repented, and they find out exactly how he has been conducting himself, and once it has been ascertained that he has repented, then of course he is reinstated. Q. Is that reinstatement a matter which lies within the competence
C of the congregational Committee? A. Yes, it is. Q. And is a note or statement of reinstatement sent to the Branch headquarters? A. Yes, it is. Q. I don't think you told us the type of delinquency for which expulsion may be decreed? A. Well, there are innumerable types of
D delinquencies. We know that we are living in days of evil, when there is much fraud and dishonesty and immorality in the world, and since a Christian congregation must be clean, any transgression that involves a violation of anything that is considered moral turpitude or immorality or
E dishonesty, such as cheating or defrauding or any type of violation, to come back again to moral turpitude, that offence is considered as a basis for disfellowship. Q. I take it that genuine repentance and turning away from these moral turpitudes may re-qualify a person for admittance?
F A. /

A. That is true. Q. Unless, I think you say, it is a sin against the Holy Spirit? A. In that case we have no instance of anyone ever repenting. The Scriptures prove that they don't repent. Q. To take that point shortly, you heard the testimony of Mr Franz yesterday on that particular matter? A. Yes, and I agree with that.
Q. Now, take the case of a Congregation Servant. I want to ask you two lots of questions about him. If the Society is dissatisfied with his conduct as a Congregation Servant, can it remove him from office? A. Yes. The Society has the power to remove any servant at any time, but it never removes any servant without cause. Q. Assuming that it has cause or feels it has cause, it may remove a Congregation Servant from the discharge of his functions? A. Yes, that may be true, but that does not mean that he is what is called disfellowshipped. He is removed. Q. But his name still remains, doesn't it, upon the recorded files of the congregation to which he has been affiliated?
A. Yes, he is still considered by the Society as one of the true members of the congregation in a position to lead.
Q. In other words, he is still regarded as a person who is qualified for appointment to another congregation if the Society thinks fit so to appoint him? A. Yes. As I stated this morning, that is true, and it often is the case, and even if he may not be re-appointed immediately after /

A after his removal, he nevertheless continues in a position of leadership in the congregation by leading the other members in the full service. Q. But supposing, on the other hand, a more serious matter arises, a charge of scandalous conduct, and the matter is personal behaviour, B say, drunkenness or theft or fraud, one of the things you indicated is levelled against him, that would, in the case of the ordinary member, be conduct that, if established to the satisfaction of the tribunal, would warrant expelsion? A. That is true. Q. In the case of a person C occupying the office of Congregation Servant, let it be assumed a charge of that kind is made against him, what procedure would then be taken, if any, to secure his expulsion? A. Well, the same procedure would be followed immediately, as soon as the Society itself verified the D matter of the misconduct. They may remove him even before he is expelled by the local congregation because oftentimes or sometimes it is the case that the Society might remove a man of that sort as a Congregation Servant after the Society had made a first quick independent investigation E but following that, or in the absence of action immediately by the Society, if charges are preferred against the Congregation Servant or an, other servant, the Committee acts on his case as it would in any other case of the members of Jehovah's Witnesses. Q. Your Committee is F a Committee of three, isn't it, in the normal case?

A. /

A A. That is correct. Q. We are assuming a case in which the Chairman is himself the accused? A. Then the Assistant Congregation Servant would take over, or the Society may appoint some other mature member of the congregation to take the place of the Congregation Servant
B on the Committee. Q. How does the Society know that a matter involving possible expulsion of the Congregation Servant is being actually considered in the congregation? A. Usually the Society is notified as soon as the event becomes known, but if it does not become known, then, of
C course, the Committee itself calls in some other mature brother in the congregation on its own motion. Q. We are assuming that a charge of personal misconduct has been brought against the Congregation Servant by presumably one of his congregation? A. Yes. Q. Is notification of
D that charge made to the Society before any action could be taken to investigate that charge? A. Well, usually when a charge is made, the Committee makes a report to the Society right away. Q. Before the hearing takes place? A. Yes. Q. Then, is the proper procedure that before
E any investigation or trial takes place, intimation of the fact of the charge having been brought is made by the Committee of the congregation to the Branch headquarters? A. Yes, to the Society. Q. That is for the information of the Society? A. Yes. Q. And that procedure would
F be /

be followed also in the case of a Congregation Servant? A. That is correct. Q. So the Society in that event would know that a grave charge was hanging over the leader of the congregation? A. That is right. Q. Do I understand you to say that under those conditions the Society would either permit the matter to be investigated by the Committee under the chairmanship of the Assistant Congregation Servant or might instruct that Committee to call in another nominated person to act as Chairman for that particular investigation? A. That is right. Q. And thereafter the matter would be investigated in the usual way? A. In the usual fashion as far as disfellowshipping is concerned. Q. In the case of a Pioneer Publisher, if any charge was brought against him, how would that be investigated and by whom? A. Well, of course, it would be handled in the same manner, because he would be associated with a congregation. When I say in the same manner, he would be proceeded against in the same regular procedure that would be employed in the case of a Congregation Servant. This disfellowship procedure is for all members of the organisation regardless of who they are. Q. With the safeguard that a certain right of control, if not of appeal, exists in the hands of the Society? A. Yes.

Q. /

A Q. If the Pioneer were not attached to any particular congregation, and if his conduct were in question, how would that be investigated? A. Well, then, of course, that would be investigated by the Society itself. The Society itself, incidentally, has power to disfellowship. The exclusive jurisdiction does not remain with the Society. For instance, if one were a member of the headquarters staff it would not be necessary to have the congregation hear the matter. The Society could hear it and would disfellowship. The Branch officers do that.

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A Q. Now, would you look at No. 64 of Process; that is "The Watch Tower" for 1st March, 1952, I think? A. Yes. Q. Does that contain a study of the matter of disfellowship? A. Yes. That describes the procedure. Q. I think you find it set out in
B particular on Page 139? A. Yes. Q. Reinstatement, I think, is set out on Page 142? A. That is correct, beginning at Paragraph 19. Q. Then there is a separate sub-article on Page 145, of sin making reinstatement impossible? A. Yes. Q. Which
C develops the thesis which you and Mr. Franz have explained as the sin against the Holy Spirit? A. Yes. There is a part here on Page 144, Paragraph 27, which deals with the Pioneer. Q. As you say, on Page 144, Paragraph 27, you find a sentence dealing with the
D removal of a Pioneer? A. Yes. Q. It says, "If the "Society removes a Pioneer because of wrongdoing the "Society is the one agency that knows about the wrong: ";doing of the individual. There is no reason for the "Society then to notify the company and have that company
E "disfellowship that person."? A. Yes. Q. But unless a Pioneer is disfellowshipped I think that he remains, doesn't he, either on the active list or the suspensed list or the inactive list? A. Yes, which would include infirm and retired ministers of our organisation
F that become aged. Naturally they have spent their life

in/

A in the service, and because of infirmity they can only do so much preaching. Their Pioneer status is permitted to continue, and they are carried on the inform list. In the case of a man who has become inactive because he has just merely found it necessary to get secular employment,
D or for something he has no control over other than disease, temporary disability, why, he is put on the inactive list or, rather, he is then put on to the list with the right to re-apply. Q. Very well. That concludes that chapter, doesn't it? We have now worked from the top down, and we
C have also dealt with how you can remove and reinstate a Jehovah's Witness? A. Yes. Q. I want to ask you one or two questions now on finance in general. I think Mr. Suiter will be in a position to give details on finance? A. Yes. Q. But you can give us the general outline of
D the financial structure? A. I have a knowledge of that. Q. I think that the general position is, isn't it, that money comes from donations by individuals, congregations, and by legacies? A. That is correct. Q. Is it the annual practice to insert a notice in "The Watchtower"
E magazine each May inviting those who desire to do so to indicate how much they feel they would like to contribute for the coming year? A. Yes, that is true. Q. I think "Watchtower"s for the years 1950 to 1954 for the month of May are Nos. 40, 55, 56, 52 and 53 of Process.
F Just look at those, please; I think that the relevant passages/

A passages are on Pages 141, 255, 283, 267 and 263 of the respective numbers of Process? A. I have No. 40 of Process in my hand. C. Yes. That will be Page 141? A. It is on Pages 139 to 140 in this, No. 40 of Process. C. I think you can take it that each one of these issues
B of the "Watchtower" contains an invitation couched in general terms? A. Yes. The one here in this first exhibit, No. 40 of Process, being the May 1st, 1950, issue of the "Watchtower" is the usual type of notice that is put in "The Watchtower", at Pages 139 to 140. C. It is
C an article headed, "The Christian use of material wealth"? A. Yes. C. Is it on the basis of these projected donations that the work is planned and the budget prepared for the coming annual period? A. That is right.
D C. Has the Society ever conducted a public subscription campaign of any kind? A. It has never done that in its entire history. C. Has any appeal other than those to which I have referred, I mean of that type, been made for donations from the public? A. Never from the public or
E even from the organisation. No one has ever done anything in that manner. C. Are collections ever taken from any of your Congregation, Circuit, national or international meetings? A. No. C. Are you the only body that does it? A. Yes, I believe we are. From my
F knowledge I will say that. I might add that we operate on/

A on a voluntary contribution basis entirely. Q. When you had occasion, I think, to enlarge your headquarters in Brooklyn how did you finance that? A. That was by loans that were made by our members to the Society for which a promissory note was issued. These loans have
B been paid off in full in a business like manner. Q. Do those loans carry interest? A. They carried interest. I think it was 2% or 2½%, I do not remember. It was either 2% or 2½%, I do not recall exactly. Q. You got
C them from amongst your own adherents and members? A. Yes. We were over-subscribed. Q. Is it the police of the organisation to hold heritable property or real estate as you call it? A. Yes, but only temporarily, never to sell it. Q. Not for
D investment purposes? A. Not for investment purposes. We do acquire property by purchase usually for Society purposes, and we are required to hold this property until we can put it into shape for use. For instance, if we are building a new building for the use of
E members of the Bethel family or a family, we have to buy property and pay for it. Sometimes this property may have buildings that we cannot use. So we must hold that property for a certain limited period of time pending getting possession of the premises
F and demolition. During that period of time, of course, we must pay taxes on that property, that is not/

A not used for religious purposes. Q. I think, in point of fact, as an example, the Branch headquarters of 34, Craven Terrace are in a building, the whole of which is owned by the International Bible Students Association? A. Yes, that is true. Q. Have you only got
D possession of one floor? A. May I say this? Q. Yes, please? A. Originally Craven Terrace was within our ecclesiastical jurisdiction. Here recently, a few years ago, we bought property adjacent to it, and we have been unable to get possession
C exclusively of the premises. There we have only possession of one floor. That is the addition to Craven Terrace. Q. Whilst branches are in their early stages how are they financed? A. They are financed exclusively by money sent by the Watch Tower Bible
D and Tract Society from Brooklyn to the Branch office. There that money is kept for the purpose of the maintenance of the office and of Pioneers and full time Ministers in that area. Q. It is the case, isn't it, that to your knowledge the balance-sheet of the
E British Branch does show substantial assets in hand? A. I am familiar with that, and it does show a very substantial balance of assets in hand. Q. Would you look, please, at No. 58 of Process; does that show on the assets side, cash on hand at bank and
P securities for the Society of £114,830:14/-? A. It does. Q. Which is quite a substantial asset balance?/

balance? A. Yes, it is. Q. Is that due to the fact that the Branch cannot export currency to the U.S.A.? A. That is correct. Q. Except to such extent as the Treasury permits? A. That is right. Q. I think you told us that until a Branch is sufficiently established to maintain itself it obtains its financial resources from the Society? A. That is right. Q. I wonder if you can tell me how much was spent in that way by the Society, in round figures in 1953? A. It was upward of 400,000 dollars, and that has been so in previous years too, I believe. Q. Apart from the monthly allowances that you have already referred to and the financial margin on literature sold do Jehovah's Witnesses receive any further financial reward from the Society or its members? A. The Witnesses, and this includes all officers, agents, servants and employees, receive no financial remuneration and cannot use the Society as a means to grant money.

A Q. Is there any pension plan for any of the fulltime ministers or servants? A. No. Q. No superannuation or pension? A. No. Q. I want to ask you now something about the tenets and beliefs of the Society and also what you believe as to the model which you are following in the B organisation which you have described. Do you regard the organisation and operation of the Body known as Jehovah's Witnesses as modelled in any way upon Scripture itself? A. Yes, we do. We feel that it is modelled precisely upon the Scriptures and is identical with the primitive church. C Q. In what way in general do you identify your organisation with that of the primitive church? A. To begin with, the early Church of Christ was a door to door preaching organisation and house to house ministry group. In addition to that it had a government. The government of D that church was first by the Lord Jesus Christ and associated with him were the twelve apostles. Then, of course after His death the apostles continued to reside at Jerusalem and they were considered as the governing Body of the Church. The Church at Jerusalem, the apostles and E elders there in Jerusalem, were considered to be the governing body of the Church. I believe they were about 70 in number. Q. In any other respect do you regard your organisation and methods of operation as modelled on that of the primitive church? A. The government of F our/

A our organisation also has a source in the first and theocratic organisation of Jehovah, which is the nation of Israel. Moses was permitted by Jehovah to appoint 70 judges to assist him in governing the nation of Israel, and that 70. together with Moses. constituted the governing
B body of the theocratic organisation that was then to be on earth. Q. I was thinking at the moment rather of the early Christian church then going back to that? A. The early Christian church, as I have already mentioned, is the apostles and the governing body of the church at
C Jerusalem. Q. I noticed that you told us this morning how various servants who require to move about the countryside look first to find lodgings in the houses of other Witnesses. Is that an element which you feel you have adopted from the primitive church? A. That was the
D practice of the early Church. It was to allow its travelling ministers, representing the early Church, to reside with the brothers in the congregations where they went. Q. The word "theocratic" as applied to the organisation has been used in these proceedings. I think
E you have used it yourself? A. I have. Q. What did you understand by the word "theocratic" as applied to the organisation of Jehovah's Witnesses? A. It means God rule and the recognition of a rulership by Jehovah. It means that Jehovah God is the father and
F Christ/

A Christ Jesus is the leader and associated with him are the 144,000 of whom there is a remnant of the Body of Christ on earth, and they constitute the theocratic governing body of the present day organisation known as Jehovah's Witnesses, the spiritual governing body. Q.
B Then is it your view that the present organisation of Jehovah's Witnesses, with the Watchtower Bible and Tract Society as its legal agency, is the means by which the Will of God is worked out on earth? A. That is our firm belief. Q. Is it essential amongst Jehovah's
C Witnesses that the Watchtower Bible and Tract Society, and when I refer to that I mean the Pennsylvania Corporation, should be accepted as the visible and authoritative agency of this theocratic rule? A. Yes. The members of the Board of Directors are considered to
D be the direct representatives of the invisible governing body, as the spiritual governing body. Q. And from that does it follow that pronouncements which are authorised by the Board of Directors and the Watchtower Bible and Tract Society are authoritative and binding? A. They
E are considered as such by the entire organisation and all the members in it. Q. Does that apply to any interpretation of Scriptural texts which may be made by that body? A. It does. Q. Now there is a little point of difficulty that I have got and perhaps you
F could/

A could explain. Mr. Franz had admitted that in the past
them might be error in interpretation. Now it may be
said that, if there be divine inspiration for the pro-
nouncements of the Board of Directors, then it is impossible
they could fall into error? A. Well that was not so
B with the early Church. As a matter of fact the apostle
Paul was found teaching error and he had to be corrected.
We all know too that we are all born in sin and shapen
in iniquity. Every man is physically imperfect, mentally
and physically, and while Jehovah God uses his organisation
C on the earth he must of necessity and does do from to use
imperfect humans, and he has given us a constitution on
which to operate. That is the Bible, the Word of God.
If I may be permitted to make an analogy which I think
D appropriate, it was referred to yesterday by Mr. Franz
that we are an organisation that sees the truth more and
more brightly and clearly as we get nearer the perfect
Day of Jehovah, which we are now in, and nearer to its
completion. My analogy that I would like to make is
E very much like a man who is travelling in a country and
sees mountains far away. At a great distance he cannot
see them very clearly, but, as he gets closer and closer
to the range of mountains the more fully he is to delineate
the contour of the mountains and the shape of them and
F their respective location. So it is with the Scriptures.
Jehovah/

A Jehovah God is not a static God. He is a God of the living, he is progressive, and so is the God of knowledge. His knowledge is unlimited. The knowledge of his creatures is limited to the revelation that He has made of his Word. That was true in the days of the nation of Israel. They B had to have revelations given to them from time to time while they were in the wilderness and as they were on their way to the Promised Land. And so it is with us. We do not claim infallibility. We claim fallibility, but when we see a thing that is established -- the apostle Paul says C "Come and let us reason together". and we take all the Scriptures relative to a certain subject and put them together. and from this intelligent, reasonable study of the Scriptures we reach a definite fixed conclusion, and we operate on that until it becomes quite apparent that D we have been in error, that we are in error. But may I add that as far as our fundamentals are concerned, the fundamental doctrine of the Kingdom as the only hope for mankind, that doctrine has never changed. It has always been the same. The fundamentals remain the same now as E they have been from the beginning. Q. To put it another way, perhaps more simple for me. it is this, is it not, that although the divine inspiration may be perfect the medium through which it reaches humanity may be imperfect? A. That is exactly the most way to put it. Q. And. F therefore,/

A therefor the transmission of the melody may be slightly distorted? A. Yes. Q. As you have described it during today the organisation of Jehovah's Witnesses is the antithesis of democracy? A. Yes. It must of necessity be. Q. And it works from the top down? A. That is our B belief and we try to adhere to that principle as nearly as possible. Q. And that is because you believe that to be in accordance with the theocratic principle to which you adhere as a fundamental? A. We think it to be the Will of God. We know that God operated that way in the days C of the nation of Israel. We know that he operated that way in the days of the early Church, and since the theocratic government has been set up after 1914, we are now living in the Day of Jehovah when that rule must be applied. There can be no other rule for us. Q. If one D had to look for a fundamental basis for your activity today in one particular Scriptural text where would I find it? A. Well, we take the entire Bible primarily, but as far as our house to house teaching is concerned that is in Acts, Chapter 20, verse 20, and following in the footsteps E of Christ Jesus is 1st Peter, Chapter 2, verse 21. Q. I put my question rather badly. What I was thinking of is this. Is there one particular text which you find as authority for the activity which you are carrying on? A. Yes, we have particularly in our mind and as our authority F Matthew/

A Matthew the 24th Chapter and 14th verse. That statement is the words of Jesus "This Gospel of the Kingdom shall "be preached in all the world as a witness before the end "comes." Q. Is that phrase related by Jehovah's Witnesses to a particular event which has happened and a particular

B event, which, according to their belief has yet to come? A. Yes, it is. Q. I shall ask you about this in more detail later, but what is the event that has happened? A. The event which has happened is the second or invisible presence of the Lord Jesus Christ. Q. And is that an event which,

C as Mr. Franz told us, bears a particular date? A. Yes, it is fixed in Scriptural chronology, as Mr. Franz explained, and in the exhibits or the process, that it is identified as 1914. Q. And the event which is to come is the Battle of Armageddon, is it not? A. It is the Battle of

D Armageddon. Q. Do you agree with the testimony of Mr. Franz that that is an event which is to come in a comparatively short time? A. We feel that it is rapidly drawing near. The reason is that the events described by Jesus in the 24th Chapter of Matthew began to come to pass in 1914. Jesus

E declared at a later verse following Matthew 24. 14 - I think it is in Matthew 28, 19 and 20, "Verily, verily, I say that "this generation will not pass away before the end comes." so we take the generation that has a life span of the people that were on earth in 1914. We allow a reasonable life span from that date as fixing the time limit stated by Jesus.

F Q/

A Q. Now in view of that belief what do you reckon is the duty that lies upon all Jehovah's Witnesses in the matter of preaching the Gospel ? A.- Well, based upon Ezekiel 3:33, plus Matthew 24:14, and Matthew 24:28, I believe it is, and where Hebrew said that it would B happen in this generation, we say that we are possessed of a commission and a command from Jehovah that this good news of this new world and theocratic government is to be proclaimed throughout all the world and to all nations, and in view of this the only way this can be C done is to do it speedily. There is no time, as Jesus said: "The harvest is great, but the workers are few", and consequently there is a tremendous job or undertaking in our hands for the preaching of this gospel to all the world in this manner of going from door to door. There D are literally billions of bibles on earth, and the only way this can be accomplished is the manner in which Jesus did it, by going from house to house, and it is of necessity, since the people don't have the time at their disposal as they did in the day of Jesus. Instead E of residing in the homes and staying with them day after day to conduct them, we leave them with the printed sermon. That printed sermon and the printed books, are no more than ideas, but the fact that a book has a message in print doesn't transform it into something F different from an oral message, it is still a message. It /

A It is for the purpose of enlightenment, and taking the Bible, we use the modern printing press instead of the ink and the pen or pencil, It is the only way we are able to publish these Gospels of the Kingdom throughout all the world. It is written in the B scriptures, in Hebrews, which says: "Great is the "company that published it", so we are publishing the Kingdom message far and wide throughout the entire earth. Q. You have referred to certain passages in Ezekiel. Do these passages, in your view, involve any sanctions C against those who fail to preach the gospel as widely as possible ? A. We certainly do. We know that the Apostle Paul said there should be a preaching of the scriptures for the benefit of those upon whom the end of the world shall come, and since this end is to be D found in Ezekiel, and must be taken as literally applicable to his people living in the day of Jehovah, it is consequently a mandate and a commission that we preach, and Ezekiel 3:33 puts the death penalty upon our heads if we do not do this favourably, and in accordance with E that, and the fact that we are living in modern times, we are employing modern methods to preach. We must do it or else we will have the blood of those that didn't hear it on our heads at the Armageddon, and we would go down with them. Q. So the matter has now F become one of real and immediate urgency ? A. Yes, exactly /

A exactly. Q. I wonder if I may supplement the evidence of Mr. Franz briefly, and ask you one or two questions of the tenets and doctrines of Jehovah's Witnesses. Is it an essential tenet that the accepted authority on all subjects is the Bible ? A. We take that as our B foundation, our constitution, and our guide. Q. And the record of all 66 Books is a divinely inspired and true record ? A. Yes, we accept it that way, and we accept the Apostles' word describing it as such as true. Q. I think that you will find that proposition C vouched for, will you not, in No. 15 of Process, at pages 42 and 54 ? A. Yes. We have here in this book, entitled "Let God be True", Chapter 4 entitled "Transmitting the True Record", and here are gathered all the scriptures showing that not only the Greek D Scriptures, but also the Hebrew Scriptures, acquired this time of the end. Q. Secondly, is it a belief and tenet that there is one Almight God in existence, who is the creator of all things, and is his name Jehovah ? A. That is one of our fundamental tenets. E Q. I think you will find, amongst other places, that set out on pages 36 and 38 of the same volume, which you have in your hand ? A. Yes, that is true. I am just examining it, and I verify that. Q. I think also that it is your belief that Jesus Christ is a F spirit creature in heaven ? A. Again that is our belief /

A belief. Q. Who was in existence in heaven as a spirit creature before his first advent on earth ? A. That is our belief. Q. And that further, after his death as a man on earth, he was exalted once again to heaven as a spirit creature ? A. That is right.

B Q. But that his second coming arose in 1914 ? A. That is true. We believe when he ascended into heaven Jehovah told him to sit on his right hand. I think he made that clear. Q. To put it another way, what you call the time of the Gentiles ended in 1914 ?

C A. That is right. The end of the Gentiles' time works in and corresponds with these other features. Q. In your judgment, and your belief, the second time, which has been the spiritual advent as opposed to an advent in physical form, took place in 1914 ?

D A. Right. Q. Do you find that set out in the same volume, at pages 32, 34, 41, 140 and 141 ? A. Is that "Let God be True" ? Q. Yes ? A. That is correct, yes. Q. I think it is also said in a very similar form in the tract which is No. 25 of Process,

E at page 5, - the small tract ? A. Yes, I am familiar with this tract, and it does cover that under the heading: "Christ's Second Presence in the New World". Q. And that, in the fourth place, it is a matter of belief that Mary, the mother of Jesus, was a

F daughter /

daughter of Adam, a woman born in the normal course of human birth ? A. We do believe that.

Q. Nor was she free in any way from original sin ? A. That is our belief. Q. I think that is set out in the works, No. 27 of Process, going through all these things in the scriptural circumstances, which you will find at page 398 ? A. Yes, that appears here in this book, going through all the things.

Q. /

A Q.- In the next place, is it matter of belief that there is a countless body of angels who operate under Divine direction, and that they in turn direct matters concerning those who are still followers of Christ on earth? A.- Yes, we believe that. Q.- I think you will find that in
B the book you have in your hand, which I think is No. 27 of Process, at the passage beginning on Page 79, and in No. 15 of Process on Page 27? A.- Yes. Q.- It is also part of your belief that the body of Witnesses of whom there are what you have been calling a remnant
C or the anointed still on earth are a body the members of whom existed on earth in previous generations, and go so far back as Abel? A.- Yes. I might say this, the Body of Christ is made up of 144 thousand, they are called the anointed, and of that, in this spiritual
D class, there is the remnant, which is a term which applies only to that class who are on earth. Q.- In addition to that, do all the other sheep, as that was explained to us, who are Jehovah's Witnesses, go far back into History? A.- It is our belief that the other
E sheep are a continuation of the same class of persons, they are mentioned in Hebrews Chapter 11, the ancient Witnesses of Jehovah who proceeded the days of Christ. Q.- Do you find gathered together certain Scriptural texts in support of that proposition in No. 27 of
F Process at Page 193 - I think that is right, is it not/

A not? A.- Yes, that is right. Q.- We have already mentioned the date of 1914 and its significance. Do you link that date up with the promises of Christ as reported in Scripture that he would return? A.- On that question just preceding this question you are B asking now, I see here that that reference is in regard to obedience, I think we have the wrong reference there. Q.- Page 193? A.- Oh, I am looking at 191, I am sorry, yes. Q.- It is all right. I was right, was I? A.- Yes, that is correct. Q.- So far as the C matter of Christ's return is concerned, I think you link that up with this date of 1914 which you have mentioned, and associate that date with His invisible return to His spiritual Kingdom? A.- We do. Q.- Is that set out in No. 15 of Process on Page 201? A.- D Yes, that is right. Q.- I think you believe that we are now living in the days of His Second Presence? A.- We do so believe. Q.- That I think is a unique quality of Jehovah's Witnesses which distinguishes them from all other denominations? A.- I think we are E the only ones who believe that and advocate it. Q.- I think you reject the doctrine of the Trinity? A.- We do. Q.- That is a rejection which is held by other denominations as well? A.- That is correct. Q.- I would like to give a reference. Do I find that matter F of rejection in No. 15 of Process at Page 111, and in the/

A the small Tract 25 of Process at Page 3? A.- Yes. I am familiar with the Tract, and I refer to Page 111, and it so states. Q.- I think the view of Jehovah's Witnesses is that the Holy Spirit is an invisible active force of the Almighty which moves His servants in earth
B to do His will? A.- Yes, that is right. Q.- I think you also deny, do you not, the doctrine of the immortality of the soul? A.- We do so deny. Q.- Would it be fair to put it this way, that your view is that man is himself a living soul?
C A.- That is identically our belief. Q.- And that that living soul may under certain conditions receive the gift of immortality, but does not possess the necessary quality in himself? A.- Yes, if the person is selected by God to be part of the 144
D thousand he may if he is found faithful be resurrected and transformed into a spirit creature, and does get immortality, like the Lord Jesus Christ. Q.- Does that as a corollary mean that Jehovah's Witnesses do not believe in hell as a place of eternal torment? A.- We
E certainly do not believe in hell. I may add that hell means grave actually when it is translated from its original source, and in some languages the word "hell" is used even today to picture the grave. Q.- Is that view that man is a living soul developed in 25 of Process at Page 68 and also in the Tract No. 25 of Process at
F the same page, Page 3, to which I referred you already? A.- I am familiar with the Tract, and I have referred to Page 68 of "Let God be true", No. 15 of Process, and that is correct.

A Q. Is it the case that the 144,000 of the Anointed are those who will achieve the gift of immortality? A. That is right. If they are faithful while yet on earth. Q. They may fall short of that achievement and, therefore, fall out of their Anointed D category? A. That is correct. Q. Equally, those who are still in the category of the other sheep may by improving themselves qualify for election amongst the Anointed? A. Yes, that is true. It is a possibility. Q. Then do you or do you not believe in C a personal devil? A. We do believe that the devil is an invisible creature. In Ezekiel, I forget now which is just exactly the chapter, but it is stated there that he was originally one of the Sons of God, who decided that he would become like the Most High D God. Because of this transgression of wanting to take worship that belonged to Jehovah God a sinful spirit was found in him, but before that he was a cherub, the Prophet describes him, and since that time down to this date he is a real living personal devil E invisible to human eyes. That is the God of this world. Q. Then in those intervening days between the Second Advent and Armageddon, I think it is your view that the devil is still loose, so to speak? A. We certainly speak of that. Revelation 12, 12, F says that he is not only loose but much closer to mankind than formerly was so, because Christ cast him/

A him down to earth in 1914 or shortly thereafter.
Q. Then so far as the various ills and woes to which man appears to be heir, are those the responsibility of the devil? A. We do not attribute them to God, but only to Satan the devil. Q. Is the devil immortal or
D is he going to come to an end? A. He is definitely mortal. The Scriptures state that he will be destroyed, first bound for 1,000 years and then destroyed at the end of the thousand year reign for ever for death to come. Q. Will he meet his end, annihilation, on
C the conclusion of the Battle of Armageddon? A. He will be chained, it says, or bound at the Battle of Armageddon, and following that will be the thousand year reign, and at the end of the thousand year reign he will be loose for a short season according to the
D Scriptures, and then at Jehovah's selected time he will be annihilated and completely put out of existence for ever. Q. I think you find that developed and set out in No. 15 of Process, at Page 57 to 65? A. Yes, that is correct. I am now looking at Page 57 over to Page
E 65, and it covers that subject in detail. Q. I think you did say, did you not, that it is part of the belief of Jehovah's Witnesses that Christ died as a man and not as an incarnate God? A. That is correct. Q. Was it your belief that through the sacrifice of Christ as a
P man and not through the innate immortality of the soul that/

A that man's hopes of immortality arose? A. That is right. Q. It is a limited hope limited to those who form the category of the Anointed? A. Yes, those who make up the body of Christ. It is only limited to them. But that does not mean to say that God has no
B place on another plane for the rest of mankind that prove themselves faithful. Q. I think that doctrine is set out, is it not, in No. 15 of Process, at Page 37; No. 16 of Process "This Means Everlasting Life", at Page 218, and the tract, No. 25 of Process, at Page
C 4? A. I am familiar with the tract. I have looked at "Let God Be True", and that is so. Then, Pages 218 and 219 of this book, "This Means Everlasting Life", No. 16 of Process. Here we read of the Second Presence of Christ Jesus. Q. Then I take it from what you have
D already told us it is an essential element of belief that the present generation is seeing the approach of Armageddon? A. That is right. Q. Is it your belief that after the destruction of the existing political organisations there will be a new human
E society arising free from War, free from want? A. That is our belief. Q. Under the governance of Christ? A. That is our belief. Q. In order that that government may be effective, will it be carried out at the hands of faithful men who are of the Anointed
F category? A. Yes. It will be demonstrated primarily by the Christ Jesus, and the 144,000. All that Remnant/

A Remnant that are on earth will be for a short period, an intervening period, we do not know how long, after Armageddon. But following their death they will make up the invisible 144,000 to their completeness, it being completely fulfilled and completely invisible. But that D government will have visible representatives in the earth who will be on the earth permanently. It will be those people who survive Armageddon. those men of integrity and maturity who are in a position of leadership, together C of the Princes that died, before the ancient witnesses in Hebrews Chapter 11, who will be resurrected to become one among the Princes that are living who will never die. This group of representatives in the theocracy will administer the laws of God for the use D and benefit of mankind. They will be directed by these laws to human perfection and will result in a lack of want and a lack of fear and eternal life with health and happiness forever. Q. I think that will be found, will it not, in No. 15 of Process, at Page 259, and in E No. 25 of Process, at Page 5? A. No. 25 of Process is the tract, isn't it? Q. Yes? A. The tract I am familiar with. I find here at Page 261 of No. 15 of Process a detailed explanation of the matter that I have just briefly referred to in my answer. Q. There F are just two last matters of belief. I take it it follows from what you said that there will be only a limited/

A limited number of Jehovah's Witnesses, those who are of the Anointed which form the Congregation of God who will be resurrected to salvation? A. That is true. That is our belief and, of course, it is limited to the total number of 144,000. C. Some of those have gone before but there are the Remnant still on earth? A. Well, we believe that the members of the Early Christian Church on death were in the grave asleep until after the appearance of the Lord Jesus Christ in 1914 when they were resurrected. Of course, since 1914 the Second Appearance of Christ Jesus, all of the Remnant who have died, those who have died, are resurrected instantaneously, as the Apostle says, on a twinkling of the eye. In other words, they die as a human creature of Jehovah and they are immediately resurrected or transformed into a spirit creature to become one of the Bride of Christ, one of the 144,000. C. I think it is only these who are entitled to partake of the emblems of bread and wine at the Annual Memorial Service? A. That is true. C. The remainder of Jehovah's Witnesses are what we have called the other sheep or the Jonadabs? A. Yes, that is right. C. I think you heard the explanation of the title Jonadabs given by Mr. Franz? A. Yes. C. And you concur in that? A. Yes. I am familiar with that story about Jesus and the Jonadabs, and I agree with his/

A his explanation. Q. I think you agree that that matter is dealt with both in No. 15 of Process, "Let "God Be True", and in No. 16 of Process, "This Means "Everlasting Life". I think you will find it on Pages 130 and 279 of No. 15 of Process, and on Pages 126, 127 B and 299 of No. 16 of Process? A. Why I take it that those references are correct? Q. Yes? Q. I do so state. I am familiar with both of these books, having studied each, and I know that those are dealt with there, and I take it that the references given me are C correct. Q. They were the ones I gave to Mr. Franz? A. Yes, I heard them. I heard the verification, and I so agree.

D A D J O U R N E D.

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A Friday, 26th November, 1954.

PURSUER'S PROOF CONTINUED

HAYDEN COOPER COVINGTON (43)

EXAMINATION CONTINUED: Q. I think we were dis-
B cussing yesterday afternoon certain of the fundamental purposes, and you have been telling us about the Anointed. The last matter of belief I want to ask you about is, what form of organisation you believe from your studies of the Scriptures is the appropriate one for a
C Christian congregation to-day? A. We believe that it is a theocratic organisation. It has to be. Q. And theocratic in the sense that you have defined? A. Yes. Q. I think you find that set out in various of the official publications but in particular if you look at
D No. 16 of Process at Page 125 and No. 15 of Process at Page 297? A. I have looked at No. 16 of Process at the page you mention, and I find what you say to be correct. I have in my hand a booklet, "Let God Be True", No. 15 of Process. Q. Are these doctrines which you have narrated doctrines which are obligatory or not upon
E Jehovah's Witnesses or not? A. Yes, they are. Q. Is it, therefore, an essential part of your faith that there be world wide unity of opinion and doctrine? A. Yes, that is so. Q. In the exposition of doctrine
F may there be changes from time to time? A. Yes. That is a part of our belief too, that when the light becomes/

A becomes more bright and makes the vision clear, then of necessity we see things that we did not previously realise, and that requires, of course, changes from time to time. Q. Are such alterations of view alterations which affect any of the fundamentals?
B A. Not at all. The fundamentals of our doctrines have remained the same, the fundamental being the Gospel of God's Kingdom as the only hope for mankind, and God rule, of course. Q. Is it possible in your view for any person to subscribe to the tenets of
C Jehovah's Witnesses and at the same time to be a professing member of any other religious body or organisation? A. That is impossible, and if a person who professes to be one of Jehovah's Witnesses believes the doctrines of other churches contrary to
D our doctrine then, of course, that would be cause for disfellowship. Q. There are just one or two other matters I want to ask you about to clear up some points. In the first place from your knowledge of the views of Jehovah's Witnesses and of other bodies can you say
E whether in your opinion the beliefs of Jehovah's Witnesses are unique and distinctive? A. They are. Q. You remember you told us yesterday that the name of Jehovah's Witnesses was taken, I think, in 1932, wasn't it? A. 1931. Q. Was that name taken as a
F result of full consideration? A. Yes, it was the result of a very full consideration at the convention in/

A in Columbus, Ohio, in 1931, when there was a long talk given by the President of the Society detailing the scriptural reasons for the change of the name of the organisation. Q. Was the decision put in any particular form or resolution or anything? A. After D that talk a resolution was proposed and unanimously adopted by the international Assembly then in session at Columbus, Ohio. Q. So that it was done with as much formality as possible? A. Yes. Q. I might have asked you this too. You were good enough to tell C us the various ways in which a Congregation Servant could be appointed yesterday? A. Yes. Q. I do not think I made it sufficiently clear that the appointment is made by the Society, isn't it? A. Yes, always it is. Q. I think you assented to the view or have expressed D the view that whilst in general such an appointment would proceed upon the initiative of a recommendation either from a Congregation or from a Circuit Servant, the Society itself could in particular cases proceed to appoint without the necessity of any such recommendation? E A. Yes. That I said, I believe, and I am sure that that is the practice of the organisation, and I know of cases where it has been done. Q. Just one other matter. You, yourself, live at the headquarters, don't you? A. I reside on Society property outside F of the Bethel Home which is one half block away. I eat my meals at the Bethel Home and I maintain my office/

office there. I lived at the Bethel Home from 1939 until 1949. Afterwards I was transferred to property outside of the Bethel. Q. Just to give us a picture of how life goes on there, would you just tell us the normal day in the life of a person living at the headquarters in the Bethel Home? A. I would be very glad to do it. We first rise at 6.30 in the morning. After dressing and preparing for breakfast we go to the morning Assembly room, in the dining-room for Morning Worship. There all of the Bethel family sit about the numerous tables in the dining-room. The Chairman of the Assembly each day is usually the President of the Organisation. Whom he is absent some other person delegated by him presides. Then there is first read at the beginning of that Assembly or gathering a Bible text. Then the Chairman asks the members of the Bethel family if they have any questions upon the Bible text for discussion that day. Then usually there are two questions. Following each question the President calls upon some persons for their comments, usually four or five or more persons. Then he throws the questions open to any voluntary comments. Then following that another question is asked, and the same procedure is followed. Then at the end of the discussion of the two questions by the family together the Chairman or the one that is sitting at the head of the table, usually the President as I have stated, makes his sum up or oral commentary upon the text and the discussion of the morning. Then after that/

A that there is read a written comment from the Watch Tower soci- Q. Just pause there for a minute. That is in the morning? A. That is in the morning and is followed by breakfast. Q. The working day begins thereafter? A. At 8 o'clock. Q. Until? A. It lasts until

B 12 o'clock, and then there is an hour for lunch. Q. Then it continues until when? A. It continues to 5.40. Then there is supper at 6 o'clock. Q. Then after that? A. After supper there are the different assignments in the field where the members of the Bethel family go

C either for back-calls or book study or doing congregational work in one of the many congregations in New York City. Q. Just one last matter. Is there any leave given in the year; do members of the Bethel family go on leave at any time? A. Yes. We have a holiday

D or vacation of two weeks in the summer time. Q. Two weeks in the summer? A. Yes. We live in community style in the Bethel Home. Q. Do you each have your own room or not? A. Yes. Well, I say each has his own individual room, but he has a room mate. There

E are two persons to each room. Q. You, yourself, live there. You told us that the allowance in cash is 14 dollars a month? A. 14 dollars a month. Q. I think you act as the qualified legal adviser and Counsellor of the body? A. Yes, I have since August the 21st,

F 1939. Q. Are you yourself remunerated, if I can call it remuneration, on the same basis as any other member of/

or the organisation? A. That is the only basis of remuneration for any member of the Bethel family, the 14 dollars cash monthly allowance plus food and clothing and a place to live. Q. Are you on that same basis too? A. That is correct. Q. So that all your legal services are given on the basis which you have explained? A. That is right.

CROSS: Q. Your age is 42, I think? A. 43. I was born on the 26th day of January, 1911. Q. You are a Barrister-at-Law in America? A. Yes. Q. When did you qualify? A. I qualified first in the State of Texas, my State of birth and where I was raised, in the year 1933. Q. Was that after the University course? A. I went to the San Antonio School of Law. That was the place where I resided. They had a Law School there, the only law school in town. It was operated by the San Antonio Bar Association for the training of barristers. Q. You would go to school before that? A. I went to the High School, the Public School and High School. Q. Just in the usual type of school building, I suppose? A. That is correct. Q. Staffed with the usual teachers? A. That is correct. Q. Each qualified for their own subject? A. That is right. May I explain this, that as far as the law is concerned in the United States, as you perhaps know, each State is a separate jurisdiction, like a separate country./

A country. A man must be admitted to practise in each State, before he can maintain an office there. Q. And there are difference in the State laws, I suppose? A. And there are some minor differences. But before you can maintain an office in the State you must have a

B licence. But a lawyer can go from one State to another and appear pro hac vice in cases under what is know as the rule of reciprocity between the States. Q. You were called to the Bar in 1933 and you were baptised as a member of Jehovah's Witnesses in 1935? A. That is

C correct. Q. Did you practise at the Bar between times? A. I was a regular private practitioner at the Bar of Texas, at the Supreme Court and in the other Courts in Texas beginning in 1933until 1939. Then I moved to New York where I undertook not private practice but to act as

D General Counsel for thr Watch Tower Bible and Tract Society and Jehovah's Witnesses.

Q./

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A Q. When did you take over the practice of the Jehovah's Witnesses concern? A. That was in the fall of 1939. Q. Before your baptism in 1938 I suppose you would be an Adherent were you, of Jehovah's Witnesses? A. That is correct. Q. When you were baptised did you become a full B member fully committed to the Ministry? A. Yes, as a part time minister as a Congregation Publisher. Q. That was, you would carry on that ministry after your Court appearances or legal work was finished? A. My vocation was the legal work, and my part time work was the ministry. C Q. Is it not true to say in the terms of Jehovah's Witnesses that your legal work was an avocation and the ministry was your vocation? A. As far as the legal work was concerned that was my vocation or trade and my main occupation ever since the date of my ordination to the ministry, because D one might change his secular work but still never change his ministry work. Q. But with the ministry the word vocation should spring to the lips, shouldn't it? A. It does if a man pursues the ministry as his full time employment. We do not put a special meaning to the word E vocation, because vocation means what it is, a man's occupation to the exclusion of any other fields of activity. Q. You partook in field work after your baptism? A. That is correct, and I had field work training before that even, quite a long time. Q. Am I right that field work would F involve going from door to door with pamphlets, circulars, and /

A and books of the society? A. It did. Q. Just as lawyer to lawyer, do Jehovah's Witnesses regard the Courts and the civil laws part of the Satanic organisation? A. We regard all of the governments of the world as under the domination and influence of Satan the devil, but we do believe this, B that there should not be anarchy. "We should render unto Caesar things that are Caesar's, and to God the things which are God's." In the process we realise that every Christian owes an obligation to the government within which he dwells, and therefore since it is necessary for there to C be laws, any laws that are not operating to impose upon God's law, we have respect for that law of the land. All of the laws of the land do not conflict or invalidate God's law, which I believe Whitestone said were supreme above the laws of man. Q. Are the Witnesses the arbiters as to what D is in accordance with God's law and the civil law? A. The Witnesses taking the interpretation of the Bible by the Watch Tower Bible and Tract Society constitute the arbiters or the ones to decide when there is a conflict between the law of man and the law of God. Q. Then in going back into E the history a little, I think that Judge Rutherford was on the editorial staff, wasn't he, with Pastor Russell? A. You have asked me a question I have no knowledge of, I am sorry to say, because that was before my time and I made no definite inquiry into that after I went to headquarters and became a F full time minister. Q. But you have said in the light of the history /

A history and the literature? A. I say I have quite an extensive knowledge, but I am unfortunately unable to answer that question, I am sad to say that. Q. Just for background information, you were interested, were you not, in the title Judge of Judge Rutherford? A. I know the B facts about that because I checked into that and verified that he served as a special judge of the circuit court in Bloomfield, Missouri. Q. Is that Cooper County? A. Yes. May I explain the procedure? Q. If you want to. A. If I may do that you might understand how it is he C adopted the title of Judge. He did not refer to himself as Judge Rutherford. It was other people who called him that. In the State of Missouri and other Mid-Western and Western States, the Courts of general jurisdiction do not have enough business to keep them busy all the time, so we D have a Court which will sit in several counties and sit in circuit. So in this strange way Judge Rutherford lived and practised law in Bloomsfield in the absence of the regularly serving judge on account of illness or his inability to attend Court, and it is the prerogative of the E lawyers under the law to gather together in open court and there elect a judge to hold that term of court and so it was in this manner that Judge Rutherford was elected to serve on several occasions. Q. It was perhaps three or four occasions? A. That is correct. Perhaps three or F four. I think it was three or four, but I could not say exactly, /

A exactly, but at least three or four. Q. It was a matter which you say passed among the lawyers? A. That is correct, and I think the lawyers, according to the law, would be the most qualified members of the citizenry to determine who would be the best lawyer for the job. Q. I don't know
B if anyone would agree with that except a lawyer. A. That is correct. Q. Now Pastor Russel published a paper, did not he, called "Zion's Watchtower"? A. That was the name of the Watchtower magazine before it was changed, before it was changed to the "Watchtower." Q. So am I right throughout
C the history of the movement that the Watchtower has been the name of the magazine which has given forth the views of the headquarters of the society which must be accepted by the members? A. You are right. Q. And the name of the organization under Pastor Russell was, at one time, was it,
D the People's Pulpit Society? A. Again that was one of the corporations. You will recall that was the New York society. the New York Corporation. The Pennsylvania Society has always taken the name of The Watch Tower Bible and Tract Society, except originally it had the word Zion attached to
E it, which was deleted by amendment. Q. I would like to know about that. You say it was the New York Corporation that was the People's Pulpit society before its being incorporated? A. No, not before, it was incorporated under the name, People's Pulpit Association, and then at a later
F date the name was changed, in 1939, from People's Pulpit to /

A to Watch Tower Bible and Tract Society Inc., meaning incorporated. Q. Was there not a society called the Watchtower Society? A. No. That is a term that is used to describe, in short parlance, the Pennsylvania Corporation, the Watchtower Society. Q. What body had the name Zion
B Watchtower Tract Society? A. That was the Zion Watchtower Bible and Tract Society and that was originally the name of the Pennsylvania Corporation. Q. And the name was Zion Watchtower Tract Society? A. Originally I believe it was, and then put in Bible and Tract with amendment.
C Q. Yes, "Bible" was ultimately introduced into the name, wasn't it? A. Yes. Q. Do you know why all these changes in name took place? A. No. I have never read the reasons stated, and no one has told me. Q. Is it the position that
D throughout the existence of the movement, Pastor Russell, Judge Rutherford, and now from 1942 Mr. Knorr, as presidents, have been the chief spokesmen of the society? A. Yes. Q. You don't claim, do you, prophetic insight in those reasons as individuals? A. No. Q. Those persons can
E only promulgate to the Witnesses for their belief what is accepted by the Board of Directors of the association? A. That is usually the case, except that the president has the authority to himself to approve articles for publication, without having each board member read the
F article over before it is published. He has that general authority invested in him by virtue of the Board of Directors./

A Directors. If there is any big or drastic change that is to be made in some exceptional instances the Board of Directors have read over the articles and stated their voices of approval upon them before publication, but that is exceptional and unusual. Q. Do you agree that the published utterances of Christians should be in seemly language? A. I don't quite understand exactly what you mean by that. What is seemly to one man may not be seemly to another. If you and I could have a meeting to agree about what we mean by seemly, I would be glad to answer the question. Q. I am sorry to do it, but I think we should, as you will appreciate I am just trying to get the full position. A. I will answer it thus, that Christians ought to speak with the same truthfullness and boldness as did the Lord Jesus Christ. Q. You have read Judge Rutherford's books Light I and Light II? A. I am familiar with those two books. I may say when I got interested in the work of Jehovah's Witnesses and read and studied in preparation for the ministry, I was advised to read these two books back in 1933 or 1934. That was before I became ordained as a minister. Q. It was the duty, was it not, of all in the ministry of Jehovah's Witnesses, to familiarise themselves with those books? A. I cannot say that it was the standing regulation that before a man could be baptised he had to read Light, Book I and II, but in my case I did read those two books before I was ordained. A. But after baptism /

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baptism there must be the reading of the whole literatures. must not there, published? A. Not necessarily so it is the current literature and the express current policy of the society. It is not necessary for one who has been ordained to read books by Pastor Russell or even to read some of the

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books that were published by Judge Rutherford. Many of the Jehovah's Witnesses who have been baptised and ordained into the organisation in recent years have never read any of the books published by the society that were written by Judge Rutherford. A. But all these books are kept,

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particularly in the libraries of the various theocratic ministry schools for use by members of Jehovah's Witnesses? A. They are kept in the libraries for reference purposes. You will find the books of Pastor Russell often in libraries and also even practically all the books, in fact all the

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books, of Judge Rutherford, in reference libraries. A. I wonder if you think this was seemly in Light Vol. I by Judge Rutherford, Page 325, "All rulers of the earth, particularly Christendom so called, are spiritual fornicators". A. I would like to see the entire statement. I believe it

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is not fair to take a statement out of context. I understand it is entirely wrong to take a thing out of an article and say it is wrong, you must read the whole article. A. You can have the book, but my question was addressed to the

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seemliness of the language. A. I don't think that the language/

A language is unseemly, in the context in which it appears, and I think that before that particular quotation should be judged by anyone the context in which it appears

B should be read and considered, because it constitutes the explanation of prophecy of Revelations, which is no more

C unseemly than the language of the Lord Jesus Christ when He was on earth, when He spoke to the clergy of His day and said that they were adulterers and adulteresses. Now that

D is no worse than the language that Jesus used.

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A Q - You will, I think, take the view with Judge Rutherford that Babylon or Satan's organisation has been an instrument in the hands of Jehovah? A.- I do not know that we have advocated that Babylon is an instrument of Jehovah, we have advocated that it is B an instrument of the devil. Q.- In this volume "Light", Page 324 it is said: "Babylon thereafter was used as an instrument in the hands of the Lord to cause the Israelites to suffer great and severe punishment. Jehovah had punished the people but they had not C profited by that punishment, and then he turned the cup into the hand of Babylon that thereafter afflicted the Israelites. Babylon or Satan's organisation has therefore been an instrument in the hands of Jehovah"? A.- Yes, in that respect that is correct, D because Jehovah has used the Kings of the earth often times to do his execution work against his unfaithful people of Jerusalem in times of old, but in modern times, modern Babylon, that is the typical Babylon picture of organised religion, is not an instrument of Jehovah God, E but it is an instrument of the devil. Q.- Antitypical is a word which is frequently found in your publications? A.- Yes, because we deal with prophesy, and prophesy is history that is written in advance. Q.- What does "anti-typical" mean? A.- "Antitypical" is the fulfilment of F a picture that has been written before time. Q.- Does one/

A— the get a book which gives the interpretation of the word or the connotation of the word "antitypical"? A. Not exactly so, we take each prophesy according to its own subject, and so the word "antitypical" is to be found in the text. Q.- But it is the word I am

D interested in. You see, you do work, as religions do, among simple folk occasionally, do you not? A.- We work among people of all races, kindreds, nationalities, and all educations. Q.- Would you answer the question please? A.- We work among simple folks, yes. Q.-

C And to get the Gospel across you want it in simple language for simple folk, do you not? A.- We strive to do that.. Q.- Using such terms as "antitypical" and "theocratic organisation"? A.- That is right. Q.-

D It is out of context, forgive me, but just while I have this book in my hand, it was promulgated in this book at Page 265 that Britain for a time existed as a part of the Sea Beast, but growing up out of this devil organisation became the Two Horned Beast. That meant,

E did it not, that in the view of the chief spokesman of Jehovah's Witnesses in 1930 when this book was copyrighted that Britain was a Satanic Organisation? A. There is no doubt about that, together with all the other nations of the world. Q.- I understood from Mr. Evans, whose

F evidence you heard by agreement, that that is not now the view of the Society? A.- I do not know. I would like/

A like to have you restate that, because I would like to answer it according to my knowledge, and I believe I will be in agreement with Mr. Franz, but I do not recall definitely what he said. What is the statement, please? Q.- From the book? A.- Yes, please. Q.-
B Britain for a time existed as a part of the Sea Beast? A.- Could we take that statement alone. We still believe that very fact there. Q.- You do? A.- Yes, that has not been changed, that particular statement has not been changed. Q.- Does that mean that Britain
C is still a Satanic Organisation? A.- That is true of all the nations of the world, as the Lord Jesus said, and as is also written in John, Satan is God of this world, but that does not mean that the people in the nation are the devil, necessarily, it depends on whether
D they worship God. Q.- But as matter of Biblical prophesy construed by the chief spokesman of the Society certain countries were selected because they represented in fact and time certain beasts in Revelation? A.- There is no doubt about that, we do not go back on that
E statement, Britain as well as the United States and the other nations are a part of Satan's Satanic Organisation. Q.- In so far as identified with the beasts or heads of beasts? A.- That is right, in Revelation. We have the right to explain that prophesy, Jesus explained
F the prophesy and spoke the truth though it made men liars/

A liars and get them angry and infuriated in his day. Today Jehovah's Witnesses are commissioned to do the same duty, untasty though what we speak may be, we still must speak the truth, although as Jehovah said, it makes all men liars. Q.- Is it not vital to speak the truth
B on religious matters? A.- It certainly is. Q.- Is there in your view room in a religion for a change of interpretation of Holy Writ from time to time? A.- There is every reason for a change in interpretation as we view it, of the Bible. Our view becomes more clear as we see
C the prophesy fulfilled by time. Q.- You have promulgated forgive the word - false prophesy? A.- We have - I do not think we have promulgated false prophesy, there have been statements that were erronious, that is the way I put it, and mistaken. Q.- Is it a most vital consider-
D ation in the present situation of the world to know if the prophesy can be interpreted into terms of fact, when Christ's Second Coming was? A.- That is true, and we have always striven to see that we have the truth before we utter it. We go on the very best information we have
E but we cannot wait until we get perfect, because if we wait until we get perfect we would never be able to speak. Q.- Let us follow that up just a little. It was promulgated as a matter which must be believed by all members of Johovah's Witnesses that the Lord's Second
Z Coming took place in 1874? A.- I am not familiar with that/

A that. You are speaking on a matter that I know nothing of. Q.- You heard Mr. Franz's evidence? A.- I heard Mr. Franz testify, but I am not familiar with what he said on that, I mean the subject matter of what he was talking about, so I cannot answer any more than you can, B having heard what he said. Q.- Leave me out of it? A.- That is the source of my information, what I have heard in court. Q.- You have studied the literature of your movement? A.- Yes, but not all of it. I have not studied the seven volumes of "Studies in the Scriptures", and I C have not studied this matter that you are mentioning now of 1874. I am not at all familiar with that. Q.- Assume from me that it was promulgated as authoritative by the Society that Christ's Second Coming was in 1874? A.- Taking that assumption as a fact, it is a hypothetical D statement. Q.- That was the publication of false prophesy? A.- That was the publication of a false prophesy, it was a false statement or an erronious statement in fulfilment of a prophesy that was false or erronious. Q.- And that had to be believed by the whole of Jehovah's Witnesses? E A.- Yes, because you must understand we must have unity, we cannot have disunity with a lot of people going every way, an army is supposed to march in step. Q.- You do not believe in the wordly armies, do you? A.- We believe in the Christian Army of God. Q.- Do you believe in the F wordly armies? A.- We have nothing to say about that, we do,

A do not preach against them, we merely say that the worldly armies, like the nations of the world today, are a part of Satan's Organisation, and we do not take part in them, but we do not say thenations cannot have their armies, we do not preach against warfare.
B we are merely claiming our exemption from it, that is all. Q.- Back to the point now. A false prophesy was promulgated? A.- I agree that. Q.- It had to be accepted by Jehovah's Witnesses? A.- That is correct. Q.- If member of Jehovah's Witnesses
C took the view himself that that prophesy was wrong and said so he would be disfellowshipped? A.-Yes, if he said so and kept persisting in creating trouble, because if the whole organisation believes one thing, even though it be erronious, and somebody else starts
D on his own trying to put his ideas across then there is disunity and trouble, there cannot be harmony, there cannot be marching. When a change comes it should come from the proper source, the head of the organisation, the governing body, not from the
E bottom upwards, because everybody would have ideas, and the organisation would disintegrate and go in a thousand different directions. Our purpose is to have unity.

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A Q.- Unity at all costs? A.- Unity at all costs, because we believe and are sure that Jehovah God is using our organisation, the governing body of our organisation to direct it, even though mistakes are made from time to time. Q.- And unity based upon an B enforced acceptance of false prophecy? A.- That is conceded to be true. Q.- And the person who expressed his view, as you say, that it was wrong, and was disfellowshipped, would be in breach of the Covenant, if he was baptised? A.- That is correct. Q.- And C as you said yesterday expressly, would be worthy of death? A.- I think - - - Q.- Would you say yes or no ? A.- I will answer yes, unhesitatingly. Q.- Do you call that religion? A.- It certainly is. Q.- Do you call it Christianity? A.- I certainly do. D Q.- Would you look please at No. 40 of Process? A.- I have the "Watchtower" but you will have to direct my attention to the reference. Q.- For May 1st, 1950. Do you see there its Mission? A.- Yes. Q.- "It adheres strictly to the bible as authority for its utterances, E it is entirely free and separate from all religion, parties, sects, or other wordly organisations." That means what it says, does it not? A.- It means what it says as we understood the term, "Religion" to mean at that time, which was false religion. We have since F had light on that subject. Q.- You are a lawyer? A.-/

A A.- I am a lawyer. Q.- Lawyers write words to mean what they say, do they not? A.- That is correct. Q.- Do people who are promulgating the Gospel for simply people not try to do the same thing ? A.- That is correct. Q.- And am I to understand that people reading

B this have to interpolate the word "false" before "religion"? A.- If they are inside our Organisation they would not have to do so, if they are on the outside, then, yes, they would, they would have to have that matter explained, and that is why it was changed later, as you

C see in a later Process. Q.- Would you look please at No. 64 of Process, which is a "Watchtower" for the 1st of March, 1952, page 148. Do you see, "Pharisees past and present"? A.- Yes, I do.

Q.-/

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Q. The Pharisees would not fall within Jehovah's Witnesses, would they? A. They would not. Q. Would you read the second paragraph of that, please. Read it out? A. Beginning with—the paragraph "Religious"? Q. Yes? A. "That "the religious of the 20th century, particularly as repre-"sented by the Roman Catholic prelates, are no different "from those of the 1st century is apparent from the following two stories, both emanating from the capital of the "United States, Washington, D.C." Q. And there follows a pretty severe criticism of the actings of those Catholics in the eyes of Jehovah's Witnesses? A. Yes, indeed, and it is proper to do that, because it is the truth. You should speak the truth though it make other religions appear to be wrong, so to speak. Q. What of the first three words of that second sentence? A. It says that the "religious;" the word "religious" is used. Q. Is that not seperating out Jehovah's Witnesses from the religious? A. Well, it is separating it, but you have got to read this entire article by itself. Q. I have read it? A. It has to be interpreted correctly. Let us not take one word out. I think it is only fair to read the entire article. It would not be fair to read a Judge's decision just in one sentence; you would have to read the whole judgment. Q. Though we often try to do it. But, you see, we get in Watchtower a statement that the magazine is apart from all religion.

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A to get in the Watchtower a reference to the religious in unqualified terms, associating them with the Pharisees, as I understand it. Is it not clear that that means that the Society of Jehovah's Witnesses does not regard itself as a religious body? A. I am quite sure that that is

B not clear or so. Q. Correct me if I am wrong. Did Judge Rutherford not take the view that all religions were of Satan? A. He did. But even at that time we considered ourselves religious as far as the law is concerned. The law has a broader meaning of religious than we put upon it,

C because that word had a special connotation with us to mean false religions. Q. What law are you speaking of? A. I mean the law of the land, as, for instance, in the United States of America. We contended successfully at that time that Jehovah's Witnesses were a religious organisation, and

D the Court so held, notwithstanding the declarations that appear in these books. They understood them as having a special connotation upon the word "religion", and there are many decisions in the United States, including the Supreme Court of the United States, where this very question you

E are now asking me is dealt with. Q. I have another book "Prophecy" by Judge Rutherford which will be lodged, copyrighted in 1929, and at page 167 he says this. "Then "came the British Empire as a mighty world power, and in "this the three elements, commercial, political and

F religious /

A religious, formed the ruling factors, and continue to rule. "It too has become a tremendous commercial power and a great "and cruel military power and the religionists form a part "of the Government. Surely it could not be said that any "one of these world powers is any part of God's organisation; B "since there are the two great organisations this Empire must "of necessity be of Satan's organisation. Exactly the same "is true concerning America where the three elements of "Satan's organisation rule the people". That suggests clearly, doesn't it, that the religious in unqualified C terms are of the Satanic organisation? A. It does indeed. Q. And Judge Rutherford, did he not, poured scorn upon denominational church organisations? A. I think he poured out truth upon them, and as the result they could not take it and they called it scorn. At that time we made D a distinction between Christianity and religious. Christianity was following in the footsteps of the Lord Jesus Christ, and religion we use to denominate all false religion. That matter has been corrected since 1950. The word "religion" now means true religion, whereas we E use false religion to depict the religions of the world that teach the doctrines of Babylon and all do have doctrines that run back to Babylon. Q. Do you not think it proper that where books and writings are to be regarded F as completely authoritative and binding in the spiritual sphere /

A sphere, their terminology should be as clear as crystal? A. Well, as clear as it is humanly possible to do. You know that we are not perfect; and when you speak of religious writings you cannot demand any more accuracy than you can of judicial writings and the writings of lawyers. B I mean, ministers are not more accurate than lawyers. Lawyers are imperfect, so are ministers. Q In "Prophecy" at page 226 this is said, "It is these clergymen who have "been dealt with who are the local prison keepers. Probably "in everyone of the denominational organizations called C "the church and in every congregation thereof, there are "those who do love God and who are anxious to know about "Him and to obey Him". And at page 232 he says, "The facts "are that in the denominational church organizations, both "Catholic and Protestant, there are to-day many souls D "hungry for truth", and he uses the phrase "the denominational church organisations' again at page 233? A. That is correct. Q. Is my understanding wrong of that on reading it that it means or clearly implies that Jehovah's Witnesses is not and does not wish to be considered as a E denominational church organisation? A. That is not true. Q. Or a denominational organisation? A. That is not true. The reason that is not true is that this very thing you are asking was put to me in the Saumur case in the Supreme Court of Canada, reviewing the testimony I gave F in /

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in that case, the Court nevertheless held that Jehovah's Witnesses were a religious denomination. This very book and the quotation you have given was put before the Court as authority for that. Q. I don't know about the American case. A. I am talking about the Canadian case in the Spring Court of Canada. Q. Am I to understand that the use of the words "denominational organisation" or "denominational "church organisation" in this book "Prophecy" should be read as "false denominational church organisation"?

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A. That is correct, yes. We understood it at that time.

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Q. Who understood? A. Well, Jehovah's Witnesses did, with the special connotation that we put upon the meaning of religion. As I have explained to you before, at that time we made a distinction between religion and Christianity.

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Q. Has the adherent or member in one of the Companies or Congregations any say in the promulgation of the tenets or principles, call them what you will, in the Watchtower or any other of the publications coming from headquarters? A. He has not. Q. Headquarters write them and send them forth? A. That is right. Q. And then the Witness in the Company has to read and understand? A. He has to read and he will understand when he is assembled together with other Witnesses, for it is written that "Where two or "more are gathered together there I will be". That is a statement in the Bible and God pours out His Spirit upon

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assembled /

A assembled study as well as private study. Q. Bear with me; I don't understand that, because, you see, in certain matters of the interpretation of "Prophecy" - correct me if I am wrong - two or three were gathered together? A. That is right. Q. But error was put forth? A. That

B is true. There was error even before in the days of Peter. You know Peter was found to be erroneous and had to be corrected on two occasions. It is not unusual for a religious organisation to have to correct itself or have to be corrected, because if a religious organisation claims

C that it is perfect, then it is speaking a lie, because the Bible says that no man is perfect, and so as we are all mortal we are all imperfect. We have to take the Bible as we find it, and as we see light poured out upon it, and if religion claims to be perfect, it never moves; it is

D static. And that is why you find the church to-day teaching some of the doctrines and some of the things that they taught centuries ago that emanated from Babylon. Q. And are satanic? A. That is one thing that you can mark down right now, and the organisation is not varying

E from that thing at all. Jeremiah was commanded by Jehovah to speak the truth regardless of how hated and despised that truth was, and we are here to-day [illegible] of our freedom of speech in this land, and even in nations where we have no freedom, and because we speak [illegible] is no

F reason why we should be condemned. We have the privilege to speak what we want to, and we accord you the same privilege incidentally, and all other people the same privilege. Q. /

A C. But then it is the case, is it not, that on occasions you have not spoken what was true? A. I have agreed to that many times, and I will agree to it many times more, that we have made mistakes and proclaimed error and have had to correct ourselves many times.
B But that proves that we are a real life moving Christian Congregation. If we did not move we would never have to correct ourselves. C. Have you studied comparative religion? A. I have to a certain extent, not very sensibly I must confess. C. Do you know of any
C religion of the world, as you would put it so called which has as its set up of publishing what is later proved to be untrue but requiring of its members that under pain of spiritual death they must accept that untruth? A. I do not know of any other organisation
D except Jehovah's Witnesses. The reason that is true is because other religious organisations stick to the same old principles and have learned nothing in centuries apparently, because consequently learning nothing they do not have to change anything. That is our belief.
E C. At Page 226 of "Prophecy" it is said thus, "The "Scriptural proof is now here submitted showing that "the prison houses mentioned by the Prophet consist of "organised systems of religion and particularly so called organised Christianity." A. That is true. The reason for that is the Prophecies in the Bible plainly show/

A show that false religions and the priests of false religions are prison keepers. That is why it is Jehovah declares, go forth and proclaim to [illegible] go forth and release them by teaching them [illegible] Truth's that they might keep their minds from error. Q. Yes, but it is the phrase I am interested in. Organised systems of religion are rather criticised? A. That is correct. We still adhere to that with the word false put in front of it. But that had the same meaning to Jehovah's Witnesses then, except that we put a special connotation on the word religion as I have heretofore explain, meaning false religion as distinct from Christianity, the true religion. Q. At Page 228 of the same book, "Prophecy", at the foot it is said, "In fact, the modern clergyman or clergymen deny that "the Bible is God's Word of Truth."? A. That is true. We have taken a poll of many religions, and some clergy in many denominations, even although their belief professes to be, God's Word is true, have admitted that God's Word is a mere fable. Q. In the preface to this book I see it is said, "Written in plain phrase which "can be understood by all."? A. That is right. Q. Including a non-member of Jehovah's Witnesses? A. If he had the Spirit of the Lord, if he was out looking for the Truth; if he was looking for criticism he would not understand. Q. [illegible]

be/

A be desirable and a simple thing to do for the reading by a non-member of Jehovah's Witnesses to put in the word false where you say it should be? A. I do agree with you on that. Q. So the preface is not just right? A. That is correct. It is right only with the B connotation. It is incorrect when we take the word religion with its broad meaning. I do agree with you that it would have been much better for us then had we done it. But again that is just one of the mistakes in the past that prove that we are moving. We have C corrected that. Q. Then at Page 227 of "Prophecy" it is said that, "The chief prison keeper or warden is Satan "himself because he has by fraud obtained control of the "organisation called Christian. In each congregation of "these ecclesiastical organisations there is a shepherd or D "watchman otherwise called pastor.". The phrase I find significant is ecclesiastical organisations? A. Yes. Q. Does that mean that your Society does not claim to be an ecclesiastical organisation?

Line of cross-examination objected to.

E Objection repelled.

Q. Does that mean that your Society does not claim to be an ecclesiastical organisation? A. No. Q. In that passage is the phrase ecclesiastical organisations one of which you require qualification again by the insertion F of the word false? A. I agree with you on that. What I say on religion would apply to ecclesiastical. Q. How, would/

would you look at No. 18 of Process which I hope is the Charter of the Pennsylvania Corporation? A. Are you looking at the one that has the footnotes? Q. Yes, I am looking at the footnotes? A. Yes, that is No. 18A of Process. Q. That has been read at the foot of the page with Purpose Twp on it? A. Are you referring to the footnote or the body of the Charter? Q. The footnote first of all, Footnote 3? A. Yes. Q. I am right, am I not, that there is no reference to Bible there? A. It says Bible truths with a capital. I see Bible there. But as for mentioning the Bible separately it does not. That says Bible truths, from which I imply Bible is being talked about Q. But it is the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documentary A. Yes, and by the use of all other lawful means, which we have always regarded as a very broad power. Q. Then the purpose was amended, I think, once to read as it now reads there? A. You mean in No. 2? Q. Yes? A. That was in 1944. Q. 1944? A. Yes. Q. There there is inserted, to print and distribute Bibles? A. That is true Q. I think the rest of that remains substantially the same, the dissemination of Bible truths? A. That is correct, except you see put in there specifically what was done before by the use of all other lawful means, the words,/

A words, to preach the gospel of God's kingdom under Christ Jesus unto all nations as a witness to the name, word and supremacy of Almight God Jehovah. That had been theretofore done by, all other lawful means.

Q. The purpose continues, to disseminate Bible truths

B in various languages by means of making and publishing literature containing information and comment explaining Bible truths and Prophecy concerning the establishment of Jehovah's Kingdom under Christ Jesus? A. That is correct. Q. If you look, while you have that by you,

C at No. 10 of Process, which is the Memorandum and Articles of Association of the International Bible Students Association; that charter, as we have been calling it, is very similar to the Pennsylvania Corporation one. The Object 3A is to promote Christian knowledge? A. You

D are right. Q. That is by the discussion of Bible truths orally and by the printed publications and by means of the distribution of Bibles and the printing and publishing of Bible Study Helps, etc.? A. That is right. Q. That was amended, I think, in 1949.

E I do not know whether your copy is amended? A. Yes. The amendment is on the front of the document that I have in my hand; November, 1949. Q. That original objects clause was amended by special resolution in

F 1949 which is given there? A. Then Three, the third purpose and object of the Association is to promote the/

A the Christian religion? A. What page are you looking at? Q. That is the amendment which is on the front of yours? A. Yes. What page of the amendment, please? Q. It is on the first of mine, the third object or purpose? A. Yes. Religious documents, is B that the word you refer to, where it says, means? Oh, above. Yes, to promote the Christian religion. Yes, I see that now. I am sorry for my inability to locate it. Q. It is just that we have different lay-outs? A. Yes. Q. The insertion of that word religion comes C in 1949? A. Yes. Q. It never appeared before? A. That is right. We were, even in 1949 before we made that public proclamation in 1950 at Yankee Stadium, of the opinion. Q. So that as far as the International Bible Students Association was concerned, D the purpose was the promotion of Christian knowledge from the start of the Incorporation in 1914 until 1949? A. Right.

E Q./

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A Q. In the means by which the purposes are to be achieved I see in the 1949 amendment that it is again (a) by dissemination of Bible truths orally and by the printed word. A. That is right. Q. And by means of the distribution of Bibles? A. Yes. Q. And the printing B and publication of Bible study works? A. Yes, and you see at the end of that, other religious documents. Q. It goes on tracts, pamphlets, papers and other religious documents? A. Yes. Q. You yourself do not know the reason for these amendments, do you? A. No, I did not see that. That C was handled by our London solicitors. Q. Reverting to "Prophesy" and other of the books by Judge Rutherford, it is said on page 210, "that these faithful witnesses of the Lord", referring to Jehovah's Witnesses, "go from place to place preaching the gospel by putting in the hands of D the people explanations of the Bible, and this they do on Sunday' etc. A. Yes. Q. Is that not the position, that the objects of the society are primarily and in practice was, the disseminating of explanations of the Bible rather than the Bible itself? A. Yes, the primary responsibility E of the Watch Tower Bible and Tract Society is stated in its charter and stated in publications elsewhere to preach the gospel of God's kingdom unto all nations of the world. Of necessity this would mean more than a mere Bible, by some explanation of the Bible proper. The distribution F of Bibles only has not brought people into the organisation of /

A of Jehovah's Witnesses, but Bibles have helped of course. There are millions of Bibles in the world to-day, but very few people have understanding of it according to the way Jehovah's Witnesses believe. All Jehovah's Witnesses have been brought up to the understanding that they have all

B received an oral preaching that has been done in the Kingdom hall together with the reading and understanding of these publications containing printed sermons. That is all. So explanations contained in books are printed sermons, so printed sermons may be said to be explanations, and it is

C only through these books that Jehovah's Witnesses with the unseen spirit of heaven have reached an understanding of the Bible. Q. The Pennsylvania Corporation was established in 1884? A. That is so. Q. But it was not until 1944 that the distribution of Bibles was introduced as a purpose in-

D terms? A. That is right, but of course we did that before under the other lawful means according to the old charter, because Bibles were printed and distributed by the Watch Tower Bible and Tract Society many, many years ago when the society bought the dye-block by Professor Smith's literal

E translation of the Greek scriptures. The society printed and published that Bible, that is to say the New Testament as it was then called, in the Newbrow Scriptures, or rather the Greek Scriptures translated word for word with the English super-imposed above the Greek word. That was the

F dye-block. That was the first Bible printed, and under

we /

A we took King James's version and printed that before the standard charter was amended. Then we took the American version and printed that. We bought all the plates for that Bible like we bought the plates of King James's Bible and printed that in our press at Brooklyn. Then the charter was

B amended and we printed other Bibles together with the New World Bible. Q. If you would look please at No. 39 of Process, the 1953 Year Book of Jehovah's Witnesses, that gives at the bottom of Page 68 this information: "Because of the constant increase in the distribution of the

C magazines and bound books, and because of the great increase throughout the world generally, it has been necessary, with the printing plant at Brooklyn, to have this printing facility enlarged." A. That is quite true. Q. Then there are given statistics for the years 1950 to 1952. A. At

D the bottom of Page 68 are you looking at? Q. Yes. A. That is right. Q. In the first line is "Books and Bibles". A. Yes, that is right. Q. If you take 1950, for example, there were in round figures 3,740,000? A. Yes. Q. Books and Bibles. Are you able to tell us what proportion,

E I mean even approximately, of that figure would be the publication of Bibles? A. It would require me to speculate to do that. I would do it if you insist, but it would be a guess. Q. We don't want ---- A. I refuse to do it then. Because if you want accuracy I cannot estimate with

F sufficient accuracy enough to help you. Q. You cannot say /

A say whether it would be above or below half of that figure for Bibles? A. I would say ---- Q. Don't say if you cannot. A. On that question I will say definitely Bibles are less than half, much less than half. Q. I thought that must be so, because you can perhaps help me B on this. Looking at No. 16 of Process, while you have those figures before you, which is "This Second Everlasting Life". Q. What page please? A. Right at the very front where it gives the publisher and th edition. A. Yes. Q. first of all that was copyrighted in 1950. A. Yes. C Q. Is it a fair assumption the printing would be in that year? A. Yes. The initial printing is always the date of the copyright. The practice in the United States is, two weeks before the publication is actually released a copyright is issued, -- I mean filed with the copyright D office in Washington. Q. Now that edition is 3,250,000? A. Yes. Q. So am I right, without looking at the figure for 1950, there would be at least required to come off the total of books and Bibles that 3,250,000 edition? A. Yes. I would say much more than that two, because as E I said there would be more than half of the number of articles published, books and Bibles, more than half of these would be books. In fact it would come up pretty close to 75%, but when you get to the more accurate figure I cannot give it to you, because that requires speculation P Q. /

A .. Looking at No. 41 of Process, the number of Bibles actually published in 1950 is 480,000? A. Of that particular one? Is that the Hebrew Scriptures you have? Q. Have you got it before you? A. No. It has not been handed to me, unfortunately, but I will take your figure for that matter. The first edition is 480,000 copies, and the second edition May 1st 1951, is 1,000,000. That is 1951. Q. I am obliged. I am right, am I, the million is additional, it was the year 1951? A. Yes. I will try to give you as much help as I can. We cramped King James's, the American translation, the dye-block, and the New World translation, the Christian Greek scriptures, and the New World translation of the Hewbrew Scriptures in 1953, so in these years where it shows Bibles, among that number there were all four of these, or all three of them up to 1953 and then after 1953 it would be all four, so I don't know exactly how many Bibles are distributed, but among the group distributed there would be all three up to 1953 and all four after 1953. Q. And books there, looking back at page 88, are these books of the type of "This means Everlasting Life", which is No. 16 of Process, or, "Make Sure of All Things"? A. Yes. I will state without qualification that wherever the word book is used in any of these figures it will be a bound book of this type. Q. That is No. 41 of Process? A. Yes, but I am holding No. 39 of Process, the Year book, but it would be of the type /

A type like No. 16 of Process, "This Means Everlasting Life," and perhaps included in that may be the Year Book. But again I do not want to be certain about that because I am not aware whether they carry the Year Book as a separate figure or not. However, for general speaking purposes I would say the Year Book and Bound books of the character of "This Means Everlasting Life", would be included in the figure that we have been talking about on Page 58, for the year 1950.

D Q. Of course taking that time, the overall printing figures for 1950, the total output is something in the region of 121,280,000 odd? A. That would include the Watchtower. Incidentally yesterday I made a statement about the issue of the Watchtower. There were over 1,700,000 printed a year, but I meant, when I said that, each issue was that figure, rather than the total for the year. That was an inadvertant statement made by me yesterday. Q. That is an easy enough slip. Let us pass from that. At one time the society was organised, I think you put it, or agreed, as a democratic institution in that it worked in a sense from the bottom up? A. For the congregational government I mean, but as far as the appointments are concerned in each individual congregation, it was all within the jurisdiction and authority of the local congregation to elect their own minister and never through the main body, but of course they accept the principles that are published from the society's headquarters, but as far as the government and the appointment of the local congregation that was entirely the individual type of government for each particular church.

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A Q.- I think at that time the form of government was through Elders and Deacons? A.- Yes. Q.- Were those Elders and Deacons Servants of the Company, or was the word "Servant" introduced after the reorganisation? A.- During the time of the use of the word "Elders" B they did not use the word "Servant", that came in later in the organisation as a term. I cannot be too sure about this, because it was before my time in the organisation, but there was a Service Director appointed by the Elders and Deacons originally who directed the C Service activity. When we say Service we mean preaching activity in the field. Then later on there were a number of persons ten in number, or five in number, I forget which - again this was before my time and I have to speak with some generalities on that - who assisted D the Director. In 1931 the organisation changed, that is made one step towards a change, whereby the Service Director was appointed by the Society, and the local Congregation, the Deacons and the Elders, appointed five or ten persons to act as assistants to this Director E to supervise the preaching activity of that Congregation in the field. That continued until 1938 when the two articles that were identified yesterday in direct examination were published, when the Society then completely abolished the office of Elder and Deacon, and F then appointed a Servant in the Company; it was called Company/

A Company then, but we call it Congregation now. Q.- Then I am right, I think, that after 1931 all instructions came from the top down? A.- Yes. Q.- I think the Society baptises children, does it not? A.- If you mean under the age of twenty-one, yes, but B there is a limit on age, I mean there is no fixed age limit, but a child in arms would not be baptised. I stated that yesterday from the stand, and I would say too that the term you used the other day, "toddling", would not be baptised, it has to be some child which C has intelligence enough to know what we believe, and who must also be able to talk and explain it to other people. Q.- You see, No. 18 of Process, which is the Charter of the Pennsylvania Incorporation in purpose two as it now stands there is a reference, do you see, D slightly below half way down - - - A.- Look at the lines on the right. Q.- Yes, I am obliged, line 23: "To improve men, women and children". Do you see that phrase? A.- Yes, I see that. Q.- And then at Page 27, "Prepare and equip men and women"? A.- Yes. Q.- Were E you the drafter of this purpose? A.- Yes, that is right. Q.- I just wondered if the use of the word "children" there in that legal document represented any age bracket? A.- No, it did not. Q.- It did not? A.- No. Q.- So we are back to what you have said, that "children" F there, and children accepted for the purpose of baptism have/

A have no minimum age fixed, but must be what you regard as spiritually mature? A.- Yes. Q.- What is the youngest age, can you tell me, at which you have baptised? A.- That would require a guess on my part, I could not say exactly. Q.- You see, in the Dumbarton Congregation D. of which Mr. Walsh is a member I see from the Record that of the twenty-two members of the Congregation eight, I think, are under twenty-one. In the Record at Page 26 at the foot of the page "There are twenty-two members of the Congregation, six of whom are under twenty-one, C and in addition two Pioneer Publishers, of whom the Pursuer is one, both under twenty-one"? A.- Yes. Q.- Which seems to be eight under twenty-one? A.- Yes. Q.- In your experience of your own Congregation in New York, did you have children there of eleven or D twelve being baptised? A.- Oh yes, I would agree with that instantly. Q.- Was that a common feature? A.- Yes. May I add that as I said yesterday when the Dean was questioning me, parents who are themselves Jehovah's Witnesses follow out that Commandment that E is to be found in the Hewbrew Scriptures to teach their children from the very time when they are able to hear, even before they are able to understand fully, and they do that until they reach the age of understanding, and they continue, they take the children to the meetings. F They do not have a Sunday School, it is not only for children/

A children, but they take them to the meetings, and there the children are taught to participate in the meetings along with the parents, and it is because of that training beginning at such an early age you find young ministers in our organisation. If the training began
B at sixteen or eighteen then, of necessity, you would find them ministers at a later age, but because they are trained forthe ministry from childhood, just like Jesus was, and certainly like Samuel,who was born for the ministry - his mother dedicated him before he was born,
C and when he was born he was taken to the Assembly - you take a child who is raised up in this from birth, he knows nothing else, and consequently he becomes more mature spiritually than a person who is not subjected to religion until a later year. Q.- In your experience
D have you had children younger than eleven? A.- Yes, I think I would say yes on that, but just how many, and what proportion, I could not say. Again, as Mr. Franz said to you that often times would depend on the parent in such a case, as to how mature that child was. The
E parent takes the responsibility for that child, and the parent, of course, knows that if a person takes the oath, that is to say , when I say oath I mean the Covenant obligation to serve Jehovah, and he does not keep it, it means death, so it must be a person who
F has the heart willingness and the maturity to understand what this obligation carries with it, otherwise a child may grow out of the Covenent, if he did not understand it, and disobey it.

A Q.- Rightly or wrongly, that is what gives me a little anxiety, because you do baptise, which means Ordain children of the age of 11 and 12 as quite a common thing in your experience? A.- Yes. I will say it is not unusual. They do not constitute the majority of people
B ordained or baptised, but it is not unusual; let me put it that way. Q.- And you do Ordain and baptise some younger than 11 or 12? A.- That is true, but as you get younger of necessity the number naturally diminished quite rapidly. Q.- Have you any recollection of the
C youngest child baptised in New York? A.- Personally, of my own knowledge, I do not know of anyone under the age of 8 or 9 who has been baptised. I would say 8 would be the youngest as far as I know. Q.- At that stage am I right you may have a child of as tender
D years of 8 or 9 made a full member of Jehovah's Witnesses and subject to the penalties of breach of the Covenant? A.- That is right, but again I say that is an exceptional case. Q.- It would not do, would it, for the child of 8 or 9 to come in and say it knew the Beatitudes of our
E Lord, and that being the extent of its knowledge be found worthy of admission to Jehovah's Witnesses? A.- No, it would not. Q.- A child would require, would it not, to know the Apocalyptic aspect of the Scriptures as interpreted by the Society? A.- That is correct. Q.-
F A child would require to comprehend not apprehend, your Society's/

A Society's view of the Theocratic Organisation? A.- That is right. Q.- It would require to comprehend the Antitypical things of which you speak in your books? A.- That is correct. Q.- To what kind of things is this word "Antitypical" directed? A.- To prophecies B like Ezekiel, Jeremiah, Isiah and Revelation. Q.- Would the child require to know that Christ's second coming had taken place? A.- Yes. Q.- And to know when approximately Armageddon is to take place? A.- Of course, when you say that I am sure you mean as C far as all Jehovah's Witnesses know, in this generation, no man knows the day or the hour, you understand. We know it is going to take place in this generation, so a child would not be expected to know any more than an adult on that question. Q.- Would a child or adult be D admitted to Jehovah's Witnesses who had no knowledge of the Society's views of the second coming and of the Apocalyptic matters following thereon? A.- No. Q.- Is it not the case that comprehension of these things is promulgated by the Society as a primary and essential E thing in the teaching of the Society? A.- Yes. Q.- In other words what the child must know is the Gospel of the Kingdom of Jehovah God, not simply to know the Gospel? A.- Yes, that is right. When you say the Gospel of the Kingdom of Jehovah God, I do not know exactly what you F are meaning by the word Gospel, but I take it you are talking/

talking about the New Testament. I will confine it to the Gospel of God's Kingdom, then we will understand one another. Q.- And in the sense of the Society the Gospel of God's Kingdom is Apocalyptic, is it not? A.- Yes, as far as its application to any Revelation is Apocalypse, therefore it is Apocalyptic. Q.- Do you subscribe to the view, or do you not, that that Apocalyptic aspect of the Bible as a whole is a small part of the whole Gospel contained in the Bible? A.- Yes, but when you asked me there a moment ago the Kingdom which is Apocalyptic I did not mean to say by that that the knowledge is limited to Revelation, it takes in the entire Bible, we rely on the entire Bible, not just one chapter. In these Books you will see the citations and the quotations are drawn from practically every Book that is to be found in the Bible, but, of course, the ultimate doctrine as preached in the Books is the Apocalyptic Kingdom, or the Apocalyptic revelation of the Apocalyptic Kingdom of Jehovah God Theocratic. Q.- So at one stage in your Society I suppose it may well have arisen, if it did not arise in fact, that one child would go for baptism and Ordination believing the second coming would take place in 1874, and another child a year later having the belief that 1914 was the date? A.- At the time of that transition in the Organisation, yes, what you say is true. Q.- But that was fundamental matter of belief? A.- It was.

Q.-/

A Q. Let me ask you this straight question. Do you really think it accords with Christ's teaching to have that sanction over the ~~head of~~ a child for failing, if he did, to stand by the beliefs promulgated about the Second Coming and Armageddon and the theocratic organisation? A. If the
B child understood, which he must before he is baptised, then he stands on the same footing as an adult. Now, the reason that we state that is that it is supported in Scripture. You read in Ezekiel where the Jehovah God tells the angel to go through the city and to destroy both young and old men
C and women and little children, and this is pictured at Armageddon, so there is no getting around it regardless of how seemingly harsh it may appear. The fact of the matter is, it is the judgment of God and we cannot change the Almighty God or His judgments. Q. That is what I wondered.
D Is the promulgation of the volume "Prophecy" the doing of God's will in the view of the Society? A. Well, it was at the time with God's organisation, and since we are mortal, the error cannot be attributed to Jehovah God. God did not commit the error nor did Christ Jesus. It
E is only the men that are employed by Jehovah God. The Apostle Peter might assume he was a Christian, but nevertheless he made a mistake and he had to be corrected for it by the Apostle Paul and by the governing body of the church. Q. Paul did not make such errors and say to
F children - if you don't believe these things you die? A. /

A A. Well, no, you don't find that anywhere in the words of Paul in those words, except that Paul did say that covenant breakers are worthy of death. Q. Did he say children who are covenant breakers are unworthy? A. There is no distinction. He did not say that, no, but I add B there was no distinction between a man and a child. Once he has entered into a relationship with God, age does not protect him since he is supposed to be of maturity and understand. Q. Is it no part of the Society's fundamental belief that there can be salvation through simple faith? C A. That is no part of our belief; that is one part, but you don't go far enough. If you want to confine it to that, I say definitely no. More is required than faith, just as Jesus spoke to the rich young ruler who came to him. He said "I have done all these mentioned in the commandments D "and therefore I am a good man. Will I be saved?" And Jesus said "No, what you must do is to go and sell your "goods and turn your money over to the poor" - that is, those that are fallen in Christ - "and do my will". So more is required than faith. It must be the doing of the E will of God, and the only way you can find out what to do is to read God's word, find out what is required and then do it. It is like what James said "Faith without works "is dead". There is the answer. You must do the will of God in order to get the truth of God. You cannot just F sit /

A sit down and read it and do nothing. This is a moving organisation whereby action is required all the way through. In fact, we practise what we preach. Q. And that is going from door to door and selling or leaving at each door all circulars, books or booklets? A The main job, B I am going to say this, is that we do not sell; we take contributions, but there is a money transaction and in some cases literature is given away, but let me come back and answer that question fully and correctly. The main job that we have is to preach the gospel of God's kingdom. If C we did not have these things we would still be preaching from door to door orally. These are just modern instruments to save us from having to talk. The fact that that book has print in it does not affect the ideas if you hear them orally. In ancient times the Apostle Paul wrote his Epistle D by longhand in ink to the congregation and that constituted a gospel or a sermon by him to those people. Now, to-day in modern times we do that very same thing. We just reduce to writing by typewriter instead of ink, and then multiply by the printing press, but the multiplication of the E doctrine by printing press does not make it any different from the words of Paul or the method used by Paul. It is just the machinery that is different. The method is still the same, and we go from door to door preaching orally and the use of books is merely incidental, because, you know, F comparing /

A comparing times of old, man had much time and they took the preachers into their homes and they let them dwell there and teach their family. In this day the door to door preachers do not have that privilege. People that own homes do not have time, so we have to put the doctrine into
D print and preach it in print, so that the man and his family can study it at his convenience in their home. And then the preacher comes back and times his re-visits and his preaching orally on these matters when interest is established. Q. Now, as far as the Bible is concerned,
C you said the Bible (I am at your tenets and beliefs) is the inspired word of God, and as I understand it, and I think it is the fact, the inspiration is promulgated through the Board of Directors of the Incorporation? A. Well, the Board of Directors acting through the Editorial Com-
D mittee and the President of the Society publish the doctrines and beliefs of Jehovah's Witnesses, so the Board of Directors indirectly is responsible for all doctrine of Jehovah's Witnesses, since they constitute the legal governing body of Jehovah's Witnesses and act through
E the President. Q. What do you mean by indirectly? A. I mean that the Board of Directors confer the authority upon the President to approve many of the Watchtower issues that come out. They do not read every issue and read every comma and paragraph before it is ever printed. They
F read it after it is printed. Q. But then, it does not go /

A go out, does it, until it is approved authoritatively at headquarters? A. That is right. I agree with you on that. The approval comes before the printing is done. Q. It is the view of the Witnesses, isn't it, that they should keep separate from the world? A. That is true. Jesus said, B "You are in the world but you are not a part of it". We separate from it because we do not participate in the politics and the affairs of this world. Q. The Incorporations through which the Society operates in New York and Pennsylvania and London are very much of the world, aren't they? C A. That is true. They are organised under the laws of the land. Jesus said, "Render unto Caesar the things that are "Caesar's and unto God the things that are God's". There is nothing inconsistent between our beliefs and our using of the mundanely worldly created Corporation. That is the only way D we can have continuity under the law, and there is nothing inconsistent in doing that. Q. I think to the learned Dean of Faculty you said in America there are four types of Incorporation? A. Yes. Q. Equivalent to our Limited Companies? A. Unlimited; I did not say Limited. They E are not stock Corporations. Q. Forgive me: I withdrew that. You spoke of Incorporations? A. Incorporation is the term we use to identify any body that has continuity, any group that has continuity working by virtue of the law of the land. Incorporation is a broad term in our law.

F Q. /

A Q. There were four types of Corporation? A. Four types, yes. Q. Am I right that the Society in Pennsylvania and in New York are of the charitable Corporation type? A. Yes, that is right. Q. There is provision for Corporations of the religious type? A. Yes, and I ex-
D plained about that yesterday. The reason that we do not use the religious type of Corporation is because those Corporations are limited in their geographical sphere of operation, and the only way you can have a governing body internationally is to incorporate for religious purposes
C under the charitable Corporation law. Q. Yes because the religious ones, as I understood your evidence, are thirled (I think you know the word) to the locality of the church? A. Yes. It is the holding of property for churches and the maintenance of the mundane powers of the
D particular church where the church is situated. Q. Am I right that the Society do not regard their Kingdom Halls as churches? A. Well, now, I don't think you are right on that. Q. Do you say they are churches? A. Yes. We just do not use the word "church", but we say they are
E churches and we have obtained exemptions of churches throughout the entire world; I mean, Kingdom Halls throughout the entire world because they are churches - places of public worship. Q. But then, isn't it the view of the Society that churches as known throughout Christendom
F are, as was graphically put, synagogues of Satan?
A. /

A. Well, I will answer that question Yes if you will accept the qualification that I put upon the word "religion" previously. Q. But never throughout the history of Jehovah's Witnesses has the Kingdom Hall been known as a church officially, has it? A. That is correct. We agree with you on that, but still, there is nothing in the law that requires us to use the word "church". We can use the equivalent "Kingdom Hall". While that is our term, it is the jargon of our organisation, it does not mean to say on the outside, when a person looks at it, it is not a church because we call it a Kingdom Hall. What goes on there is the same thing as you find going on in any other church. Q. When the building is to be rented or it is bought for use as a Kingdom Hall, and it is finally in the possession of the Society, are any steps taken by way of consecration, if you know the term? A. I believe I understand that. I am not hesitating. I just want to make sure you are finished, because yesterday I had the bad habit of interrupting before the questions were finished.

Q. /

A C. No. I am finished? A. When a Kingdom Hall is opened up, whether it be in property owned by the Congregation or rented, there is a formal dedication of that Kingdom Hall, and you might call that consecration. But we would call it dedication. In other words, by
B the word dedication there is a programme arranged, a formal opening of the Kingdom Hall. A speaker is called in to deliver a special dedicatory sermon or speech, and all the neighbours in the community that are willing to come are invited, and other of Jehovah's Witnesses
C come. There they listen to this dedicatory talk which is given at the opening of that Kingdom Hall. C. Sometimes the Kingdom Halls are shared with other bodies or secular societies, aren't they? A. I do not know of any such cases where the actual hall itself is. I may
D say this, that Kingdom Halls of Jehovah's Witnesses are often to be found in commercial neighbourhoods and in buildings where, say for instance, on the ground floor there might be a store. Or it might be on the ground floor where there might be some commercial office or
E professional office upstairs. But in those instances where property is rented, and in this day of housing shortage and rental properties being so short, you have to take places wherever you can find them when you are looking for a Kingdom Hall site. C. Is there
F laid down in any of the books issued by the Society instructions as to what is to happen by way of dedication/

A dedication of a hall when it is taken over as a Kingdom Hall? A. No. As far as I know there are no special instructions. It is a custom among us that has grown up in recent years to have these dedicatory talks. C. How recently? A. It is in the last seven or eight B years that this has been done. Q. Before that there was nothing even by way of talk? A. That is right. It was just an informal opening, and business as usual just started up without any dedication. But we feel now that it is different, that the church /ought to be advertised e and that there ought to be a formal opening so that the people in the neighbourhood will realise that they are welcome to attend. Q. When did the word company change to congregation? A. It was 1952 or 1953. It is mentioned in the Record, I believe; I believe 1953. D C. Do you know why that was done? A. Yes, I do know. Do you want me to state it? C. Yes, what was the reason? A. The reason for it is that the word company to the outsider was a meaning that resulted in confusion. Oftentimes when we used the word company to a person who E was not religious, why, immediately he would get the idea that we might be talking about some business, some company as it is understood generally. In order to avoid any confusion; although the term company is, as I stated yesterday from this stand, a scriptural term. F It is stated, great is the company of publishers, and that is the source of the name company of Jehovah's Witnesses./

A Witnesses. Notwithstanding that scriptural origin of the word, in its modern usage it is taken for such a business, that in order to avoid confusion we have adopted the name congregation. We think it is more appropriate. Q. As far as a congregation is concerned,
B now that we have mentioned it, is there any fixed minimum number to constitute a congregation? A. No, there is not. Well, of course, there are some. It has to be a group that is able and willing to assemble together for the purpose of worship. Usually where
C there is a congregation, say, the size of 10 or 15, a group the size of 10 or 15, a congregation will be and has been formed. But on this matter that you are asking me now, I do not have the precise figures. There is, of course, a regulation of the Society on this matter, not
D in writing but of policy, that I am not familiar with. I would, therefore, like to let you get that information from Mr. Hughes. He knows the exact number. Q. But then you can tell me, can you not, if there is, what will I call it, a principle that if there are so many people
E in a locality there will be a congregation? A. I will agree to that, yes. Q. What is the minimum number? A. I do not know that. That is why I say you will have to get that off Mr. Hughes. Q. Yes, I see?
A. Yes. Again it would require me to speculate, and
F I might not hit the right number. Q. Would you rather/

A rather leave the question of the congregational set up to Mr. Hughes? A. I have testified about the method of operation, and I am willing to answer any questions about the government of the congregation except as to the numbers. You see, on the minimum number I cannot
B answer that. That is about the only thing I cannot answer. Q. It just seems to me, you see, I may be wrong, that it must cut into the question of the instructions of the Society as to what constitutes a congregation in terms of offices? A. I have stated
C yesterday that oftentimes in the areas where there are few people in a group, that sometimes one man may hold three offices in a congregation. As Congregation Servant he may be the Watch Tower Conductor, and he may be even the Theocratic Ministry School Conductor.
D There would be three offices handled by one man, because of the shortness of men and servants in the congregation, people in the congregation. But again that is the exceptional case. That is not the ordinary case.
Q. The other matters we can perhaps take from Mr. Hughes.
E Was it the view of the Society at one time that all Jehovah's Witnesses were entitled to be called Anointed? A. I am not prepared to answer that. I do not remember, and I just do not want to guess. So I cannot answer that question. It is before my time, I
F suppose. Q. Yes. It is just, I notice in "Life" by/

A by Judge Rutherford, which was published in 1929 by the copyright date, that at Page 293 he says. God's Anointed class sometimes called Bible Students and are classed or pictured by the Prophets. I thought reading that, if I might just say, that it seemed at one time the view was
D taken all were Anointed? A. No, I do not think so. If you asked me to answer the question, yes or do, as I understand now with my knowledge I would say no, subject to whatever correction may come from other witnesses. Q. But a s far as the Anointing of the
C 144,000 is concerned, I think it is agreed that the basis of that is subjective? A. Yes, I understand that, and I agree to that. I see that. Q. I am not trying to trap you in answering at all? A. No. I understand you, and I agree to what you have said, as yes.
D Q. I am coming to No. 75 of Process which perhaps you might have, that is the resolution of the Board of Directors of the Pennsylvania Corporation, one of the last things put in yesterday? A. Yes. Was that the resolution about the Anointed being on the Board of
E Directors? Q. Yes, that is right? A. I am familiar with that. As a matter of fact, I helped draft that. In fact, I did make the final draft of it, the original and final, but it was altered in between. Q. I see that resolution says in its second paragraph, "Be it
F "moved that we the present Board of Directors believe it "to be scripturally the will of the Lord that officers "of/

A "of this Corporation should be limited to", reading short, those Witnesses profession to be of the Anointed class? A. Yes. Q. The first point there is that that Incorporation began in 1884? A. Right. Q. This resolution is 17th September, 1945? A. Yes. Q. Is
B this or was this a new discovery of Scriptural instruction? A. Well, I do not think so. I can explain why this resolution came about, if I may. Q. Is it not explained here, by the wording that the present Board of Directors believe it to be scripturally
C the will of the Lord? A. Yes, that is true. Q. If you want to give the background you can? A. I can give you the background for the whole thing. Q. I do not know whether you want to give it? A. I have no hesitancy to tell you. I can give it. I do not want
D to volunteer it unless you want me to. Q. Perhaps you can do it briefly? A. I can do it very briefly. It is this. When Judge Rutherford died Mr. Knorr was elected President --- Q. In 1942? A. That was 1942. He asked me to become Vice-President, that is if I would
E be willing to be nominated. At that time I did not think any differently about my disqualifications nor did he. At that moment the organisation was in the, I won't say state of emergency, but there was an emergency arising and there had to be new officers
F chosen. So as the results of the conversation between he and I, I agreed to be nominated, and I was elected/

A elected Vice-President of both the New York and the Pennsylvania Corporations. Over the course of the years after my election in 1942 there was some thinking on the subject, and I believe one man who was of the
B Anointed in Boston wrote a letter to Mr. Knorr not complaining but raising the question of my presence on the Board, since I was not of the Anointed class, being the only member. Mr. Knorr drew it to my attention, and he and I discussed the matter. As the results of
C that discussion we both agreed that I was disqualified. Now, I suppose that I am the only one of the Anointed class who has ever been on any directorate of any society of the Watch Tower and Jehovah's Witnesses. As soon as my disqualification become known, why,
D naturally I tendered my resignation. Q. How long had you been on the Board before that? A. From 1942. The Judge died in February. Within a week after that we hold the Board meeting, and I was elected until the next annual election to fill out the unexpired term of
E Mr. Knorr who was elevated to the office of the Presidency of the Society. Then the following year, 1943, I was elected Vice-President of both the New York and Pennsylvania Societies. Q. In other words, you continued in office from 1942 until the date of
F the resolution? A. Until the date that this was drawn to our attention. Again that was another mistake of/

A of the organisation that has been corrected. C. Yes, but it had stood a long, long time, hadn't it? A. I agree with you on that, but still there was a mistake that was corrected. C. It goes on and says, "Professing to be of the Anointed class and who give

B "evidence of being anointed."? A. Well, of course, do you want me to explain, give evidence, is that the aspect you mean? C. In its context? A. That means partake of the Memorial and, of course, on being besides, as you see later on, a member of the Bethel

C family.

C./

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E

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A Q. That of course, again, as we lawyers would say, I think, is simply coming from the individual himself? A. That is the case of everyone that is of the anointed, but mind you when we are dealing with this organisation, we are dealing among each other as brothers, and we do not expect to
B fabricate and lie to each other. Q. You yourself are very humble? A. I am just saying that, and inside an organisation you naturally have inner men, but there is the saying, "If a man takes the name of the Lord in vain, he will be destroyed." Q. Now can you just help me with this.
C It goes on to say, that the Board will consist of the anointed who give evidence of such, so long as all members of the Board of Directors in their discretion find that there are such here on earth and at Bethel. What does that mean? A. I can explain that. The headquarters of the
D organisation is the source of where these men are drawn from. We believe that of the anointed class there will be a number on earth that will survive Armageddon, and that will be at the time of the end of this world or system of things, and consequently that is why we have the words "so long as",
E and after Armageddon if and when the anointed are dead and resurrected into heaven, there won't be any more anointed on earth because of the governing body of the organisation on earth. Q. I am just wondering, you see, how the Board of Directors exercise a discretion in defining anointed people.
F A. Of course the by-Law, I mean the charter or articles of incorporation /

A incorporation of the society gives the Board of Directors the right to select members, so in the case of membership it gives the Board of Directors the right to elect a man to succeed. In other words if a man dies or resigns, and another man must be put on the Board, the Board must use its B discretion and select someone. Q. The discretion exercised here is not related to simply getting another member, but so long as the Board has a right, they in their discretion, believe that there are anointed persons? A. Yes, that is right. Q. Does that mean to say persons may come forward C saying they are anointed, and partake of the Memorial Celebration on the evidence of that, and yet the members may conclude that they are not anointed? A. They have that power under their discretion, but I do not think that would be a case. Q. Is my construction right? A. Yes. D Q. And properly manage the affairs of the corporation as required by law. Is that civil law or God's law? A. That is the law of man, the law of Caesar. Q. And then it goes on, it is only those members of the Board found by the Board to possess the above qualifications. A. Yes. E Q. Now the above qualifications are that the individual is anointed and that he is resident at Bethel, is it? A. Yes, that is right. Q. So does that again mean the Board make a finding that a person is resident at Bethel and is anointed? A. Before they become a member of the Board of F Directors. Q. But upon the failure of the Board to find such /

A such a qualified person they may elect a member who is not of the anointed remnant stock? A. Yes, that is so, but again that would be after, as we now say, Armageddon, because according to the testimony you have heard from Mr. Franz, there are 23,000 of the anointed on the earth from which the
B selection can be made, and this generation of anointed will not pass away, Jesus said, before the end comes. Q. That is rather inconsistent, if I may say so, is it not, to say that the scripture says the Board of Directors must be of the anointed class, and at the end of the day you say if there
C are none of those it is all right to have the non-anointed? A. Of course if you understood our belief you would know that was not inconsistent. It may appear so you to be, but to us, no, because on our belief we know that during this
D generation there will be anointed on earth until the end, Armageddon. Consequently after Armageddon we believe in time to come, as the anointed die, they will be resurrected and taken to heaven, but between now and Armageddon while the Watch Tower is carrying on the gospel of the Kingdom message, there will be no need for thinking about anyone
E that is not of the anointed being on the Board, because of what I have said, that they will be here until Armageddon, so really the contention you talk about is not likely to occur.

Q. /

F

A Q.- I would like a word, if I may, on the Memorial Celebration, which I think is referred to in No. 72 of Process. Do you have anywhere such a thing as a book giving the Order of Worship for Services of Jehovah's Witnesses? A.- For all Services? Q.-Yes?
B A.- No. Q.- I see at the foot of No. 72, the document in your hand, which is headed "The Memorial Celebration", source material is January 15th, 1951, and February 15th, 1952, issues of the "Watchtower". Is that the first appearance of that paper of instructions? A.- Of course,
C it is the first time that the "Watchtower" had these particular articles in it, but I am rather inclined to believe that previous articles bearing on the subject of the "Memorial" had appeared many times before in previous issues of the "Watchtower". In fact I know
D that is true. Q.- But before 1951 was there in existence anywhere by way of book or booklet an instruction as to the Order of the Memorial Celebration? A.- Of course, the Bible sets the example, I mean there are Scriptures to be found where Jesus conducted the Last
E Supper you know, and that has always been the same procedure to be followed by Jehovah's Witnesses, the Bible. Q.- But was the position that there was some instruction prior to 1931 which said "You will hold every so often a Memorial Celebration which will follow
F Scripture in given passages"? A.- Without mentioning the/

A the Scriptures, yes. Q.- Where was that to be found? A.- Every year in the "Watchtower" there is always a notice that appears in the "Watchtower" magazine stating that on a certain date the Memorial Celebration will be held in accordance with the Lord's Last Supper.

B Q.- But it never set forth a definite order such as is in your hand, No. 72 of Process? A.- You mean with all this detail? Q.- Yes? A.- Not in these notices, but as I said, previous to these two issues I am quite sure that earlier in the Society's history there was such

C a procedure established, but again that was before my time, and I would not like to be specific about that. I am sure that witnesses to follow me could give you that information. Q.- No, but you were baptised, were you not, into Jehovah's Witnesses in? A.- 1935.

D Q.- Between 1935 and 1950 inclusive was there to be found anywhere an order for the Celebration such as No. 72? A.- There was never any outline like this before, I will put it that way, but I say there have been articles published in the "Watchtower" on the subject

E of the Memorial and what it means long before these two issues at the foot of this outline appeared, long before January 15th, 1951, and February 15th, 1952. Q.- Was it incumbent upon all Jehovah's Witnesses in their various Congregations to attend the Memorial

F Celebration throughout the history of the Society? A.- Yes./

A Yes, sickness or accident or other causes excepting the rule. Q.- Where was the Memorial Celebration held? A.- In Kingdom Hall in every place excepting the case of illness, the persons who were ill were served in their home or in their hospital. Q.- If the person that was B ill was non-anointed he or she could not join in the Celebration? A.- That is right, they would not be served in that event. Q.- Do you mean they would not be given an opportunity by the Service or the means of the Celebration being brought to them? A.- If they C had previously indicated that they were of the anointed and desired to partake of the Memorial then, of course, they would be. Q.- If there was a Congregation in which it was known that all were non-anointed, would there be any Memorial Celebration? A.- Yes, there would be D always a Memorial Celebration regardless of whether there were anointed or Jonadab in the Congregation, that is a requirement for all Congregations. Q.- Where was that to be found prior to 1951? A.- I cannot answer you precisely, but that has always been the E practice. Q.- Have you a book of Songs? A.- We use the entire Bible. We have a Song Book, yes, we have a book of Songs, "Hymns of Praise to Jehovah", they used to be called, it is the "Kingdom Song Book" now. Q.- Who officiates at the Memorial Celebration? A.- As F I have stated before it is usually the Congregation Servant/

A Servant, but in his discretion he can appoint a person who is of the anointed, if he is not of the anointed, to conduct the Memorial Celebration. Q.- If there is nobody of the anointed including the Congregation Servant the Celebration is still held, I think you say? B A.- That is correct, and the Congregation Servant would be the logical man to preach the Memorial Service and supervise the other parts of the Service. Q.- But any mature Witness could conduct the Celebration? A.- Yes, that is right, provided that he has been designated C by the Society through the Congregation Servant to do so. Q.- Is there a form of appointment of persons who may celebrate on those occasions? A.- There is no form of appointment. Q.- What did you mean when you said there may be persons whom the Society has appointed? D A.- I used the word appointed meaning by the Congregation Servant, as synonymous with the word "designated" or " requested". Q.- In other words can any Congregational Servant say to any other Witness "You will take the Memorial Celebration"? A.- Yes, he has that authority. E Q.- And that other person could conduct the Celebration? A.- That is right.

Q.-/

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A Q.- And that whether he were simply a Witness or any one of the Seven Servants of a Congregation? A.- As I say, there are rules and regulations, there would have to be a choice, first of the Remnant who would be qualified and able to do it; if there were none then the
B Congregation Servant would step down next among the Jonadab class, and those who are not of the Anointed, and he would select one who to him seemed to be most qualified and capable if he himself did not want to assume the job, and then it could be among the Congregation, any member
C whom the Congregation Servant called upon to give the Memorial service. Q.- Is the sequence of priorities, if I may so name it, laid down anywhere? A.- No, there is no book on that except just our general custom, and what you find in these two "Watchtower" articles about the
D mature ones, preferring first the Remnant, and then next if there are none of the Remnant or the Anointed class - there may be some mention of it in "The Council" booklet. Q.- Look at No. 17 of Process, which is "The Council of Theocratic Organisation"? A.- What page please? Q.-
E That is what I want from you, there is no mention of "Memorial Celebration" in the index if I have read it aright? A.- No. Q.- I do not think it is there, is it? A.- I am not too sure, but before I say no I want to check. I am inclined to believe, not finding it in the index,
F that is so, but it would be better to be sure, I believe. The/

A The subject is not dealt with in that booklet. Q.- And this book is dated March 1st, 1949? A.- Yes. Q.- And this book - correct me if I am wrong - is a book of instructions to, among others, the Congregations as to the conduct of their Witness? A.- Yes. Q.- Is it or

B is it not the case that the Memorial Service at least up to 1950 inclusive was not regarded as a matter of primary importance? A.- I will answer that question no. Q.- Although you are unable to point me anything prior to 1951-52 dealing with the matter? A.- "The Watchtower "

C Magazine has always, as you have heard from the witness stand, been the source of spiritual advice and guidance for the Organisation, and you would naturally look to the "Watchtower" for such matters as the Memorial. This "Council on Theocratic Organisation" is more concerned

D with the government of the Congregation, and there may be other duties and functions performed by the Congregation of the Servant that are not mentioned therein. Q.- I do not want to go through No. 72 of Process "The Memorial Celebration" but in a word, if possible, could you tell

E me what the third heading means, "Participation with Demons Forbidden"? A.- It means just what it says, the demons are the invisible evil angels and invisible forces under domination of Satan, the Devil, making up the invisible part of his world, and we are not participating

F in that relationship, we have no relationship with the Demons In/

A In other words, it emphasises the separateness of the one who partakes of the Memorial from the Devil and his organisation, complete separation. Q.- But then Satan's Kingdom in the view of the Society is vast, is it not, including the whole of Christendom? A.- There
B is no doubt, not only Christendom, but all the nations outside Christendom as is said in Revelation in the picture of the Beast.

BY THE COURT: Q.- Under Head 3, who is referred to by the word "Sacrificer"? A.- I am not prepared to
C explain that fully without reference to the "Watchtower" magazine of January 15th, 1951, and February 15th, 1952. The Sacrificer at the table of Demons would be the worshippers of the Demon, which would be, of course, the worshippers in false religions of Christendom, as
D well as all other organisations under the influence of Satan, the Devil.

CROSS-EXAMINATION CONTINUED: Q.- But am I right that a child of eight or nine baptised and Ordained according to the view of the Society would in his first
E or her first year be required to participate in the Memorial Celebration? A.- Not required to participate, no, but the child would be in attendance. Q.- In attendance? A.- Yes.

Q.-/

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A Q. And the child would be required to understand this document No. 72 of Process? A. Well, bear in mind that this is not a document that is read to the congregation. This is a mere outline of a talk that would be given from the platform on this subject and which would, of course, B be made plain. There would be an extemporaneous sermon delivered based upon this outline. Q. It would not be extemporaneous, because I understand you could not be extemporaneous upon it just now? A. Well, I have given you as much as I know about it, but when you have an C extempore speech, as I understand, it is one that is not written. You may use notes to deliver an extempore talk and when you have notes you necessarily have your Scriptures to refer to. Q. But if this matter of the Memorial Celebration is one of primary importance, surely the mature D Witnesses should know what this document No. 72 of Process means line by line? A. Not every Witness would be expected to know of this document. The man who gave the talk would have to be mature enough to build up a E speech based on this outline so that the congregation would understand it. Q. You find yourself at the moment (I am not being offensive) unable or do you find yourself at the moment not mature enough to be able to explain this document No. 72 of Process? A. No, I do not. I F have answered that on 3c. I say I do not find myself immature /

A immature, but mature enough to explain what I have just foretold you.

BY THE COURT: Q. What I was really wondering was whether the word "sacrificer" in heading 3a referred to the Company Servant or other Witness conducting the service? B A. No, it does not. That refers to a worshipper of the demons. That is under the heading "Participation with "demons forbidden", and this section of the talk relates to the participation with the demons, because you show first in heading A how a person does participate with the C demons in fellowship with the god of this world and of the demons, and the antithesis of that appears in sub-division B., where it says Jehovah's servants cannot partake of his table - that is the table of the demons. Q. Surely not; D it means Jehovah's table and at the same time the table of the demons? A. Well, he cannot partake of His table and the table of the demons, showing the contrast between the two, but the subject there in the main subject is of the demons.

CROSS CONTINUED: E Q. Does B. by any chance mean that the servant cannot partake, by which I suppose is meant accept the wine and the bread, and also go to a Communion Service of another religion; put it that way? A. Yes. That would be an illustration of what cannot be done. You F could not partake of the Memorial and at the same time go /

A go to another church and go through some other of what we would consider to be a ceremony of like nature in false religion. But that is not limited to that. There is also the intellectual taking part in the affairs of this world, of which we are no part, and since Jehovah's Witnesses are
B in the world but no part of it, they are not to take any part in it, and if they were to participate in the affairs of this world, they would of necessity partake of the table of demons, while at the same time, if they were to partake of the Memorial in such circumstances they would be violating
C a commandment, because they cannot do both - partake of the table of the Lord and of the table of the demons, as illustrated here in the Memorial. Q. What is provided? Do you know the word "elements" as used in Christian denominations? A. No, I do not. I don't know what you mean by
D elements. That is a term that may have a special meaning. I know the meaning of the word. Q. Are wine and bread provided at the Memorial Celebration? A. Yes. Q. How are the bread and wine set out? A. The bread and wine are set out at the Memorial Service on a table, where there
E are glasses filled with wine and a tray of unleavened bread. This is covered up. Would you like to have me describe the Memorial Service for you? At the beginning of the service it is covered up while the talk is being delivered. At the end of the service it is uncovered.
F The unleavened bread and wine are then passed. Q. And if

a /

A e Witness does partake, is it accepted then and in the future that he or she is one of the anointed? A. That is true. Q. That is an individual matter? A. As I have said several times, but there would be the outward manifestation of that person's stating to the world, and, of B course, to Jehovah God, that he believed that he was and considered himself to be of the remnant, but if a person does that unworthily, as this outline shows, then he would be drinking unto himself condemnation and death, as the Scriptures point out, because only those who are the C remnant class may do that. Q. That would be pointed out to the young children, would it? A. Yes, it would; all present, young and old, everyone. Q. Would you look please at No. 18 of Process, which is the Charter again of the Pennsylvania Incorporation; the present Resolution? D A. The September 15th Resolution? Q. No, the Charter? A. No. 18, without the footnotes? Q. Yes, that is the present Charter? A. Yes, that is correct. Q. Purpose 2 gives the purposes of the Society and you come to "To "print and distribute Bibles and to disseminate Bible "truths" in the various ways explained. There is nothing E about worship in that Charter, is there? A. Well, of course, the whole thing talks of worship. The word "worship" is not - well, I am not too sure whether we use "worship" or not here. But the whole thing is speaking of F our /

A our way of worship, because preaching is of necessity worship. Worship means service and service is worship, and preaching is service. Q. Do you accept the view of worship that it is in a religious body a getting together for prayer, praise and worship of God? A. That is one B phase of worship, but in addition to that, we also have an additional phase of worship, which is preaching on the outside of the church, as did Christ Jesus and the Apostles. We put under, and I put under, the word "worship" the assembly of people together in a church, such as the Kingdom C Hall or any other church, for that matter, as an assembly for worship, and then worship also extends to service which one renders as a minister of Jehovah God on the outside of the church as well as on the inside of the church or the Kingdom Hall. Q. Now, we get to the point where D in purpose 2 there is the distribution of literature etc., containing information and a comment explaining Bible truths and prophecy? A. Yes. Q. Then it goes on, "To "authorise and appoint agents, servants, employees, "teachers, instructors, evangelists, missionaries and E "ministers". Does each of these words indicate something different from the other? A. Well, in our organisation, for the purpose of service they would be synonymous, because no one would be authorised to represent the Society unless he is a minister, but if he is a minister F he /

A he could be a missionary, he could be an evangelist, he could be an instructor, he could be a teacher, he could be an employee, he could be a servant or he could be an agent. Q. But the primary duty of each and all would be, as you put it, to preach the gospel by going from door to B door? A. Yes, but the compacted organisation together may perform other functions such as at Bethel, where the headquarters are administered. You must of necessity have an administrative body in a church, and in addition to the door to door preaching there is the administrative C part of the church. That is equally having a hand in the part of the preaching. Q. On line 4 of page 2 of No. 18 of Process there is, contrary to what we thought, the provision, "To send out to various parts of the world "Christian missionaries etc. and for public worship of D "Almighty God and Christ Jesus"? A. Yes. Q. Has that provision been implemented by the issue of instructions to congregations as to how this public worship is to be organised and conducted? A. Well, you have that in your Counsel book, which is process No. 17.

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Q. /

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A Q. That is the instruction? A. That is the instruction. Of course, "The Watchtower" and "The "Informant" are also articles that are used to establish the authority for this preaching. "The Informant" is a monthly bulletin that is sent out by the Society to all
B Congregations that supervises a special monthly phase of the preaching activities. Of course, as I have mentioned, the "Watchtower" is the official organ of Jehovah's Witnesses. It establishes matters of prind ple and policy, and really the overall direction
C of the work is patterned after the Bible, that is expressed in our views in the "Watchtower". Q. But am I right, I do not want to delay on the matter, so far as I can read on No. 17 of Process, the Counsel, there is no very specific provision, is there, as to
D the Assembly together of the Witnesses for the sole object of public Christian worship? A. Yes, there is. You find that in the Counsel booklet about the various meetings. Those all are assemblies for worship. You also find in the publications of the Society
E about the Circuit Assembly. That is in the Theocratic Ministry, and that is also an Assembly for worship, even , the District Assembly, and the conventions are all assemblies for worship. Q. Let us go back to the third purpose again? A. Are you using the
F one with the footnotes, please? Q. Yes. The footnotes are in my copy? A. Yes, that is the one

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A I have. Q. Do you scoit goes on after the lists of appointees, so to speak, to go forth to all the world publicly, and to go from house to house, to preach Bible truths to persons willing to listen?
A. What line are you reading from? Q. 20, 21?
D A. Willing to listen, and then you asked me?
Q. To preach and teach Bible truths to persons willing to listen? A. Yes. Q. How does it provide the preaching and teaching is to be done?
A. The literature, the Charter says, by leaving with
C such persons said literature and by conducting Bible studies thereon. Q. Is that not the primary and accepted form of preaching and teaching expressly given there? A. That is. Q. That accords, does
D it not, with the figures we were looking at for the proportion of Bibles against books, booklets, tracts and the like that are turned out in the Brooklyn factory? A. Yes. Those books are distributed primarily by this door to door preaching which is
E incidental to the preaching and a part of the preaching. Q. Correct me if I am wrong as I know you will. You see it is by leaving with such persons said literature and by conducting Bible studies thereon? A. Yes. Q. Do I read that right as
F saying, by conducting Bible studies on the literature? A. It refers to the literature that has/

A has preceded, but the entire article must be taken into consideration. The Bible comes first. The books are based on the Bible, his studies would be based on the Bible, and the literature together, because that is our practice. Since the Bible is necessarily involved in
B this Article 2, I would think that the Bible as well as books would be a fair inference to be drawn for consideration at the studies, if I do look to this for my authority to do that. Q. Then, turning the page to Page 2, Line 24, that is dealing with the members who
C shall be only men who are mature, etc., or coming to Line 23, 24, or such men who are devoting part time as active presiding ministers or Servants of Congregations? A. Yes. Q. Does that mean first of all, all Witnesses are ministers? A. That has been my statement
D from the stand, and that is our position, that all Jehovah's Witnesses are ministers within our organisation, and no one can be one of Jehovah's Witnesses unless he is a minister. Q. Any minister, that is any member of Jehovah's Witnesses, is competent
E if asked to preside at Congregation meetings? A. No. If you are looking at this Article 5, and that is what you are talking about now, Lines 2 3 and 24; this paragraph is dealing with those qualified to be members of the Watch Tower Bible and Tract Society, a Corporation.
F Q. We are not speaking here about the general organisation known as Jehovah's Witnesses, but technically /

A technically the ministers and members who are members of the Corporation. The membership is limited to Jehovah's Witnesses who are full time in the service of the Society, or to part time ministers who are Servants such as/Congregation Servant and other Servants in the the
D Congregations. So the rank and file door to door publisher and minister and member of a Congregation is not qualified to be a member of the Watch Tower Bible and Tract Society of Pennsylvania unless he is a Servant in a Congregation. Q. Are all the Directors
C Americans in the Pennsylvania Corporation? A. Yes, that is true, but not the membership. The membership of the Society is specifically selected so that it is representative of every country that we can possibly have represented in the Society. Q. Is that
D represented directly or by proxy? A. It would be only in this, that the members represent the Jehovah's Witnesses in that country technically speaking. We try to get one qualified person from each country, and sometimes we have more than one. Like, in England
E there are several persons that are members of the Watch Tower Bible and Tract Society, and they participate in the elections. They can, if they choose to, go to Pennsylvania and personally participate in the election of Directors. But
F usually they are represented by proxy. Q. Quite. Because,/

A Because, would the company pay the expenses of witnesses from China to come to the meetings? A. Do you mean the meeting of the Watch Tower Bible and Tract Society? That question has never arisen. I mean, that problem has never come up. Q. I hope it won't.

D You told us what happened in a day at the headquarters. As far as travelling expenses and that kind of thing are concerned, they are met by the Incorporation in New York, is it? A. If it is travel on Pennsylvania Corporation business, outside of the United States of America, the

C expense is always that of the Pennsylvania Society. If the travel is in the United States of America then of necessity that is an expense that is properly chargeable to the Watch Tower Bible and Tract Society Incorporated, in New York Society. Q. But I suppose the Secretary

D and Treasurer can tell us about the financial side of it? A. Yes, in detail. Of course, I have testified direct as to the policy in respect of finance, and I am willing to answer whatever questions arise within my knowledge. Q. But the main source of revenue is, isn't it,

E contributions? A. Yes; contributions, donations and legacies. In addition to that, of course, there is the income that comes from the printing of the literature by the New York Society. The New York Society is not directly involved in this action. The New York

F Society gets its income primarily from the printing of literature./

A literature. But that literature is in turn delivered to the Pennsylvania Society. The Pennsylvania Society transfers it to its branches without charging the branches any additional charge as far as I know, except for the cost of transportation. Q. Just tell me
B this. Are all the mechanics and electricians, etc., who no doubt operate the Brooklyn factory members of Jehovah's Witnesses? A. Yes, that is true. Q. So the whole concern, it is rather like non-union labour, there is nobody outside of Jehovah's Witnesses who
C works in the factory or at headquarters. Q. I do not think it is fair to compare it to non-union labour. Q. You can forget that? A. May I answer it since you have injected it into the case? Q. Yes, if you must? A. The institution is operated on the same basis as
D any other religious community, and you cannot compare ministers inside a religious community performing different functions with a secular business on the outside where different services are performed. You can think of innumerable religious societies and
E religious denominations that have their clergy doing all sorts of work. Like, in many religious denominations the clergy are used to perform administrative functions that do not constitute preaching from the pulpit. So it is with
F Jehovah's Witnesses. We have a headquarters, a religious community that is used for the governing body/

A body of the Society. All members there are ministers, all the functions that they perform are religious. I might add this, that the Federal Government and the State Government consider these services to be religious and not labour in the sense that they must be
B a member of a labour union. The Fair Labour Standards and Practices Act of the United States of America does not apply to Jehovah's Witnesses, therefore. Q. Let us pass from that, and just tell me briefly about the Theocrati Ministry Schools. Has each Congregation
C got its own Theocratic Ministry School? A. It does. Q. Is that independent of the size of the Congregation? A. Yes. Q. In other words, if it be the minimum number, I do not think you know the mini mum number? A. I have said that I do not know the minimum number,
D but assuming that it is a Congregation regardless of how small. Q. It has the school? A. It has its School of Theocratic Ministry. Q. That school will be held where? A. In the Kingdom Hall. Q. Who will staff the school? A. The Servant who is known as
E the Conductor of the Theocratic Ministry, the Theocratic Ministry School Conductor or Servant. Q. He is one of the Servants? A. He is one of the Servants of the Congregation. Q. In No. 17 of Process at Page 19 it is given as the School Servant? A. Yes. Q. Is he
F a member of the Congregation? A. Yes. Q. Independent of/

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of the numbers, and I am having regard to minimum numbers, he still is a member of the Congregation? A. Yes. Q. Did you say that there was laid down a scheme of study for Theocratic Ministry Schools? A. There is such a course of study. There are two

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primary text books and the basic book, the Bible. Then, of course, in addition to the two I mentioned yesterday by Mr. Franz, the Theocratic Aid for Publishers must be studied by the student. "Be

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"equipped for every good work" should be studied. The books have been described in the testimony of yesterday and the day before. In addition to that the Bible must be studied. The New World translation is also studied. Q. You said yesterday in chief that the

D

history of religion is studied? A. Yes. Q. By that do you mean the history of the Society? A. No. I did not mean that. Of course, I had in mind history of religion generally.

E

Q. /

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A Q. And also the study of earlier religions in particular, and the comparison of what you called the true religion of Jehovah's Witnesses with those religions? A. Yes.

Q. Is any qualification demanded of the School Servant other than being accepted as a mature Witness? A. Of course he must be baptised, and he naturally himself must have been in attendance at the theocratic ministry school, and he must be a mature Witness with the particular requirements. Q. Is any fixed period of study set down for Witnesses at the schools? A. No --- you mean hours of study each week? Q. Such as a two year course. A. The school is continuous, and there is no such thing as a one year course, or a two year course, or a three year course. The course runs regularly each week and it is constantly going on as long as the congregation lasts. Q. Does the whole congregation attend if available? A. Yes, the entire congregation attends, but the members of the school are enrolled in this meeting, and taking the members of the congregation, the members of the school may be less. When I say members of the school, they are themselves required to get up on the platform and deliver sermons, and subject themselves to counsel and criticism as to the manner of their delivery of the sermon. Q. There are, of course, as I understand it, no tests or examinations at the end of a course? A. That is right. There is no end of a course. I will put it that way. Q. Is a student at the school required /

A required to attend continuously for any given period? A. He is expected to attend as long as he is a member of the congregation. Q. But if he is unable to attend, does he just go as and when he can? A. If he is unable to, that is the case, but if he is delinquent a certain number of

B times -- that I don't recall -- he may be dropped from the school. Q. Is there any fixed period, say of the year, or of the month, when the lectures are confined, for example to the history of religion? A. No. For instance during this last year we have been studying the Hebrew Scriptures

C exclusively, and the study of the history of religion was some two or three years ago, about two years ago, but now primarily we are studying as part of the school study the Hebrew Scriptures, but the books are the textbooks of the students for their own private study when they are not

D being studied as part of a course. Q. Can you tell me this, in a word, is there any difference between a Bible study meeting of the congregation and the theocratic ministry school meeting of the congregation? A. There is. Q. Can you say briefly what the difference is? A. Yes, I

E can. The difference is this. The Bible study meeting, or book study meeting, of the congregation, is where a book such as "This Means Everlasting Life" is studied together with the Bible, and the study of this book is conducted in the manner that the Watchtower study is carried

F on, questions are asked, comments are received, then a sum ur /

A up is made, and that study period lasts one hour. At the theocratic ministry course the School Servant takes the stand in class, the roll of the students of the class in the presence of the congregation is taken, and then there is first an instruction talk of some fifteen minutes of
B duration on any given subject pertaining to the course, It may be even on the subject of proper sermons, it may be on the history of the Bible, it may be of a Bible character, or it may be on any subject relevant to religion. Then after that instruction talk is given, then the students are
C asked -- there will be three students elected for the delivering of sermons, ranging anywhere from eight to twelve minutes in duration, and these sermons are discussions which are based upon certain facts of the Bible, and as we are studying the reading of the Bible this is done by public
D reading, but before we were studying the Bible then it was upon set subjects of the Bible. At the end of this discussion each of these three students are counselled by the instructor as to his deficiencies, and that is
E where he may correct the manner of delivery and method of treating the subject. At the end of that course, or rather at the end of that session, the whole meeting is dismissed with song and prayer, if it is at the end of a service meeting. This time for study may precede a service meeting. It is held the same night. The service
F meeting is held on perhaps the same night that the Watchtower study /

A study is conducted. Q. Tell me this; are the students divided into age groups at all? A. There is no age division. Children are members of this school and they are permitted to prepare talks and when they give talks they are counselled in the same way as any of the adults.

B Q. Now we have got it quite clearly that all witnesses are ministers and the primary duty of all ministers is to preach in the sense you have spoken to? A. Yes. Q. The Company Servant has a tremendous lot of administrative work to do? A. Yes, he does. Q. And then also, very clearly,

C if you are keeping No. 17 of Process in your hand, that is Counsel on Theocratic Organization, he is Overseer of all features of the company ministry? A. Yes. Q. He must have a good knowledge of the publications stored there, and special letters of instruction issued by the society?

D A. Yes. Q. Then communications are addressed care of him to the congregation? A. Yes. Q. And he reads all the letters addressed to the company at the first service meeting following receipt, and he turns over to other members of the congregation letters addressed to them?

E A. Yes. Q. Does he order the magazines too? I think that is Paragraph 113. A. I am not too sure about that. At least correspondence is carried on under his name. Perhaps the order would be fixed by the Stock Servant or Advertising Servant. They would be sent in, I think,

F by the Congregation Publisher or Servant. Q. Just a minute /

A minute, I may be wasting time with you. Is Mr. Hughes better able to deal with the details? A. He is more acquainted with these different administrative functions than I. Q. We will leave that, then. Will you tell me this. When a Witness is baptised, he is ordained, I
D think we are agreed? A. Yes. Q. When a person is appointed Company Servant, is there any other further act of ordination? A. No. Q. Is there, on the part of the congregation, any setting apart of the Company Servant as Overseer as it is expressed here, of the congregation's
C activities? A. The congregation recognises the act of the society in setting him apart from the other members of the congregation. He is set aside from the rank and file and other members by virtue of his appointment by the society, and by reason of his assuming these responsibilities
D and because of his maturity. The hand of the society has been laid upon him and he is set apart from the rank and file members of Jehovah's Witnesses, and the congregation would recognise that act. Q. Is that said anywhere in the Counsel of Theocratic Organization, No. 17 of Process?
E A. That particular thing is not dealt with in those words, but in implication it is the case the congregation servants, rather the publishers, must recognise him as the elder, and he himself must set an example as elder. That is the gist and substance of what appears in that book and I would
F think, without saying it expressly, it is to be implied.

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Q. He is appointed, isn't he, to the office of Company Servant? A. He is by the society. Q. And he gets a letter of appointment? A. He does. Q. Is there any duty which he alone can perform in the congregation? A. Well, in what way? There are all sorts of duties

B

I have in mind, that he can delegate others to do, but he himself may reserve to himself. Q. He can delegate one or all of his duties to any member of the congregation? A. I would not say all. Q. Well, what do you exclude from my question? A. Well, he must assume responsibility of oversight. That is something that can never be delegated.

C

Now there are certain times when he may designate a person to deliver a sermon from a platform in lieu of his presence as his assistant. Q. I am just wondering ---- A. That would be a delegation, but it would not be an abdication

D

of his duties. Q. But if the Congregation Servant were off for a considerable time due to illness, another member of the congregation can carry on, can not he, and perform all his duties? A. There is a provision for that in that event, an assistant Congregation Servant. Q. And if the

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Company Servant and the Assistant were ill, another member can take over? A. The society would appoint someone else to take over temporarily. Q. And usually from the congregation? A. It would be among the congregation, yes. Q. Not all Company Servants are entitled to celebrate

F

marriages, are they? A. Not all Congregation Publishers? Q. /

A Q. Servants, I am sorry. A. Of course that depends on the law of the place where the congregation is situated, and I do not think that question can be answered yes or no. If there are no prohibitions then all the servants could, but if there are limitations of law, -- for instance if
B you must have a church building and one person designated for that, the congregation servant usually would be designated by the society. Q. Any difference which may be between the congregation servant and any other member of the congregation must be in the lesser sphere of duty,
C by which I mean, that the primary duty of all is the preaching from door to door. Is that right? A. I don't quite understand your question when you say "lesser sphere of duty". Q. Well, let me put it this way. All have the primary duty of preaching from door to door? A. Yes.
D Q. That is as it is put on page 27 of No. 17 of Process. "The chief work of any servant is his ministry in the field, "assisting and training others". A. Yes.

Q. /

E

A Q.- That in the view of the Society is the highest duty a Servant can perform? A.- Yes, to preach and to train. Q.- Is it the most spiritual duty? A.- Well, I think that it is on as high a level as some of the other duties. In fact, the Society makes no B discrimination or distinction, they are all composite duties, really, it is a duty that is composite, you cannot separate it, divide it up, and cut it into pieces, it is a whole that we are dealing with here. Q.- Who conducts burial services? A.- The Congregation C Servant is primarily responsible for that. Q.- But if he cannot be there? A.- Then somebody else that he designates. Q.- Incidentally, is there a form of burial service stipulated for all Congregations? A.- I think there is an outline for that, yes, like the D Memorial outline, that is at No. 72 of Process. There is an outline similar to the outline for the Memorial Service. Q.- There is just one last point. Did you say that the Society - correct my phraseology if it is wrong - the Society is free to change its fundamental E tenets and principles from time to time? A.- It is free to do that where error has been made plain, but I do not believe I said fundamental principles, I believe I said that fundamentally our principles have remained the same from the very beginning, but there F have been ancillary or subsidiary doctrines to the fundamental/

A fundamental that have been altered from time to time, and there have been, of course, drastic changes in the organisation. You may consider some of them fundamental, others may not, but there have been changes, we reserve that right and must have that right, otherwise we would D not be a progressive organisation, we would be committed to the perpetuation of error, and we cannot commit ourselves to the perpetuation of error once it is discovered. Q.- Are you familiar with the book "The New Heaven and the New Earth" which was copyrighted in C 1953? A.- Yes, I am familiar with that. Q.- Do correct me if I am wrong in this; it is a point I put to Mr. Franz, as you no doubt heard, butmy understanding from that book is that the Archangel Michael is the name which is accepted by the Society as being D that of Jesus. Have you got the book there? A.- I do not have the book, I am just looking for where the word "Michael" is used in the Scriptures. I know it is in Revelation, and it is elsewhere in the Scriptures. I will answer your question, the angelic character E Michael, the archangel, was the first born of all creation, the first of all creation according to the Word of God. He was, of course, an angel, and being the first, the Archangel, and according to the Scriptures Jehovah God used the Word of God, which is used in the Greek Scriptures, F otherwise known as Michael, the Archangel, to create all other/

A otherthings in Heaven and in earth, and it is also written that Michael, of course, without using the word Michael, but using the Word of God, who was caused to come to earth, and was used by Jehovah to become in the womb of Mary the man Jesus, and then he was born from Mary
D as a man, and it is stated that he was created thereby a little lower than the angels. That man Jesus was a natural human flesh and blood man, he was not then an angel, but God had transformed his nature by causing Mary to conceive, and thereby Jesus gave up his pre-human
C existence and became a man lower than the angels. Q.- I just want to put it shortly if I can, if I understand aright pre the advent of Jesus was the Archangel Michael regarded as in the position of Jesus? A.- Why, no, Jesus was a man, Michael could not be in the position of Jesus
D because it was necessary for Jehovah God to lower him. Q.- Has the Society maintained its view throughout as to the position of the Archangel Michael? A.- I am not familiar with the history of the Society's views on that subject. As far as I know it has been the same as I
E have stated it.

RE-EXAMINED: Q.- Just one or two questions. You were asked some questions about your legal experience. I think you have conducted cases in many states of the Union yourself, have you not? A.- I have, innumerable
F cases as barrister before many courts in many parts of the United States. Q.- Am I right in thinking that you/

A you have appeared almost fifty times before the United States Supreme Court? A.- That is true, I have argued forty-seven cases before the Supreme Court, and I have four more for argument this next term. Q.- As regards the attitude of the Jehovah's Witnesses to earthly

B organisations and obedience to the law, do you find that obedience to the existing law, in so far as it does not conflict with Divine law, is enjoined in passages set out in Page 50 of No. 27 of Process, which is: "Make sure of all things". Just take the sub-

C headings, the first one, "Due respect for worldly rulers proper", is supported by no less than six citations of the Scriptures; next "Tribute tax for services rendered should be paid"? A.- I state yes

D to that, that is the belief of Jehovah's Witnesses. Q.- "Marriage requirements of the law, conformed to"? A.- That is a requirement and a belief. Q.- "Legal, social distinctions accepted"? A.- That also is a principle of our organisation. Q.- "Required registration

E complied with"? A.- That also. Q.- That I think is supported by citations from St. Luke, when the decree of Caesar Augustus went over to the census, which is there referred to? A.- Yes. Q.- "Working in Government employ not prohibited"? A.- We believe that.

F Q.- "Christians can obey laws of Caesar for conscience sake"? A.- That we adhere to. Q.- "Man's life, worship/

A worship and allegiance not for Caesar, those belong to God"? A.- That is our belief. Q.- Do those sub-headings accurately set out the attitude of Jehovah's Witnesses to respect for secular law and secular institution? A.- They do. Q.- Though at the same B time, as I think you very clearly and frankly said, you regard political organisations as things of this world, and as part of the organisation of the devil? A.- That is correct. From a Scriptural standpoint we do believe that, but we certainly are not condemning people who are C in the employ of these organisations. We must of necessity declare the truth, the difference between God's organisation and that of the world. Q.- I think that you will find the same matter dealt with in the chapter on subjection to the authorities in No. 16 of Process D at Page 200 and 201? A.- Yes, I am taking these references you give me as correct, unless you would like to have me verify them. Q.- No, they are correct, I have checked them. I think you were asked a few questions about a book called "Prophecy" which was E published in 1929, was it not? A.- Yes, I was asked about certain parts of that book. Q.- But of course the actual book itself was not put to you? A.- No, it was not. Q.- Look at No. 77 of Process. It is the case, is it not, that there is a very substantial section F of that book devoted in Chapter 6, which begins on Page/

A Page 124 and goes on to Page 172, to Satan's Organisation? A.- Yes, those pages are correct. Q.- And it is the case, is it not, that it is argued on that Chapter that

B all the great political organisations of the world, down to the modern United States of America and the British Empire are Satanic Organisations, as that is set out in the Chapter? A.- Yes, I might state that I have read

C this book, I read it back in 1934 or 1935 when I first began to study in preparation for becoming one of Jehovah's Witnesses. Is it also quite fair to say - and

D I am summarising a chapter which has got the ominous heading of "Dividing the people" - that the thesis of that Chapter, which begins on Page 223, and goes on to

E Page 284 and includes certain of the passages which were extracted and put to you by Mr. Leslie, does contain a reasoned attack upon the existing ecclesiastical organisations? A.- That is correct.

F Q.-/

A Q. Whether justly or not is neither here nor there, but it contains an attack upon those who are the professors and teachers of organised religion, as opposed to the teachers of biblical truth represented by Jehovah's Witnesses? A. We feel that it is fair comment based upon our belief in the B Scriptures. Q. Whether you are right or whether you are wrong in that, time will show, no doubt? A. Yes. Q. But that is your belief? A. We believe that the Great Judge is Jehovah and the people can accept or reject, and we were not trying to force this message upon anyone. C Q. But in order to make the position clear as to where you stand, it is the case, isn't it, that in No. 10 of Process, which is the Memorandum and Articles of the International Bible Students Association in this country one of the principal objects in the amended objects clause is the promotion of Christian D truth? A. In what article is that; what paragraph, please? Q. Christian knowledge? A. Christian religion is mentioned in the first and second line of paragraph 3, and then capital A in Parenthesis on the first page of the E amendment under paragraph 3, the first line, says Bible truths, the second line says Bibles and the third line says Bible Study Helps. Q. All with capital B? A. Yes. Q. And then if you look at the original objects clause, you will find that 3 A, which is the first statement of F the object, is the promotion of Christian knowledge? A. /

A A. I see in the process number that you have handed me paragraph 3 in parenthesis, first line, Christian knowledge, and then Bible Truths and Bible Study Helps mentioned. Q. If you look at No. 12 of Process, which is the Charter of the Pennsylvania Corporation, on lines
B 12 and 13 at the first page of the Charter is the initial purpose of the Society set forth in these simple terms, "To act as the servant and the legal world-wide governing "agency for that body of Christian persons known as "Jehovah's Witnesses"? A. That is correct. Q. Let
C me ask you one simple question. Do you as the draftsman of that document regard the description of Jehovah's Witnesses as accurately set forth there, namely, as a body of Christian persons? A. Yes. Q. A body distinct from all other bodies of Christian persons by certain
D unique fundamental beliefs? A. Yes, and so did the Court at Pittsburg in issuing the Orderapproving that language. Q. And that, of course, was, as you say, accepted by the Courts in Pennsylvania, and it is the case as a matter of fact that the Federal and State
E Courts have accepted Jehovah's Witnesses as a body of Christian people entitled to recognition as such? A. Under the American law in innumerable cases. Q. You yourself, of course, were the draftsman of No. 14 of Process of the amended purposes? A. Yes.
F Q. /

A Q. I notice that on lines 22 and 23, amongst the purposes which you set out are the purpose to improve men and women mentally and morally by Christian missionary work and by charitable and benevolent instruction of the people in the Bible and incidentally scientific, historical
B and relative subjects, and then by distinction at line 26, "To teach, train, prepare and equip men and women' - not children - "as ministers, missionaries, evangelists, "preachers, teachers and lecturers" May I take it the omission of the word "children" in that part of the pur-
C pose was deliberate? A. Yes, that is right. Q. I am not quite clear that I understood your reply to Mr Leslie about the Board of Directors and the position of the anointed. To-day, by reason of the By-law of the Society, only those who are of the anointed class may be
D Directors? A. That is right. Q. And you yourself, as you told us, prepared and drafted the Resolution? A. Yes. Q. That meant, in the event, your resignation from the Board? A. That is right. Q. Did I understand you aright to say that you yourself were in fact
E the only person who was not of the anointed class who to your knowledge had ever been a member of the Board? A. That is correct. Q. So that up until you became a member of the Board on the death of Judge Rutherford in 1942, so far as your knowledge and researches go, the
F uniform and universal practice of the Society had been that /

A that only those who were of the anointed class were appointed or elected or selected to the Board of Directors? A. That is right. Q. And was it therefore to put the practice into formal shape that the Resolution to which you have referred was prepared and carried? B A. Yes. We did that so as to prevent any mistake being committed like that which was done when I was elected as a member of the Board and also as Vice-President of the two Societies. Q. In connection with mistakes, you were cross-examined at some length as to differences of C view which might have taken place in the authoritative exposition of the Scriptures over the years since the foundation of the Society, and I think you agreed there had been differences? A. Yes. Q. You also quite frankly agreed that persons who at any time are not D prepared to accept authoritative exposition are liable to expulsion from the Society, with such spiritual consequences as that may entail? A. Yes, I said that and I state it again. Q. From your knowledge of other ecclesiastical bodies or organisations, is it unique to find E that these bodies over years may change their views on matters of authority, so far as you know? A. I have not made too close a study and I am not prepared to answer that accurately, except to say that in fundamental principles I do not think the other organisations have F changed any, and in that respect we are unique in that we /

A we have changed in some of our doctrines which are important, but we have never changed our fundamental principles. Q. You have not had occasion, for example, to study the history of the orthodox church? A. I am not prepared to give a reliable answer on that. Q. You don't
B know whether they, whilst preserving certain traditional fundamentals, have changed in the course of years their views on these matters? A. I know in modern times that many churches have relaxed their views on the subject of divorce and permitted re-marriage in certain circumstances
C where in times past they did not allow it, but to have me specify any other doctrines other than that, I would be unprepared to name them specifically. I know that other churches have changed. Q. I suppose some ecclesiastical bodies or organisations approved of burning or drowning of
D witches, though they don't do it now? A. That is correct. That is a very good illustration. Q. As regards the Memorial Celebration, the order of service is set out in No. 72 of Process. Am I right in thinking that it is the function of the Congregation Servant himself to conduct that,
E or else, in virtue of his own authority, to delegate such parts or the whole of the Celebration as he thinks fit? A. That is right. Q. But he is responsible for seeing that it is conducted? A. Yes, he is the officer appointed by the Society and used by the Society for that purpose. Q. And it is his primary duty to see that that very solemn Celebration is properly carried out? A. That is true. Q. Am I also right in understanding you to say that similar
F orders of service are laid down both for funerals and baptism? A. That is right.
Q. /

A Q. You were asked some questions as to the things which distinguish a Congregation Servant from any other member of the Congregation. But I think you did agree that for all Jehovah's Witnesses the duty of preaching and spreading the Gospel is regarded as a primary duty? B A. Yes, I do. Q. But would I be right in saying that in so far as the general spiritual charge and supervision of a Congregation is given to him, the Congregation is set apart from his fellows? A. Yes. The Congregation Servant has been appointed by the Society C and thereby the hand has been laid on him, and he has been set apart to the general oversight of the Congregation which is authority that the others do not have. Q. And that that setting apart is recognised and accepted by all members of the Congregation? D A. It is. Q. I show you No. 78 of Process; is that a Schedule for March to December, 1953, for Theocratic School Ministry operation? A. Yes. Q. And contains on the back its functions? A. Yes, it does. Q. Is that the type of thing you have seen E yourself before this? A. Yes. We have had them issued periodically. When this schedule runs out a new one is issued, and this is an accurate and correct one for the time mentioned.

F

GRANT/

GRANT SUITER (46)

A

EXAMINED: I live at Brooklyn, King's County, in the State of New York, in the U.S.A. I live at 124, Columbia Heights. Q. Is that the Bethel Home and the headquarters of the Watch Tower Bible and Tract Society? A. Yes, it is. Q. I think you are the Secretary

B

and Treasurer both of the Pennsylvania Corporation, the principal Corporation, and of the New York Incorporation? A. Yes, I am. Q. I think you, yourself, were brought up as a Methodist? A. That is correct. Q. Did you become a member of Jehovah's

C

Witnesses at the age of 18? A. Yes. Q. If my arithmetic is correct that is 1926? A. That is correct. Q. Were you at school at the time or had you left school? A. I was attending school at the time.

D

Q. Had you a view of a business career at that time? A. Yes. I had planned to take up a career of retail merchandising. Q. You had no idea of dedicating yourself to any ecclesiastical career? A. No.

E

Q. Did you join a Congregation when you became a Jehovah's Witness? A. Yes. I joined a Congregation of Jehovah's Witnesses that is located in San Jose, California. Q. Were you there from 1926 until 1928? A. That is right. In 1928 I came to Bethel.

F

Q. Then in 1928 did you receive an invitation to join what we have been calling the Bethel family? A. Yes. I had made application the year previously, and/

A and in 1928 I was called. Q. When you say you had made application the year previously, application for what? A. For service at the Bethel headquarters as a member of the Bethel family. Q. You were called to that service, were you, in 1928? A. Yes. Q. From
B 1928 until 1937 were you in the Pioneer department? A. Yes. My work during those years was in the Pioneer Department at the office at 117, Adam Street. Q. What functions did you there discharge? A. Clerical functions. Q. You lived there, I take
C it? A. I lived at 124, Columbia Heights. Q. In those days did you receive any remuneration for your clerical work? A. I received the regular Bethel family allowance. When I first went there it was 20 dollars a month. Some time thereafter it was changed
D to 15 dollars. Later on it was changed to 10. Now it is 14. Q. You are mark in more ways than one. When you were discharging your clerical duties there, did you carry out Witnessing work in field service, as you call it? A. Yes. Q. As well? A. Yes.

E

Q. /

F

A Q.- So that when you were working on this job you would have to go out preaching the Gospel of the Kingdom, as we have had it described to us? A.- Yes, that is correct, during those years I served in connection with the Congregation in New York City in
D various capacities, including Congregation Servant and appointments to address Congregations in the area, within a 200 mile radius, and otherwise serving in a ministerial capacity in addition to the actual office work itself. Q.- From 1937 until early in 1943 were you put in
C charge of the administration of the Bethel Home? A.- That is right. Q.- I think in 1943 you were elected assistant secretary and treasurer of the Pennsylvania Corporation? A.- That is correct. Q.- And in 1947 I think you were elected secretary and treasurer
D of both the Corporations, the New York and the Pennsylvania? A.- That is correct. Q.- And in the course of your duties have you had occasion to travel extensively on duty? A.- Yes, on the Society's business I have travelled throughout the United States and Canada, and
E several countries of Europe. Q.- I do not want to take matters in detail, because it is the case, is it not, that along with Mr. Covington you have been sitting in court during the evidence of Mr. Franz, and also of Mr. Covington? A.- Yes, most of it. Q.- And you
F have heard their evidence? A.- Most of it, yes.

Q.-/

A Q.- In particular, have you heard their evidence as to the tenets and beliefs of Jehovah's Witnesses? A.- Yes, I have. Q.- I am not going to take you through them again, but may I take it that you agree on the evidence which they gave as to what are the distinctive
B beliefs of Jehovah's Witnesses? A.- Yes, I heard the evidence in that respect of both Mr. Franz and Mr. Covington, and I agree with the evidence they have given and subscribe to it fully. Q.- And you can, if need be answer any questions that my learned friend may
C like to put to you on that matter? A.- I can respond to those questions and do my best. Q.- You cannot do more than your best. I think you are also familiar with the organisation of Jehovah's Witnesses? A.- Yes. Q.- Did you have the good fortune to hear Mr.
D Covington's exposition of the organisation from the top downwards? A.- I did not hear his testimony at the opening of yesterday, which I believe did include some of that information. Q.- Are you yourself familiar with the organisation, the structure of the organisation?
E A.- To a considerable extent I am. Q.- I am just going to put one or two questions to you about that. At the top and the centre is there the Pennsylvania Corporation? A.- Yes. Q.- Which is a Chartered Body; a charitable organisation recognised by its own State laws, and the
F Federal Fiscal laws? A.- Yes. Q.- Are its affairs governed/

governed by a Board of Directors selected and appointed as set out in the Charter? A.- They are. Q.- Qualified according to a Bill of 1945 by the fact that it is a necessary qualification that they should be of the anointed class? A.- That is correct. Q.- You are, of course, familiar with the distinction between the anointed class and the other sheep? A.- I am. Q.- Which is a distinction which goes much to the root of your beliefs? A.- Yes. Q.- Is the body of Jehovah's Witnesses and its organisation divided into a number of branches? A.- It is. Q.- Of which I think there are something like 72 throughout the world? A.- That is correct. There are more than 70. Q.- And is the worldwide character of the organisation illustrated by the fact that there are Jehovah's Witnesses organised and carrying on their work in something like 147 different countries of the world? A.- The fact is it is more than 150. Q.- It is now more than 150, I think at the time of the 1954 Year Book it was about 147? A.- Yes. Q.- It is now over 150, and have the numbers of Jehovah's Witnesses spread from a figure of a few thousand, a handful in 1918, to something like 519 thousand in the year 1953? A.- That is correct. Q.- And is that number to your knowledge still rising? A.- Yes, in the year 1954 we had a new peak of Publishers throughout the world of 580 thousand, plus. Q.- That is something like 60 thousand up on the previous year? A.- Yes, in round figures. Q.- Is each branch divided in turn into Districts? A.- Each is, yes. Q.- And each District into Circuits? A.- Yes.

Q./

A Q.- And is each circuit composed of so many congregations, usually between 12 and 24? A.- That is correct. Q.- There is no minimum number of persons, I think, which can be formed into a congregation laid down anywhere in your publications? A.- Not to my knowledge, except B that very small groups, of, perhaps, four or five, or even six, are dealt with as Isolated Publishers, generally speaking, but the congregations are not restricted as to number. Q.- I was going to ask you about that. In order that a Company or Congregation should be formed C is it usual to have an application from a group of Witnesses to the Branch Servant asking that they be formed into a recognised Congregation or Company? A.- That is one form of procedure, and another would be the recommendation of a Circuit Servant visiting such D heretofore an isolated group, and so recommending to the Society. Q.- Does the Branch come under the control, the immediate control, of a Branch Servant? A.- It does. Q.- The district of a District Servant? A.- Yes. Q.- And a Circuit of a Circuit Servant? A.- That is correct. E Q.- And is it usual to find that a Branch Servant discharges such functions of the Society as may be delegated to him by legal instrument, usually a Power of Attorney? A.- That is correct. Q.- Would you look please at No. 11 of Process, which I think is a Power of F Attorney in favour of Mr. Alfred Price Hughes, is that to/

A to your knowledge a common method by which authority is delegated from the Central body, the Pennsylvania Corporation, to Branch Servants? A.- It is, it is the

B common and usual procedure to use such a document. Q.- And is it usual or not for the Branch Servant to consult with the President or Board of Directors of the Pennsylvania Corporation in matters of difficulty? A.- That would

C only be true in the case of - well, unusual matters. Q.- So for practical purposes the delegated authority which is given to the Branch Servant is of wide character?

D A.- Yes, it is. Q.- Does that include the power not merely to supervise the Jehovah's Witnesses and the Organisation within his jurisdiction, but the appointment

E of such officers as District Servants, Circuit Servants, and Congregation Servants? A.- Yes, it does; that power is conferred upon the Branch Secretary by the Society by virtue of his appointment. Q.- Does it

F also include the power to appoint Pioneers? A.- Yes. Q.-/

A Q. Does it also include power to appoint Pioneers? A. Yes. Q. Both Special and ordinary? A. That is correct. Q. And is that form of organisation common throughout the 150 or more countries where branches of the Jehovah's Witnesses are to be found? A. That is
D common practice. There are over 70 branches, as has been mentioned, in 150 or more countries involved. Sometimes in one branch there is more than one country. Q. That necessarily follows? A. Yes. Q. And that is the usual practice? A. Yes, that is the usual practice. Q. So
C far as membership of the Watch Tower Bible and Tract Society is concerned, that to-day is limited to 500, isn't it? A. Yes, by Charter. Q. Can you find amongst its members men of all colours and of all nationalities? A. That is correct. Q. I think that there are something like 69
D countries which are represented. Isn't that so? A. That is correct, to the best of my recollection. Q. As well as of the 48 States of the Union and the District of Columbia? A. Yes. Q. And as you said, I think you have members of every colour? A. Yes. Q. So there is
E no distinction of race or nationality within the bounds of Jehovah's Witnesses? A. That is correct. Q. Or within the membership of the governing Society? A. That also is a fact. Q. It is, I think, a Corporation which is a Non-profit-making Corporation? A. It is. Q. That
F means, of course, that you cannot distribute to members or officers /

officers the profits, if any, which the Corporation makes? A. That is correct. That is what a non-profit Corporation in America is. The Corporation itself, if it makes gain in its operations, must use such funds for its corporate purposes. Q. And are you required in fact to prepare and exhibit accounts to the Federal and State authorities in order that they may see that you are not trespassing against the law in that regard? A. As far as the Pennsylvania Corporation is concerned, we are not so required by law. Q. So far as the New York Corporation is concerned, are you so required? A. We are not so required respecting the New York Corporation as far as the State of New York is concerned, but the State Regulations do require the presentation to the members of the Corporation of such a statement of receipts and disbursements of all property acquired and membership added. Q. Do you in fact have to exhibit to any of the Federal authorities any of your accounts? A. We do have special purposes such as in connection with the operation of our radio station and the obtaining of radio station licenses. We exhibit to the Federal Government, namely, the Federal Communications Commission, our statement of the condition of the New York Corporation. Q Do you have to produce any accounts or certificate to show that you are not in fact distributing any part of your profits, if any, amongst members or officers /

officers of the Corporation? A. That is correct, and that would be disclosed by the statement of receipts and disbursements of the New York Corporation. Q. Does a similar obligation lie on the Pennsylvania Corporation or not? A. Respecting special purposes; in our case in respect of our tax exemption status, to the State Federal Government. Q. So as to preserve your status as a charitable body, you do have to exhibit your disbursements and receipts and accounts? A. Yes, at periodic intervals, and many years between, in fact; but it is done occasionally.

A D J O U R N E D.

Tuesday, 30th November, 1954.

PURSUER'S PROOF CONTINUED

GRANT SUITER (46).

EXAMINATION CONTINUED: Q. I was asking you on Friday afternoon about the organisation of Jehovah's Witnesses as you understood it? A. Yes. Q. I want to ask you one or two other questions on the same topic. Am I right in thinking that membership of the Society is evidenced by a particular appointment or certificate of membership? A. Yes, it is. Q. Would you look, please, at No. 51 of Process which, I think, is a certificate of membership in the name of Mr. Alfred Pryce Hughes; is that a typical certificate of membership? A. This is a typical certificate of membership, and the one I hold is similar to the one issued to Alfred Pryce Hughes. Q. Mr. Hughes, I think we know, is the Branch Servant in Great Britain? A. That is correct. Q. I want to ask you if you can help me on the number of congregations and branches there are throughout the world? A. There are more than 70 branches throughout the world and more than 14,000 congregations. Q. In our Pleadings on Page 7 of the Closed Record we refer to fields each in a different country; is that a correct word to use? A. Yes, it is. It is in line with the statement of Jesus that the field is the world, and we so view the world and have it divided for our organisational operations into fields under Branch officers or Branch territories./

A territories. Q. Is a field another name for a Branch territory, or may a Branch territory embrace more than one field? A. A Branch territory may embrace more than one country. Q. And, therefore, more than one field? A. Yes. On the National B description basis that is correct. Q. Can you tell me then how many fields of activity there are to your knowledge to-day in which Jehovah's Witnesses operate? A. There are more than 150 such. Q. Those are the fields and the Branches. I think you told us on C Friday that it is usual to appoint the Branch Servants by means of a Power of Attorney? A. That is correct. Q. And that the Branch Servant himself within the territory administered by him has the appointment of Congregation Servants and Pioneers? A. Yes, that is D right. Q. And the District Servants and Circuit Servants? A. That is correct. Q. He acts for the Society? A. He acts for the Society. Q. Did you hear the evidence of Mr. Covington as to how the organisation from Branch to Congregation is formed and E operates? A. I did not hear all of Mr. Covington's evidence in that respect. Q. Let me just take it very rapidly from you. From the Branch is the next step down the District? A. Yes. Q. That is the geographical District, isn't it? A. That is correct. F Q. In charge of the District Servant? A. That is correct. Q. And the District Servant has a duty of supervision/

A supervision of the various Servants in his District? A. That is correct, and of the Circuit Servants in this District. Q. Within the District are there so many circuits? A. Yes, there are several Circuits in each District. Q. Does each Circuit comprise a certain B number of Congregations? A. Yes. In each Circuit there are from 15 to 25 Congregations. Q. You are now describing the typical organisation of a Branch as you know it throughout the world? A. That is correct. Q. So far as you know is the organisation of the British C Branch in accordance with that? A. As far as I know, that is correct. Q. Then is there any rule laid down as to the size that any congregation must be? A. There is no rule. It depends upon the circumstances. We have congregations of greatly varying sizes. In the D case of a very few, a mere handful of Publishers, they are often dealt with as isolated Publishers being insufficient for congregational organisation, and that is very exceptional. Q. Who ministers to the spiritual needs of an isolated group? A. Pioneers E and Circuit Servants. Q. Would you tell me what are the modes of appointing a Congregation Servant? A. A Congregation Servant is appointed by the Society upon the recommendation of the Circuit Servant. He F may also be appointed by the Society upon the recommendation of the Congregation Committee in some circumstances./

A circumstances. He also may be appointed by the Society directly without recommendation from either the Congregational committee or Circuit Servant, if in the Society's estimation such action is proper. Q. Before anybody can be appointed by the Society as a Company or
D Congregation Servant, must he possess certain qualifications? A. He must. Q. What qualifications must he possess? A. He must possess the qualification of dedication to Jehovah, ordination. Q. Just pause a minute. When you say dedication to Jehovah, is that
C symbolised by ordination? A. Yes. That is symbolised by his immersion in water which is an ordination ceremony. He must have the qualifications of spiritual leadership and maturity and meet the Scriptural qualifications of being apt to teach, a moral person in good
D repute, and upright before others of Jehovah's Witnesses and before the Community, not given to improper conduct. He also must have the qualification of leadership and teaching in the field ministry. If there are some natural abilities of organisation they
E are an asset in his appointment. He must have the qualifications too of a good knowledge of the Truth as set forth in the teachings of Jehovah's Witnesses, and be in a position to be of spiritual help to the members of the Congregations and to persons of goodwill
F to whom he and his associates minister. Q. Is there any requirement that he must have a minimum period as an/

A an ordained minister before he can be appointed as a Congregation Servant? A. There is no stipulated minimum requirement of time that must pass following his ordination if he is otherwise qualified, having been properly trained in the Theocratic Ministry School and
B otherwise in Bible Study and the practical field ministry as well. Q. I think it is in practice, is it not, a requirement that he should have at least twelve months' training? A. Training in the Theocratic Ministry School, that is correct. Q. That appears, does it not,
C on the form of recommendation that is used by the whole body? A. Yes, it does. Q. A form of recommendation for office as a Congregation Servant? A. It does so appear, and also on the form used by the Circuit Servant in making his recommendation. Q. So that is a
D practical requirement, twelve months? A. It is. Q. When he is appointed does he receive anything in the nature of what might be called an induction by the Congregation Servant whom he relieves? A. Yes, he does. Upon being appointed the Congregation Servant
E receives from the Congregation Servant whom he relieves if such is the case that he relieves another, the entire Congregational Servant files of the Congregation. These include all of the communications from the Society to the previous
F Congregation Servant, both those which have general application and also any which may have special application/

application to that particular Congregation, or for a particular purpose or time. Included in the files would be the designation of the territory assigned to the Congregation, the various duties as outlined by the communications from the Society which the Congregation Servant himself must discharge. Those all augment and supplement his direct letter of appointment as Congregation Servant which he receives from the Society at the time of being appointed. Q. Then once appointed does he act as the leader of his Congregation? A. He does, in all respects, both in the Congregational activities within the Congregational organisation and also in the ministerial activities in the field of the Congregation. Q. We have heard a good deal of evidence about the Memorial Ceremony. Is he, once appointed as Congregation Servant, authorised to carry through that ceremony? A. He is so authorised, and he is also authorised to designate one to so serve for that purpose if he wishes to do so.

A Q. And from what source does he get the knowledge of his authority to conduct a Memorial Service or to appoint some other person on his behalf to conduct it? A. He gets this knowledge of his authority from the continued publication in the Watchtower of the Memorial arrangements, B and also from the files of the congregation which he takes over from his predecessor as a Congregation Servant, including the outlines of procedure for the Memorial Service, and also from his own knowledge of his own relationship with Jehovah as being perhaps one of the anointed, if such is the case C with him, and the information that he has obtained from his long years of study or whatever term of study of the Bible he had undergone. Q. Then is he authorised to perform funeral ceremonies? A. The Congregation Servant is fully authorised to perform funeral ceremonies, and D does do so. Q. I think you also told us that he had a special responsibility of being informed of the authoritative literature and pronouncements and doctrines of the Society? A. He is responsible for being so informed and, as such informed person, to be the spiritual leader E in the congregation, the chief spiritual leader in fact, and, while he can delegate many of the duties to other persons over whom he has oversight in the congregation, he can at no time and does at no time delegate his privileges and responsibilities of spiritual leadership F in the congregation. Q. Then in cases of doubt of difficulty/

A difficulty to whom does a member of a congregation or an adherent or person of goodwill turn to have his doubts and difficulties resolved? A. In such circumstances he would properly turn to the Congregation Servant because, as the direct appointee of the Society, he would have B available such information on organisational matters as well as other matters more directly connected with the Bible itself. Q. Is he responsible, as Mr. Covington has told us, for organising and conducting , if need be, all the congregational meetings? A. He is so responsible. C Q. What about visiting the sick? Has he any responsibility in that regard? A. He has a responsibility in that regard of visiting them personally, and also seeing to it that, if he cannot do so personally, others in the congregation do so, and this will apply to the member of D the congregation and would also apply to newly interested persons, adherents not yet members but of whom he is aware as being sick. Q. In addition to these functions has he any duty or requirement to carry out door to door visiting? A. He has such a responsibility of doing so E personally and also training others in the congregation in such door to door ministry. Q. Has he any responsibility or duty in regard to the distribution of literature? A. He has. He has oversight of the duties of the Stock Servant to see that all the necessary publications and F Bible Study Helps are provided for the congregation and the/

A the members in it, and also that they are properly used in the door to door presentation of the Gospel message. Q. Has he any particular responsibility for conducting the Kingdom Service meetings? That is, I think, a mid-weekly meeting? A. He has. He is responsible for this
B meeting, both as to its organisation and preparation and its actual conduct. He participates in the meeting, arranges for parts to be taken in the meeting by other persons in the congregation, and is in full charge of the meeting generally. Q. I think you said that he is the
C channel of communication between the Society and its governing body, the Branch Servant, and the congregation? A. That is correct. He is, and in carrying on communications with the congregations the Society does it solely through the Congregation Servant, and all letters,
D special or general, are sent to him. Q. And has he responsibility for making reports on the congregation's activities? A. Yes, he is so responsible. Q. To whom does he make the reports? A. He makes the reports to the Society, to the Branch Servant directly. Q. Has
E he the chairmanship of the Congregation Committee? A. He has. He is Chairman of the Congregation Committee. Q. That is a Committee of three, is it not? A. That is correct. Q. That is the Committee which deals with the matter of dis-fellowship or expulsion? Has it any
F other functions as well? A. Yes, it has other functions, generally/

A generally, looking after the details of the Kingdom Hall and the congregational organisation. There are numerous duties in the congregation and it is his responsibility to see that these are cared for, if they are not specifically defined in the appointment of the various Servants. Q. And B he is the Chairman of that body, ex officio? A. He is. Q. And that is the body which, as we have been told, is responsible for considering and determining any case of dis-fellowship? A. That is correct. It has that responsibility. Q. And has it also power to readmit C on cause shown and repentance offered? A. It has such power. I heard the previous testimony regarding re-instatement that was given here in this case, and I agree with that. There is one point I would like to emphasise in that connection, and that is that the Society itself D has also powers of re-instatement. The Society does not relinquish all control and authority regarding this matter to the Congregation Committee. The normal procedure is, as has been previously stated, that the Congregation Committee has powers both of dis-fellowshipping E and re-instatement. Q. Are there any functions of the Congregation Servant which cannot be delegated by him? A. There most certainly are. There are vital functions of ministering to the spiritual needs of the congregation or flock as its spiritual leader, and there are also the F responsibilities of having oversight of the ministry of the/

A the congregation as a whole as its leader, and these responsibilities and duties of leadership cannot be delegated by the Congregation Servant. If the Congregation Servant should make any attempt to so delegate his primary responsibilities it would be
B necessary that he be replaced, because that is the purpose of his appointment by the Society, to be the leader of that congregation. Q. Before I pass from the Congregation Servant to the Pioneer and his functions I want to ask you one or two questions, if I may, about
C the Memorial Celebration or Service. It is the case, is it not, that it is only in recent years that an actual form of Service has been prepared and promulgated? A. It is correct that only in recent years such a form or outline of service has been prepared and distributed in the
D form of a sheet such as has been put in evidence here, but since the days of the publication of Volume 6 of Studies in the Scriptures there have been published continually by the Society the forms and ceremony to be followed in connection with the Memorial Celebration,
E and the Watchtower Magazine has repeatedly included such outline of procedure. Q. Can you say whether the outlines of procedure as set out in Document No. 72 of process is in essentials different from that which was set out in Studies in the Scriptures? A. In
F essentials/

A essentials the outline as it is set out here in No. 72 of process is not different from that which has been set out previously in Studies in the Scriptures and the Watchtower from time to time throughout the years, except that, as in other matters, our understanding of the significance B of the Memorial has been clarified and our appreciation increased, but the essentials are the same. I do not think I took from you the date of publication of Studies in the Scriptures? A. They would be published during the lifetime of Brother Russell, commonly called Pastor C Russell, before the year 1900 - that is Volume 6 to which I made reference - and the previous ones the year I do not know. Q. So for over 50 years may I take it the form of Memorial Celebration or Service has been laid down in authoritative publications? A. That is correct. D Q. Although it is only in recent years that, for convenience of handling, a pro-forma, so to speak, or a sheet giving an outline has been prepared as a separate document? A. That is correct. Q. Could I ask you now some questions about the appointments of the Pioneers. Are there any E qualification requirements that the Society insists upon before a person can be appointed as a Pioneer? A. There are many qualifications that must be met before a person can be appointed as a Pioneer. He must have made a dedication and have undergone the ordination ceremony. F He/

A He must have had training at the Theocratic Ministry School and otherwise been trained in the knowledge of the Bible. He must be a person also of a good repute and so certified to in this respect by those with whom he has had a congregational relationship, normally the Congregation B Servant. It also may be on recommendation in this matter by the Circuit Servant or on information otherwise brought to the attention of the Society, justifying the appointment as a Pioneer. He must have manifested diligence in the field ministry itself and have manifested spiritual qualifi- C cations, so that he can minister on behalf of persons he meets in the field ministry, for the purpose of eventually leading and assisting those persons into a fuller knowledge of the Scriptures and the possible formation of new congregations. Q. Must he have a minimum period of time D as an ordained minister? A. My recollection is that the stated requirement is training in the Theocratic Ministry School for at least six months. Q. And after he is appointed would you describe in your own words what are his functions, both in the spiritual sense and in regard E to preaching and teaching the Word of God, as you understand it? A. His function is to act as a leader among Jehovah's Witnesses and especially among persons in his assignment, in spiritual matters. He ministers in the house to house service, calling on the people and encouraging F them/

A them in Bible Study. After making initial calls on them he makes return visits constantly, and conducts Bible Studies with interested persons in their homes. He has a relationship to these persons of that of a spiritual leader. If I may illustrate this by my own personal experience,

B when I first became interested in the activities of Jehovah's Witnesses I was called upon by a man who had been a Pioneer for many years and was at that time so serving, a Pioneer named Joseph Gregg in California. He was to me in fact a spiritual leader, and he ministered to my

C spiritual needs and assisted me in a knowledge and understanding of the Bible, encouraged me to participate in the ministry myself, encouraged me to make application to serve at the Society's direction at the Bethel Headquarters. This was true respecting him and it is typical

D of Pioneers, and in the case that I have mentioned, my own case, I was associated with the congregation too and had the assistance of the Congregation Servant on these same matters. So he is a spiritual leader, and throughout its history the Society has always recognised the Pioneers

E as their special appointees and men whom they can appoint as such. Q. I think there are two classes of Pioneers; I think there is a Special Pioneer and a General Pioneer? A. Yes, that is correct. Q. Is the General Pioneer attached to a congregation? A. Generally, that is the

F case/

A case, but it is not always the case. Q. What is the difference between a Special and a General Pioneer? A. A General Pioneer may or may not be attached to a congregation and serve in conjunction with a congregational organisation, and he has the privilege of selecting to a
D great extent where he wishes to minister as far as his assignment is concerned, subject to the discretion of the Society, if his services are needed in his selected territory. The Special Pioneer on the other hand goes into any part of the field to which he is sent by the
C Society so that, as indicated previously, being able to do so he is at the Society's direction fully as far as his assignment is concerned. Both exercise and carry on the same duties and responsibilities of spiritual leadership. Q. If he is attached to a congregation
D does he have any links or duty in connection with that congregation? A. He has. Within the congregation he is an acknowledged spiritual leader, and that includes every phase of spiritual leadership within the congregation and in the field, and he is subject to the call
E and assignment in the congregation service for specific privileges of conducting the meetings, He may be called upon to serve at the Memorial. He is qualified to perform the funeral service. He is also qualified, as far as the Society is concerned, in his Pioneer appointment,
F to/

A to perform weddings if, in addition to that qualification, the rules of the legal jurisdiction of the States make that provision. He is also in the congregation

B qualified and responsible for assisting others in the field ministry training, I mean the house ministry. He is a spiritual leader and adviser, and otherwise is looked up to by the members of the congregation in

C general as a mature and dependable person in spiritual matters.

D

E

F Q. /

A Q. Does he have assigned to him any specific territory if he is attached to the congregation? A. He has specific territory assigned to him and he receives it through the congregation organisation. His first assignment is from the Society to the congregation, but the local territory B is assigned by the congregation organisation. Q. Is he answerable at all in respect of his activities in that territory to the congregation servant or to the Circuit Servant? A. He is answerable for his activities directly to the Society. In that connection the Society requires C that he make certain return reports in respect to the territory itself, and he contributes towards the building up of the congregation in respect to the Bible studies that he develops and the persons that he brings to the congregation as newly interested ones. Q. Has he any D official contact or association with the Circuit Servant? A. He has. Q. What is that association? A. The Circuit Servant visits the congregation. He has one or more special interviews with the Pioneer and checks up on his activities and makes a report on them to the Society. E Q. Does the Circuit Servant have any official discussion or require to have any official discussion with Pioneers as to their duties and the scope of their duties? A. He does. In the interviews to which I made reference he discusses with the Pioneer the Pioneer's duties and responsi- F bilities, sees the extent to which the Pioneer is discharging /

A discharging them and gives him counsel where needed and otherwise conveys to the Pioneer his responsibilities and duties which he has by virtue of his Pioneer appointment from the Society. Such is not done by the Circuit Servant respecting Congregation Servants. Q. So they are treated as persons set apart in the ministry? A. Definitely, yes. Q. And we have heard that their names are kept recorded in filed lists, under active list, suspense list and, in effect, a retired list? A. That is correct, in every respect, and old age which overtakes the Pioneer does not result in his removal from the Pioneer list, but he is continued on the infirm list. Q. Is that practice a practice which is common in all branches of this world-wide Society? A. I know that is the Society policy and practice, and, so far as I know, it is common in all branches.

BY THE COURT: Q. Is there any limit on the number of Pioneers that may be attached to any one congregation? A. There is no set limit, but the activities of the congregation are taken into consideration, and the size of the territory, the number of people that are in the territory, and if it is found that the Pioneer's activities could be more advanta-geously used elsewhere, they are so advised by the Society, and in many cases they are able to take an assignment with a near by congregation or go to other fields for that reason. There is no specified numerical limit. /

A limit. Q. Can you say what number is usually attached to any one congregation? A. In the large congregations like New York City there may be many thousands. Q. How big are the congregations in those cases? A. In those cases we have 5000 Publishers in the New York congregation, B and it is divided into units of approximately 200 Publishers, each. In one of those units there may be half a dozen or more Pioneers assigned. Q. Can you speak to the circumstances that hold good in this country about the size of congregation and number of Pioneers? A. I cannot C speak as to the number of Pioneers in this country.

EXAMINATION CONTINUED: Q. So much for the Pioneer who is attached to a congregation. Turn now to the case of a Pioneer who is not attached to a congregation. He is, of course, appointed by the Society and possesses the qualifica- D tions you have mentioned? A. Yes. Q. Is he brought into official contact with the Circuit Servant? A. He is. The isolated Pioneers are contacted by the Circuit Servant. Q. How often; twice a year? A. Twice a year, I believe. Q. And when these unattached Pioneers are appointed, are E they sent at the time of their appointment anything in the way of literature or outline of service or anything of that kind for their use? A. Yes, they are. At the time of their appointment they are sent in addition to their appointment letter all the other information that they need to have F at the time of the appointment, and from then on. That would /

A would include outlines of public meetings, funeral discourses, the Memorial Service and all of the information relative to congregational activities, because their purpose in isolated fields is the eventual formation of a congregation as the result of their ministerial leadership
B in those fields. Q. When you say they are sent an outline of the services you mentioned, including the Memorial, is that so that they may conduct these services with the isolated groups to which they minister? A. That is the purpose, yes. Q. In the case of an isolated group of
C Jehovah's Witnesses who have been organised into a congregation, to whom would they naturally look as their spiritual guide and counsellor? A. They would and they do look to the Pioneers as their spiritual guide and
D counsellor. Q. And to whom would they look for the celebration of any service of worship or of a particular purpose such as funeral or Memorial service? A. They would look to the Pioneer because he would be the leader in all those matters respecting them, and he is the channel of
E communication between the Society and them in that part of the field. Q. We have been told that the Pioneer is required to devote at least 100 hours per month on the average to his duties? A. Yes. Q Did you hear the evidence of Mr Covington on that matter? A. No, I
F did not. Q. Or Mr Franz? A. I heard the evidence of /

A of Mr Franz on that matter. Q. Explaining what was included in the 100 hours and what was outside of it? A. Yes, that is correct; I heard that evidence. Q. May I take it you agree or disagree with that? A. I agree, and substantiate what Mr Franz said on that matter. Q. Now,
B is the function of the Congregation Servant regarded as a full-time ministerial function? A. Not as the Congregation Servant unless he is also a Pioneer, but that would come by virtue of his Pioneer appointment. Q. I want to ask you now, if you would be good enough to tell us, what remunera-
C tion, if any, the Pioneer and the Congregation Servants receive and how that is assessed and calculated? A. In the case of the Congregation Servant the remuneration is nil, because he receives the publications of the Society which he uses in his field ministry at what are termed congrega-
D tion rates, which in the case of a book/in America would bound be 45 cents and it is placed in the field for 50 cents contribution if it is not given entirely free from all contribution. So I would say as to the remuneration of the congregation servant there is none, nor is there any
E to the Congregation Publishers as a whole. In the case of the Pioneers, they are permitted to retain a large portion of the contributions which they receive from persons with whom they place the Society's publications. In dollars, that would be in the case of the placement of
F an /

A on English bound book 40 cents, the Pioneer's rate being 10 cents for such a volume. So from the placements they make in the field they receive some remuneration from those contributions which they retain. In the case of the Special Pioneer, in addition to the advantage he
D receives from the Pioneer rates, he may request from the Society an allowance, not to exceed 30 dollars in any one month. Q. And may a Pioneer engage in secular work for his own maintenance or that of his family if he has family responsibilities? A. He may engage in part-time secular
C work if he has those obligations. Q. I think you told me (going back slightly to a point I had forgotten) in the case of a Congregation Servant there was the handing over, so to speak, of the retiring or replaced Congregation Servant to his successor? A. That is correct; I so stated.
D Q. I think you did say he did hand over all the documents, administrative and ecclesiastical documents, including the outlines of service? A. Yes, he does. Q. Is this hand over a thing that takes a short time or some time as a rule? A. It takes the time that the two servants involved, the
E retiring and the newly appointed congregation servant, devote to the transfer in the way of explanation of details or acquainting the newly appointed servant of his responsibility or duties such as apply locally in that particular congrega-
tions. Q. We have been told in evidence that one of the
F essential tenets of Jehovah's Witnesses that every member of the body is a minister or servant of God? A. That is correct; that is an essential tenet.

Q. /

A Q. And we have been told that the organisation, for reasons which have been given, are theocratic in character and, therefore, all Jehovah's Witnesses are members of the earthly part of the theocratic organisation? A. Yes, they are. Q. Is that founded on
B Biblical Authority? A. Yes, it is. Q. As you believe? A. Yes. Q. Once ordination by immersion has taken place, is that ceremony regarded as dedicating a Witness to any particular duty or function? A. Yes. That clothes the individual so ordained with the responsi-
C bility and the discharge of duties in the service of God, the dedicated service of God, and includes all those who bear witness to the Kingdom of God. Q. So that it is, therefore, an essential part of the beliefs to which you adhere that by immersion and ordination,
D thereby each adherent Witness has a ministerial duty of preaching to carry out? A. That is correct, emphatically so. That is basically thus. Q. We have heard in the course of these proceedings a good deal about the anointing? A. Yes. Q. We understand that
E the anointed are the 144,000 of whom there is a remnant on earth today? A. That is correct. Q. And I think you found, do you not, on the Biblical Authority as set out in your authoritative writing that that remnant is specifically described and pointed out in Scripture?
F A. Yes. Q. Please look at No. 15 of Process, page 199.

I /

A I think that on page 199 of the book "Let God be True" there is a Chapter dealing with Christ's Return? A statement at paragraph 10, "the agency which the Master "uses to distribute or dispense his duty"? There is that Statement? A. Yes, there is such a statement

B here. Q. And this is taken, I think, from St. Matthew's Gospel Chapter 24 and verses 45 and 47? A. Yes. Q. And is the faithful and discreet slaves which appear there interpreted as being Jehovah's Witnesses? A. The Scripture identifies the remnant

C of God's anointed here as the faithful and discreet slave who shall so dispense spiritual food at the time of Christ's return. The evidence conclusively points to that class because the facts show that they are the ones dispensing food in the spiritual tradition of the

D past, not to the anxious past, but the Bible on living truths and this Chapter shows the establishment of the Kingdom. It sets apart this class from all other religions because the others existed prior to the Kingdom, but this class was found on the Kingly return,

E that is Christ's return. Q. You also find this re-ferred to in No. 15 of Process at page 203? A. Yes.

BY THE COURT: Q. Do the records and statistics which the Society keep contain any list or any record of the numbers of those who claim to be of the Kingdom?

F A. Yes. The Society does not keep a list of them, although /

A although the various congregations keep these lists in their congregation. What the Society does have is a yearly report of the total of those claiming to be of this annointed class; and if my memory serves me correctly in 1954 this figure was over 17,000 persons
B and it is this class that is referred to in this Scripture, according to our understanding, of Matthew 24, verses 45 to 47. Q. You count the 17,000 persons throughout the capital countries? A. Yes, as it exists throughout the countries; that
C number varies as time goes on.

EXAMINATION CONTINUED: Q. And I think it is the case that the text to which you have referred us today appears in Chapter 24, St. Matthew, dealing with the establishment of the Kingdom, Christ's second coming
D of the Kingdom in 1914? A. Yes. Q. One last matter before I come to the financial part. You have given us a description of the functions of a Pioneer. Could you tell me whether in your view the function of a Pioneer as it has developed amongst Jehovah's
E Witnesses, differs from the function of a colporteur? A. There is no similarity. The function of a colporteur as I understand it is to distribute literature probably some type of religious publications and books and is therefore a type of book-salesman, but the
F literature of a Pioneer is incidental to his Ministry. The /

A The colporteur does not make return visits nor makes any endeavour to assist the person further in biblical study. In this the Pioneer follows the example set by the early Church and he makes repeated return visits for the continuation of a series of bible studies.

D The Pioneer leads the adherent to the point of himself making a personal dedication to God and is even able to pass on the knowledge he may have received from that person. There is no possible comparison between a colportour and a Pioneer. The one is a book-seller,

C in my understanding, and the other is a Minister of the Gospel, and, as such, is a special annointee and a man to whom one can point and say, "He is our Minister". There is no commercial aspect nor remuneration. The colportour does not become the spiritual advisor or

D the leader of the person to whom he sells the publication, but the Pioneer does. Neither is the colportour a child of communication between the ecclesiastical body and the persons who are proceed-

:ing with their study. Q. We pass now to the

E financial side of the matter with which you are concerned closely as Secretary and Treasurer? A. Yes. Q. You told us on Friday that the Pennsylvania Corporation was exempt from Federal income tax? A. That is correct. Q. And you have in your possession the

F original letters from the U.S. Treasury Department, dated /

A dated September, 21st, 1951, and June, 2nd, 1953, giving that exemption? A. That is correct. Q. On the ground that the Society is, in the view of the Treasury anyway, a religious organisation? A. That is correct. That order of the Treasury Department B as set out in those communications is a re-affirmation of the position the Treasury Department has always taken respecting the works of the Society and was a result of a re-view of the Society's activities. Q. I think you have the original letters which I C understand are required for your every-day business? A. I have the original letters, but I would prefer to take them back to Brooklyn. Q. You have photostatic copies? A. Yes. Q. Shown Nos. 80 and 81 of Process. Are those photostatic copies of letters dated 21st D September, 1951, and 2nd June, 1953, from the United States Treasury Department giving exemption from federal income tax to the Pennsylvania Corporation on the ground that it is a religious organisation? A. They are such communications as you have described and they also exempt the Society from even E making returns or reports as well. Q. I think you produced a report of the cash receipts and disbursements for the year ending 31st August, 1954? A. Yes. Q. Is that No. 62 of Process? A. Yes. Q. For the Pennsylvania Corporation? A. Yes. Q. And do you F also /

A also produce a comparative statement of the finances of the Pennsylvania Corporation as at 31st August, 1954, and at 31st August, 1953? A. Yes. Q. Is that No. 61 of Process? A. Yes. I hold the two items as you have described them and they are such as you have

B described. Q. No. 62 of Process I think is a mere statement of cash receipts and cash disbursements? A. It is a statement of monies we received during the fiscal year now reported on and of the monies we spent in Brooklyn during that year, the source of the receipts

C and the purpose for which they were disbursed. It is merely, as it states, on cash in and out. It deals only with cash. Q. I notice that the various entries are itemised but the items do not run in sequence. They are broken sequences? A. Yes. Q. Is that

D because you have a number of items for receipts and disbursements under various headings? A. That is correct.

E

F Q./

A Q. Each one is numbered? A. Yes. Q. For any given year when you are making up your report you put in the appropriate item for the particular receipt book, the particular disbursement in this stereotyped numeral, under its stereotyped numeral, is that right? A. Yes,
B as you have described it, that is correct. Q. In No. 62 of Process the first item, I think, shows a cash on hand at the beginning of the year of 625,622 dollars and 23 cents? A. Yes. Q. At the foot of the sheet do you find under Item 17 the total of cash in hand
C and received during the year coming to 2,772,474 dollars and 69 cents? A. That is correct, that is the total. Q. No. 12, I think, shows cash from 13 branches? A. Yes. Those items listed under No. 12 are for cash that has been credited to the branches there listed
D during the year, and in the main have been received from the branch offices with the exception of small items of 3 and 2 dollars, 5 dollars, and 20 cents. They were small items credited to those branches. In the case of the others, the substantial payments as
E they are listed were made by the branches to the Pennsylvania Corporation on account of literature received from the Pennsylvania Corporation. Q. I notice that there is nothing to show as received from Great Britain? A. That is correct. Q. Is it the
F case that, as we know, you cannot remit sterling to dollar area countries without Treasury permission? A./

A. That is correct. That would account in part for the fact that no payments were made by Great Britain to the United States. It would also be accounted for in the fact that the funds that we have in London are being held in a reserve for construction and enlargement of our Bethel Home and other facilities at our Branch headquarters in London. Q. It is within your knowledge, of course, that substantial funds in sterling are held in London? A. Yes. I heard the evidence to that effect, and I know otherwise that that is a fact. That is the purpose to which they will be put as soon as we can build. Q. Nos. 9A and 9B are called printing privileges, "The Watchtower" and New World translations, which bring in between them something like 330,000 dollars in round figures? A. Yes. Q. What are printing privileges? A. "The Watchtower" and the New World translations are both the property of the Pennsylvania Corporation. The New York Corporation pays to the Pennsylvania Corporation certain specified amounts based upon the printing and distribution for the privilege of printing and distributing these two items in the territory of the United States Branch. That augments the income then of the Pennsylvania Corporation for use throughout the world. Q. Does the same apply to the New World translation and to "The Watchtower"? A. Yes, that is correct. Q. Under 9 I find interest on mortgages? A. Yes. Q. 23,365 dollars./

A dollars. What does that represent? A. That represents interest payments that have been made to the Pennsylvania Corporation by Congregations of Jehovah's Witnesses throughout the United States who have been granted loans by the Society for the purpose of
D purchase or construction of Kingdom Halls. The Society has taken back from the Congregations mortgages at generally 3% interest . . rate, 2½% or 3% interest rate. During the year 23,365 dollars and 56 cents was received from these Congregations as interest on
C these mortgages. Q. Then in addition there are payments of 84,914 dollars, Mortgages on principal. Are these repayments of mortgages? A. Yes. Those are repayments on principals of the same mortgages covered by the interest payments. Q. Then there is
D interest on promissory notes referred to there? A. Yes. That item of 500,000 dollars - I am sorry, I am looking at the wrong one. Q. No, you are quite right. There are two entries. There is interest on promissory notes and there is promissory notes of the
E New York Corporation. Just explain that, will you? A. The Pennsylvania Corporation lent funds to the New York Corporation for enlargement of the facilities of the New York Corporation at the Bethel Home, and our Bible printing plant in Brooklyn.
F During the course of the year New York paid off loans to/

A to the total of 600,000 dollars, 500,000 dollars of which was in cash as here shown, and also the interest received from the New York Corporation on such promissory notes amounted to the total for the year of 11,166 dollars, 32 cents. So these are
B transactions in cash between the controlling Pennsylvania Corporation and New York Corporation or the United States Branch. Q. What is the property income and property sales? A. The property income represents rental income on properties owned by the
C Pennsylvania Corporation which properties were gifts to the Society but in which there are tenants. The rental income continues until such properties are sold by the Society. Q. Does the item of property sales refer to such sales? A. That is correct. Q. Then
D I find securities, security sales, are also listed? A. Yes. The dividends and interests are on securities that the Society owns and have been received during the year. The item of security sales, 361,000 dollars plus represents cash received from the liquidation of
E securities held by the Society, the liquidation having been accomplished during this year, chiefly United States Government securities in which reserve funds are sometimes invested. In this instance a large portion of that was put in mortgages for
F Kingdom Halls during the years as the statement will show./

A show. Q. There is just a somewhat elliptical entry, just on property, is that Pittsburgh, Pennsylvania, 60 dollars, 4,312 dollars and 4 cents, do you see that above property sales; what does that represent? A. I am sorry, I do not follow.

B Q. Do you see property income and property sales? A. Yes. Q. Just above that there are two entries of 4,312 and 60? A. Oh yes, thank you. Q. What are they? A. The Society has constructed a building in Pittsburgh, Pennsylvania, and these items here are

C an abbreviated form of Pittsburgh, Pennsylvania, construction. The project had refunds of 60 dollars during the course of the year. There were donations received from Jehovah's Witnesses in the Pittsburgh, Pennsylvania area earmarked for this purpose, so they

D are listed here as separate donations towards the Pittsburgh, Pennsylvania property, the 4,312 dollars and one cent. That property has now been completed as to construction and it is now in use. Q. Interest on time deposits, 247, what is that? A. Some of the

E bank accounts earn interest, and such is represented in this item. Q. What would build deposit receipts. Then, individual account, 137 dollars? A. We have a few individual accounts representing loans that have been made to individuals to give them some assistance

F which they wish to repay and are repaying, and the payments/

A payments made on those individual accounts are represented by this item you have described.

Q. Then the next two items I want to ask you about are the Hungarian translation fund and the Foreign Service refund? A. The Hungarian translation fund

B refers to donations made specifically to this particular fund which is to be used toward the expenses of translating some of the Society's publications into the Hungarian language. The Foreign Service Refunds represents cash, refunds to the Society, chiefly from

C travel companies, refunds of expenditures advanced for transportation charges for the Society representatives to foreign fields, that is fields abroad outside of America. The entire expenditure is entered under expense, and then when refunds are made they are shown

D as cash received, and that is this item. Q. What is the Convention Transporation Fund? A. The Convention Transporation Fund makes reference to funds that have been received in anticipation of the 1955 Conventions that are going to be held throughout

E Europe, in London and elsewhere on the Continent. The Society has accepted donations to its funds for the transportation of delegates, and this is the beginning of it.

F

Q./

A Q. Then items 6 and 8, "Conditional Donations and Estates"? A. Conditional Donations refers to funds that Jehovah's Witnesses contribute to the Society for its work, but which contributions are conditioned upon the privilege of the donor to make limited withdrawals for personal needs.

B The item "Estates" represents income in case from legacies under Wills of deceased persons. There has been additional benefit to the Society from Estates other than in cash. This represents the cash. Q. Well now, turn to the Disbursement column. The first is item No. 22. What

C does that represent - "Ailments"? A. That represents payments made to ministers of the Society who have had need for financial assistance because of illness or advanced age, chiefly in funds outside of the United States. Q. Then item 55, I take it, explains itself? That is "Conventions"? A. Yes. Q. Item 66A explains itself, does it not? A. Yes. That is cash expended for work in fields abroad from the United States other than through branches. There are expenses that we have which

E are not charged to branches but we carry them on foreign service accounts. Q. Then in regard to item 68 is that withdrawals of Conditional Donations? A. Yes, that is what it is. Q. Then Miscellaneous. I do not think I need trouble you there, but there is 69A the New York Corporation on account, 732,444 dollars 78 cents? A.

F The New York Corporation prints not only for the United States/

A Sta tus field but for the entire field and, at the direction of the Pennsylvania Corporation and upon the order of the Pennsylvania Corporation, it makes shipments outside of the United States. All such shipments, including the shipping costs, are repaid to the New York Corporation in cash, D by the Pennsylvania Corporation, and that is what is represented by this figure, on account, 732,444 dollars 78 cents. Q. I should have asked you this in regard to Miscellaneous, No. 69. The first item there is "Administration", 1300 dollars in round figures. A. That C refers to a portion of the cost of the President's office, Secretary/Treasurer's office, legal office, and editorial offices, which the Pennsylvania Corporation bears. It is not allowances, but office expenses for the purchase of reference books, and other office expenses, some of D which is borne by the New York Corporation, but those items were borne by the Pennsylvania Corporation. Q. A proportion of the cost of office administration? A. Yes. Q. Do the figures in 66A and 67 represent the whole of the expenditure and disbursement or the whole cost E of your foreign service, and when I say foreign I mean outside the U.S.A., for the year? A. Well the items of 66A and 67, those two, represent the total cash expenditure during this particular fiscal year for work outside the United States, not including any expenditures of F Branches/

A Branches, of course, but directly from the Brooklyn office, but, in addition to this, and not directly because made to the New York Corporation, the item of No. 69A is representative of work outside the American field but, because it is in payment for literature shipped, we would really
D need to consider 66A and 67 as direct to the foreign field and 69 for the foreign field also, because it is for literature shipped abroad. There have been other expenses or costs to the work abroad during the year that are not represented in cash, but other charges that have been made,
C and the totals for the service year of 1954 come to more than 2 million dollars, 2,300,000, if my memory serves me right. Q. I think in point of fact the total indebtedness of the British grant to the Pennsylvania Corporation was over 650.000 dollars? A. I do not have that figure in
D mind. Q. Tell me what 69B represents, "Loans". A. In 69B are listed the names of the Corporations to whom the Pennsylvania Corporation has made loans, and the amount also set out during the fiscal year, and the total for that year was 6,483,000 dollars. These loans were made upon
E request of the congregations for financial assistance to supplement their local fund raising in the congregation itself, for the providing of their own Kingdom Hall facilities, so the Pennsylvania Corporation responded to that request, as it had done in previous years, and this
F total/

A total was provided in the United States. Q. I think that item 72 shows at the end of your financial year that the actual cash on hand and in bank was less than the cash on hand with which you began the year, 557,000 dollars in round figures as against 625,000 dollars? A.

B That is correct. Q. Now let us pass to No. 61 of process, which is Comparative Statement of Condition at the end of the service year, August 31st, 1954. A. Yes, I have that. Q. I think the first item in the Assets is the total cash, which is 557,862 dollars? A. Yes.

C Q. Which was the last figure in No. 62 of process? A. Yes, that is right. Q. And the comparable figure for 1953 is what was the first figure in No. 62 of process, the cash with which you began? A. Yes. Q. Then you have your Accounts Receivable, which for 1952 total 4,980,000

D dollars as against 6,224,000 the previous year? A. Yes, these are the figure in round numbers. Q. The major part of that represents branches, 4,979,293 dollars. When you say Accounts Receivable does that mean the indebtedness of the Branch, the current indebtedness? A.

E It refers to the total and the balances on this date of all the Branch accounts, and represents the amounts which, according to our books, the Branches owe to the Pennsylvania Corporation. Q. As at the end of your Accounts? A. Yes. Q. Contracts of Sale, 4846 dollars.

F What/

A What does that represent? A. These figures represent balances on land contracts covering sales on real estate by the Society under the contractual arrangement which provides for the passing of the deed when the contract has been paid, and the amounts shown here were received
B direct during the year on such land contracts. Q. Then Mineral Rights. What does that represent? A. They represent rights of oil under the land here described, which rights have been received by the Society as gifts either directly by the donors during lifetime or from
C estates. Q. Then Mortgages Receivable. I think these are the loans which you have made on Mortgage to the various congregations which are still outstanding at the close of Account? A. That is correct, except that included are a very few cases in which the loans were actually made
D by other persons to Jehovah's Witnesses, and then given to the Society as a gift. They are all for Kingdom Halls. Q. The next item "Properties", Are those gifts, except in the case of the Registered Office at Pittsburg and some land at San Diego? A. That is correct. The
E properties here listed came to the Society as gifts, with the exception of the Pittsburg property, where the Society's Registered Office is located. That we purchased, and on the land instructed the building. Q. Why have you got land at San Diego? A. After Sorum was disposed
F of/

A of, as has been discussed in previous testimony here, there was a little of the vacant land that had been adjoining that remained, and that we are holding for further development of the city, at which time we will sell it. Q. Then "Securities". Do those represent
B gifts by legacies, with the exception of certain U.S.A. Government Securities, which I think are listed at the very end? A. Yes. All the Securities were given to the Society as gifts or legacies, with the exception of some U.S.A.Government funds or Savings Notes, which the
C Society bought to earn interest on until the money is required liquid. Q. The liabilities start with the Conditional Donations figure. Is that the total outstanding liability at the close of Account on the Conditional Donations Account? A. That is the total
D figure as you have described. Q. You regard that as a liability, because it is money which can be withdrawn at call? A. Yes, we regard it as a liability because of the circumstances under which the donations were made, as I have explained, but in actual fact the great bulk of
E it will remain in the Society's funds indefinitely. Q. Then I think you have got the "Hungarian Translation Fund" which you explained, and Interest payable on Romer Mortgage? A. That has reference to the charges made to one of the branches in Switzerland, and a corresponding
F credit to this Interest payable Account, the charges representing/

A representing interest on a mortgage on this property which is held under the name of Romer. That is the man's name. Q. Who is Mr. Romer? A. H.H.Romer is one of the directors of the Society and is assistant secretary and treasurer of the Society. The purpose of the mortage

B was to facilitate work at the Swiss Branch at the time it was taken, and we carry this Account to represent the interest payable, an entry of the charge being made to the Swiss Branch itself. Q. He is the nominee of the Pennsylvania Corporation? A. Yes. This is of no personal

C benefit to him, monetarily or in any other way. He is a nominee. Q. Then you reach a total for your Assets and Liabilities, of 7,901,915 dollars 68 cents for the Assets and 1,792,314 dollars 8 cents for the Liabilities? A. Yes, that is right. Q. I think you then make a discount

D for what you call "Uncollectable Branch Accounts" which you are writing off, writing down the value of your Branch Accounts Assets? A. Yes. We set down the Asset previously shown under Accounts Receivable, by the amounts which were shown as Uncollectable Branch

E Accounts, because we make this allowance for Accounts which we do not expect the Branches to pay because of the circumstances there. Q. I notice that in the previous years you wrote down that particular Asset to nil by making an allowance of the full amount. Had that been

F your/

A your previous practice up to 1953? A. Yes, for several years we have carried this allowance for Uncollectable Branch Accounts at the figure which is the total of the Branch Accounts and, to use your expression, have written it all down by showing after our Assets and
B Liabilities the fact that we did not expect to collect all of this. In 1953 at a Conference with all of the Branch Servants throughout the world, who had come to the United States, and a discussion of this by some of the Society's Directors and the Branch Servants, it was
C determined that the Branch Accounts should be given credit in many cases and the Branches credited, and the proportion written off of their indebtedness where the actual assets in the Branches of real estate and cash. was much less, so that then left the figure which you see
D here as the allowance for Uncollectable Branch Accounts. Therefore, that accounts for the adjustment between the two years, and it is a balancing account. Our concern, I may explain, is in our Assets and our Liabilities and our Income and Expenditure, and the Accounts here are
E prepared for our own use and our own use only within the organisation, because the Government does not request any certain forms of accounting to be followed, or in fact any accounting to be followed by the Pennsylvania Corporation.
F

A Q. You keep these accounts for your own use and information? A. An accurate record, obviously, as it shows. Q. Would you now turn to No. 60 of Proceedings, which is, I think, a report of cash receipts and disbursements for the service year ending 30th August, 1954, for the New York
D Corporation. A. I have that before me. Q. Now, you have there itemised in the same kind of way cash in hand and then receipts. I want you to tell me about No. 6 of your receipts - Special Donations, Circuits. What does that represent? A. The Circuits throughout the country hold
C regular assemblies twice a year, which are financed by the congregation and individual Jehovah Witnesses in the Circuit themselves, and after all expenses are paid they often have money left over. This they send to the New York Corporation and it is held as a donation from them used by the Society
D but returnable to them for future Circuit assembly expenses that they have to meet in advance of the assembly. Q. Under No. 9, Miscellaneous, the first element is Bethel, Miscellaneous, 25,690 dollars 26 cents. What does that represent? A. That represents receipts to the New York Corporation
E from the operation of our shoe or boot repair shop or store which we have at Bethel, the tailor's shop, which provides the members of the Bethel family with many things for personal needs at reduced cost to them, and when we buy anything for these departments it is shown as expenditures,
F and then when we place and sell it to the members of the Bethel /

A Bethel family we record the receipts and the total is this figure - Bethel, Miscellaneous. Q. The next I want to ask about is Dividend and Interest, 3484 dollars? A. That represents income as dividends from securities the New York Corporation owns, and Interest on bank accounts which

B earn interest, or other similar investments which it owns. Q. Factory, Miscellaneous? A. That represents primarily income from the sale of waste paper of our publishing house. It also would include some incidental refunds in the course of business transactions and also through the factory we

C obtain or purchase on behalf of the members of the Bethel family such items as books from publishers, and in the year these miscellaneous items have aggregated the figure shown here, over 66,000 dollars. Q. No. 12, Watch Tower Bible and Tract Society 732,444 dollars 53 cents. Is that

D the same sum as is itemised as disbursements of the Pennsylvania Society under item 69 A, being payments to account? A. Yes, it represents the same transaction; the payments received from Pennsylvania for Liberty ship to New York Corporation. Q. What are Nos. 14 and 15, Farm Receipts?

E A. Those figures represent the income from a Kingdom Farm which is located in New York State operated and owned by the Society, where the Watch Tower Bible Society of Gilead is located. There we have some surplus occasionally which we sell to outsiders, including some cattle which we may

F for /

A for some reason not wish to butcher, and farm property excess. Instead of wasting that, we sell it, and also there on behalf of the Bethel family at Kingdom Farm and on behalf of the students of the Watch Tower Bible School we operate a store and other services I described at Bethel. The
B total income from the Kingdom Farm is 20,000 dollars plus for the year. Q. Would you turn now to disbursements. I want to ask you about items 18 to 27. No. 18 gives a number of regular and temporary persons employed at the branch, totalling 427? A. Yes. Q. No. 19, Allowances, Bonus. What does Bonus 20,100 dollars represent?
C A. That represents the total of a gift that was given to the members of the Bethel family during the service year. The first of the calender year also referred to by us is a clothing gift. Q. What does it work out for each eligible person?
D A. It amounted to 60 dollars for each person that was eligible, and eligibility depended upon having been a member of the Bethel family for a year or more. Q. Could you tell me what the cost price of a suit of clothes in your Bethel store would be? A. The price would vary from 30
E to 60 dollars, and you can get more expensive suits too. The ministers there would probably pay around 50 dollars in our store for a suit, or buy one outside for a little more money. Q. Regular allowances: what are regular allowances? A. That is the total of the regular
F allowances /

A allowances to all members of the Bethel family, which is No. 54 - 14 dollars per month per person. Q. Meals, No. 20? A. That refers to the cost of food and other expenditure directly to meals for the Bethel family, the headquarters staff in Brooklyn, not at Kingdom Farm. Q. No. 21, housing,
B furniture, etc? A. The cost of such things as linen, furniture and household supplies for the operation and maintenance of the Bethel Home where the Bethel family reside is represented by item 21. Q. And the item for Illness and Miscellaneous? A. Miscellaneous here in our form in
C fact is all for illness. The item B.F.A.H. represents the Bethel family allowance for health. A fund has been established where each member of the Bethel family is given a credit of one dollar for every year of service at Bethel on which he may draw after being there for five years, and
D withdrawals may be made for their total health needs to the total shown here, 2350 dollars plus, and the hospital expenses or disbursements represents direct expenditure by the Society other than the allowance paid to the family for sickness. This includes hospitalisation and also care
E and treatment of the sick on the premises at Bethel. Q. I think these two items total 8489 dollars and 99 cents? A. Yes. Q. The total cost of maintenance of the Bethel family, 437 persons for the year is 153,643 dollars and 51 cents? A. Yes, that is the total cost of all allowances
F and supplying of food, laundry and other facilities to the Home /

A Home. Q. Would you look at item 37, Cost of Shipping, 366,314 dollars and 65 cents? A. That represents the total of the expenditure of the New York Corporation for all shipping charges. We say shipping, but we mean all transportation charges on literature by shipping or truck
B or rail, and it includes the cost of shipments overseas as well. This latter item of cost of shipment, for instance, is included in the payments made by the Pennsylvania Corporation to the New York Corporation, but the total cost of shipping is as shown here, over 366,000 dollars. There is
C no return of the New York Corporation for the cost of shipping the Society's literature to congregations and Pioneers in the United States. Q. That figure does not fall within the cost of production of literature? A. No, it does not. Q. Is the cost of production of literature
D a figure which is taken into account in determining the price? A. Yes. The cost of manufacturing literature is shown here as direct cash expenditure. However, the cost of our literature is calculated on a cost system, and includes not only this direct cash expenditure for litera-
E ture production but also maintaining the Bethel Home and other indirect costs which are included in our labour rate. Q. Does the charge take into account any costing of production for the purpose of determining the selling price? A. It does not. It is separate and in addition.
F Q. /

A Q. If this was a commercial undertaking, I suppose you would naturally cost that into your calculation of cost of transportation? A. Were it commercial they would have to figure it in costs of production or get some return from the receiver. The common practice in the
B United States is either to quote a price delivered or to quote a price f.o.b., in which case the receiver pays the transportation charges. The latter is the more usual procedure. Q. I think 41 and 41 B are relative charges, and these disbursements are under 9 B. of the Pennsylvania
C Corporation. They are receipts in respect of royalties? A. Yes. Q. Turn over to 1948. I see that you have items for Bethel speakers. There are 160 Circuit Servants, a total of 72,903 dollars 50 cents. What does that represent?
D A. The item for Bethel speakers represents the total cost for the year of certain ministers of the Bethel family who serve congregations within a radius of 200 miles of New York City, where they address the congregations and also address public meetings and otherwise lead the congrega-
E tion in the congregational field activities for the week-end. The item of Circuit Servants has reference to the total terms made to the 160 servants in the United States during the year. These include their personal allowance of five dollars each month and also their travelling
F expenses and their expenses for food, because there are some /

A some cases where they have automobiles, and it includes the automobile expenses, and there are occasionally cases where the local Jehovah Witnesses have no rooming accommodation and they may have some expenses along this line. Q. 1949, Special Pioneers, 273 dollars and regular

B allowances 173,000 dollars. What does that represent? A. The regular allowances represent the total of the amount required by the Special Pioneers who may make a request monthly if they need the requirements for an allowance of any amount up to but not exceeding 70 dollars. At the end

C of the service year the activity of the Special Pioneers was considered and it is upon the individual activities that a bonus or gift was given to them. And it is a total of 437 dollars. So the total of 437 dollars plus represents the contribution to the Special Pioneers both in bonus and

D regular allowance.

Q. /

E

F

A Q. I think in No. 50 the legal expenses are 25,470 dollars and 90 cents. What does that represent? A. That represents in cash all attorneys' fees, the purchase of office supplies for our legal department, the payments made to various Courts, for the publication of Court records and other such direct charges for our legal activities throughout the United States. but it does not include any allowance to the staff of our legal department which includes Mr. Covington and several others working in his office who all receive the Bethel family allowance of 14 dollars a month. That is our expenditure for the activities which are made to persons entirely outside our organisation and for the purposes which I have stated. Q. No. 62 family allowance 36,766 dollars what does that represent? A. That represents the regular allowance of 14 dollars a month to each member of the Bethel family located in the family and the bonus or clothing gift of 60 dollars for each member who qualifies for same. Q. No. 63a miscellaneous expenses of 17,000 dollars in round figures? A. The Biole School is located on Kingdom Farm and while the operation of the entire establishment is integrated, there are some disbursements that are directly charged to the school and cannot be segregated from the general disbursements and those would /

A would include the allowance to the instructors, the purchase of books and other such equipment such as supplying gifts to students at the time of graduation, Convention allowances, the case spent to take them to Assemblies which were held in other towns that are

B away from the Watch Tower Bible School, but not of all of the cost of the School because the Farm bears part of the cost of the School. Q. No. 65 is that a department which corresponds to item 9a of the Pennsylvania respective account? A. Yes, that is

C correct. Q. Under "miscellaneous" there is a figure for the Bethel Farm 8235 dollars what does that represent? A. That figure represents expenditures made for supplies and services of our stores, our tailor and boot repair shop and barber shop. Such

D departments as previously show some miscellaneous receipts and payments in the Bethel family. Q. At the end of the account there is a note of property acquired at Brooklyn and Temple City, California, totalling 335,500 dollars: what are these new

E property items? A. All the properties listed here were purchased during the year for the future expansion of our printing facilities and also our Bethel Home, the property shown on Columbia Heights and Willow Street. These are located adjoining or near to

F Bethel. The property located on Pearl and Prospect Streets /

A Streets are included in the block or square which will be covered by our new factory building on which we hope to begin construction in 1955. The Temple City property was from a person's estate. It was received as a gift from an estate, a legacy. Q. Will

D you turn to No. 59 of Process. The statement at the end of the year 31st August, 1954, under "Accounts "Receivable" there are items for congregations magazines and bibles. Are those in respect of litera-ture? A. They are all in respect of literature.

C Q. Is the next item in respect of the purchase of a hall? A. It is the purchase price of the furniture and equipment in Kingdom Hall previously owned by the Society and now being purchased by this congregation.

Q. What is the next item, Watch Tower Bible Tract

D Society 32,300 dollars? A. This is the amount received by the New York Society from the Pennsylvania Society as at this date on the inter-corporate account on which the payment previously described was made in the course of the year plus the balance as it appears

E at the end of each month as paid in cash to the New York Corporation during the succeeding months.

Q. Turn over to the second page, "Funds Receivable". What does that represent in your assets? A. They

F represent obligations of the congregations, there described to the New York Corporation for funds which they /

A they have received from individual Jehovah Witnesses which are placed for the construction of Kingdom Hall and this person who loans the 1,000 dollars gives the obligation he receives to the New York Corporation.

Q. Under "Fixed Assets": what are those three assets?

D A. These represent the purchase of property and assets in New York City. We have our transmitter in the radio station where we have some of our offices and where we operate the garden and the poultry farm. The poultry is cheaper and provides food for the Bethel

C family. Q. I think you have made certain calculations from the accounts as to the percentage of cost of maintaining the Bethel family to the total receipts? A. Yes. Q. And I think the cost is set out in No. 60 of Process at a total cost of 153,654 dollars and

D 51 cents. That is item 23, is it not? A. That is correct. Q. And on the figure of 437 dollars that represents a yearly cost per member of 351 dollars 61 cents? A. Yes. Q. I think you take the total of 153,000 dollars to the total receipts which are

E set out for the year of 3,318,577 dollars, the cost is 2½% of the total receipts? A. I suppose the percentage you stated applies respecting the total receipts of both Corporations. Q. And the total disbursements for the year are 3,010,937 dollars

F 33 cents: so that the percentage to expenditure is something /

A something less than 2½%? It must be, if your receipts are 3,818,577 dollars? A. That is correct, because the disbursements exceeded the receipts. Q. So it is less than 2½% on expenditure? A. Yes. Q. I have given you the New York figures but in

D making your actual calculations you took into account both the Pennsylvania Corporation receipts and the New York Corporation receipts? A. Yes, that arrived at the percentage of 2½%. Q. Am I right that also in the Pennsylvania disbursements the total disburse-

C ments for the year are greater than the total receipts because the cash in hand at the end of the year is 557,000 dollars against cash in hand at the beginning of the year of 623,000 dollars? A. That is correct. The figures show that. Q. So that it

D is the case that if you just take it on the New York basis the percentage to expenditure is less than the percentage to receipts and if you take the New York and Pennsylvania combined, the same result follows, the percentage is less to disbursements than out of the

E two receipts? A. Yes. The percentage is less on the combined figure than either one of them together on the percentage basis. The New York Corporation supports the Bethel family by paying its allowance and providing its meals and other facilities for the

F Hall The Pennsylvania Corporation is also located as /

A as far as the operational offices are concerned at Bethel and the expense of operation is pa rt of the Pennsylvania responsibility. That is the reason why both Corporations were considered in calculating the percentage of payments to individual on the bas is on
B total receipts and disbursements of the two Corporat-ions. Q. That is the Bethel family, but you ma ke a sirilar calculation of the total cost of maintaining not only the Bethel family but also all those who are helping in the working on the farms that number 75
C together with the 5 instructors at your School at Gideon and the average current student population there? A. Yes, I made such calculations. Q. And just to take it shortly do the calculations show that to the receipts of the two Corporations the percentage
D is 4 2/5 ths? A. Yes. Q. And it will be less than that of course on expenditure for the reasons which we have discussed a few moments ago, less than 4 2/5 ths per cent? A. It would be that figure - maybe a shade off. Q. And you also made a calculation of the 273
E Special Pioneers in the U.S.A.? A. Yes. Q. Including their allowances and bonus? A. Yes. Q. We have had the figure? A. Yes. Q. It works out on a percentage basis at 1 2/5ths per cent to the total receipts? A. Yes.
F Q. /

A Q. Do your figures show by simple division that the average annual receipts of a Special Pioneer exclusive of his margin on distribution of literature is 268 dollars per annum? A. Yes, That is an average.

B Q. What does a day labourer get in the United States per week in dollars? A. A skilled labourer will get from 10 to 20 dollars a day, and a common labourer may get 8 to 10 dollars a day, possibly more. There is a wide variation in the wages because of the Unions. Some skilled operators in jobs that would be

C comparable in our printing establishment, they make 20 dollars or 30 dollars a day, because they are highly skilled, in such departments as our platemakers and other departments where our ministers work during the week in the production of our Bible Study Help.

D Q. I think you have made an estimate of the average margin receipt from distribution of literature by such a Pioneer? A. I made an estimate, yes, of 125 dollars, and I think that is a very generous estimate.

E Q. So that would mean that the total cash return to a Special Pioneer would be in the region of 393 dollars per annum? A. On that basis which I feel is very ample. Q. From your knowledge of the accounts of the Society can you say whether the distribution of literature as a whole results in a profit to either

F Corporation or in a loss? A. The distribution of the literature results in a net margin to the New York/

A York Corporation; on viewing our work as a whole or viewing the Pennsylvanian Corporation alone, the distribution of literature results in a loss. The operation of the Society is successful. The Society is not going bankrupt, but that is because of the
B donations by Jehovah's Witnesses to the Society. our donations enable the Pennsylvania Corporation to pay the New York Corporation about three-quarters of a million dollars a year for literature which it ships abroad. It also enables the Pennsylvania Corporation
C to sustain the work abroad, and to support the work in various Congregations such as is done by Kingdom Halls. But the distribution of literature, while it is a big help, it does not in itself finance all the activities of the Society. Q. When you say
D literature does that include the periodical magazines, "Watchtower" and "Awake", does it not? A. If we break the literature down between the books and booklets and the magazines, the distribution of the books and booklets results in somewhat of a loss. But if
E you consider the literature as a whole including the magazines there is a net gain, because the income from "The Watchtower" and "Awake" to the New York Corporation enables the New York Corporation to operate and get along well. It is that good
F operation that has enabled it to plough its returns back into its work and expand its facilities.

Because/

A Because there is no Corporation under the sun, ecclesiastical or otherwise, that can last if it operated at a loss financially. The very fact that it is operated as it has for all those years and expanded shows that the money which comes in, all of
D which is contributions including that for literature, more than pays its expenses. As the figures that I have discussed have shown, this benefit to the New York Corporation as well as the overall benefits to the Pennsylvania Corporation does not to any
C individuals, members, directors or officers.
Q. Is anything which, in point of fact, is made at the end of the day devoted to the purposes of the Corporation? A. Everything is devoted to the purposes of the Corporation, yes.
D CROSS: Q. If we may go back to the beginning of your evidence, I think you did express the view that, correct me if I am wrong, doctrines may change as the light becomes clearer? A. Yes. Q. What do you mean by doctrines relative to Jehovah's Witnesses?
E A. I mean a situation like this, that when Jesus was on earth his associates, even those who were right with him and walked with him and were taught by him, continued to have the idea that he was going to
P establish a Kingdom upon the area and rule over the Nation of Israel, as had been the case in previous days. They were Christians serving God and they were preaching/

A preaching the Truth. They had that idea. But they were mistaken. He showed that to them eventually when it was God's good time for that to be revealed. In fact, it was after the outpouring of the Holy Spirit at Pentecost, the spirit that Jesus has said was all
B God's will when he began his ministry. That is true with us. The Bible is an expression of the mind of the dedicated God, and there is not a man or an organisation on earth that can say, I know all the mind of God. That would be most arrogant. We would
C not take that position. We have learned much as years have gone by. We have been very glad to acknowledge this and to show the progress of Bible understanding and the revelation of God's purposes through the fulfilment of prophecies. We expect to
D continue to learn as the Psalmist expressed it, that he wanted to dwell in the House of God all the days of his life and inquire into his tabernacle.
Q. Yes. But you have no book, have you, or booklet which sets forth what may be regarded a a Creed
E in the Churches of Christendom? A. Yes. All of our publications from the seven volumes of Studies in Scriptures to our publications of to-day set forth Bible Truths. There has never been a man on earth who has come forward and proved them wrong from the
F Bible. Q. But yourselves admit --- ? A. We ourselves/

A ourselves have. Q. Admitted things to be wrong; do you mean? A. We have. Q. Yes. But then, you see, it means that a child of 8 or 9 baptised and ordained into your organisation must read all the books from Pastor Russell's Studies in the Scriptures to date to find out
B what the Society stands for, am I right? A. You are wrong. It does not mean that. Q. Why am I wrong? A. Because it is not required of a child of 8 or 9 to read all of the Society's publications to know what the Society stands for, any more than it was required
C of Jesus to know what his heavenly Father's will was in full before he was immersed and was led in the spirit into the wilderness where the Scriptures were opened to him. Because, as I said, the Bible reveals the mind of God, and there is no one that can
D understand that fully upon earth, because He is superior. Now, as respecting children of 8 or 9, they are exceptions, but they are justified exceptions because of their progress. If a child comes to a knowledge, an understanding of his Creator, and has
E information and understanding of the important relationship that he has with his Creator, and he dedicates himself to serve Him, that is sufficient. You do not have to know everying in the Bible to serve God. We have placed no requirement upon
F candidates for immersion, made no ecclesiastical pronouncement or requirement that they must have read all/

all of the Society's publications. Q. What is the position of a Company Servant in that respect? A. He must have not the qualifications that have been previously testified to, of maturity and understanding and spiritual understanding, and in ability to feed the Congregation. He must have that training previously mentioned in the Theocratic Ministry School, be a leader in the field ministry itself, be apt to teach, and otherwise have qualifications that the Scriptures laid down. Man cannot lay down qualifications that the Scriptures do not, you see. Q. That is in general terms. But to come down to actual practice, he must attend the Theocratic Ministry School, must he not? A. Yes. Q. And there he finds the library? A. Yes. Q. Isn't he expected to familiarise himself with the publications of the Society? A. He certainly is. Q. Indeed can he in the view of Jehovah's Witnesses have an understanding of the Scriptures apart from the publications of Jehovah's Witnesses? A. No. Q. Only by the publications can he have a right understanding of the Scriptures? A. That is right. Q. Is that not arrogance? A. No. Q. You heard the evidence about 1874 having been found to be wrong as a material and crucial date, and about 1925 being a wrong date. On those two items, acceptance and absolute acceptance as Truth was imposed upon all Jehovah's/

A Jehovah's Witnesses at the time? A. That is right. Q. You agree that that was acceptance of the false? A. No, not entirely. The points that were wrong were false because they were in error, but the overall result is what is important. All through those

B years of the ministry of Jehovah's Witnesses, since the formation of the Society, the Pennsylvania Corporation, there has been a constant turning of the hearts and the minds of people to God's Word and its righteous precepts, and giving them spiritual strength to stand up for what

C they know to be right, to hold high Jehovah's name to announce his Kingdom. There is no comparison between the incidental points that have been corrected compared with the importance of the main thing, the worship of Jehovah God. That has been inculcated in the minds of

D Jehovah's Witnesses and countless other persons all through those years. Q. Do you take for the name of Jehovah's Witnesses the definition that they are a Christian organisation? A. Yes. Q. Do you say that they publish Christianity? A. Yes. Q. Do

E you agree that the view . the main emphasis of their preaching is upon the Theocratic Kingdom? A. Yes. Q. Do you agree to disagree that perusal of all the books produced and those which have been referred to, such as "Life" and "Light" and "Prophecy" have a

F very, very negligible mention of Christ's Teaching apart/

A apart from that upon what you call the Theocratic Kingdom? A. No, I do not so agree, unless it is recognised that in the Teachings concerning the Theocratic Kingdom there is included, and the fact is such is included, the matter of personal Christian
D conduct, the relationship of men with each other, the worship of Jehovah God recognising his supremacy, the issue of his supremacy, universal domination, and the establishment of the new world, the new heaven and the new earth that Peter spoke about, in the fulfilment of
C prophecy marking our death. There is no singling out of one Scripture here or one doctrine or one Scripture and saying, that is the whole of the Christian message. It is even as the Bible is a comprehensive expression of the mind of its author in respect of his
D purposes concerning Man, so the whole matter is included in Christian worship, you see. Because we are living in the time now, the establishment of God's Kingdom, the Kingdom, the New World, new heavens and new earth take very great prominence. They are
E fundamental in Christian Teaching. C. Yes, and they took great prominence from 1874 to 1914 upon an erroneous basis? A. No, that is not correct. Because, it was always seen that 1914 was a crucial year in earth's history, and so published from the
F very earliest issues of "The Watchtower" magazine. But it was not correct that Armageddon came in 1914.

That/

A That is obvious. It did not come. Q. In fact, am I right, it is just a recollection, you can correct me; but Pastor Russell took the view that indeed the end of the world was to take place in 1914? A. And to that view Jehovah's Witnesses subscribe to-day, because
D the end of the world is the end of this system of things. That is marked by the end of the Gentile times. Then in discussing that Jesus makes reference to the telec end or final end which comes at Armageddon after the proclamation of the Kingdom message as is being shown
C now. So 1914 remains a crucial year, you see.-
Q. You see, what I am a little anxious about, if you look at No. 27 of Process, "Make Sure Of All Things"? A. Yes. Q. Is it an unjust criticism to say that book is really an arbitrary selection of texts
D directed to the emphasis which the Witnesses lay upon the Kingdom, rather than a collection of texts giving the Christian preaching apart from that subject of Christ and the Apostles? If that is too long we will repeat it to you again. Did you get the question?
E A. I did. I would say that, "Make Sure Of All Things" book, I would let it speak for itself. that is its title speaks for itself. It is a compilation of Scripture texts directed to the establishment of all things of Christian doctrine. In it you will see
F the Biblical authority for Jehovah's Witnesses, both from the standpoint of doctrine and organisation and practice./

A practice. For instance, under Jehovah's Witnesses in here you will see many, many Scriptures showing the identification of the faithful and wise Servant, and their responsibility as shown in the Scriptures regarding spiritual leadership, organisational matters,

B disfellowshipping, reinstatement, assigning of territory, organising of assembly. All those things were in the Early Church, you see. Q. Yes, these are there. But what I personally could not find was something dealing with Christian living in the light of

C the Beatitudes, for example. Am I wrong in my failure to discover that in this book? A. Yes, I believe you are wrong in your failure to discover that in this book. Because, the Beatitudes or Jesus' Sermon on the Mount at which time he pronounced the Blesseds or the

D Beatitudes, was part of his instruction for Christian conduct, and such instruction for Christian conduct is stipulated in the Scriptures, and such Scriptures are brought out here in, "Make Sure Of All Things". This is not an exhaustive publication. It does not

E exhaust the subject of Christianity, but it is not an arbitrary selection of isolated texts to prove a point, like it would be necessary if we were trying to uphold some creed or profession of man, you see.

F You can take a text from the Bible and apparently support some creed of men. That is why many people say the Bible did not have any authority upon it. But that is not, in fact, so when all these Scriptures are considered.

Q./

A Q. Well, you see, I was wondering, as so many subjects are dealt with in this book, where in the publications of the Society a Witness is to find that aspect of Christ's teaching dealt with, namely the Christian living and the application of the Beatitudes? A. Well, for instance, D one of the Beatitudes is, "Blessed are the meek for they "shall inherit the earth," or, as the New World Translation puts it "Blessed are the mild tempered." Then Jesus said, "Blessed are the pure in spirit" or "Blessed are those "who are conscious of their spiritual needs". Now there C is a statement of a principle of Jesus. In the publications of the Society, for instance, in the Watchtower Magazine recently, on the living word, there was a discussion of this matter of mild temperedness or meekness or consciousness of spiritual needs. So it is not a matter D of a recitation of the Beatitudes. It is a matter of investigating the Scriptures to find out what it really means to be conscious to your spiritual needs, and to develop the theme, and that is what God's word does, so an exposition of these related texts is right along the lines of Jesus' E Beatitudes. Q. Assume I come along and become an adherent and say "I would like to know about the Theocratic "Kingdom". Please tell me where I can find simply the Beatitudes "and Christ's teaching of Christian living." Please tell me that simply? A. You would need to continue your Bible F Study/

A Study and associate with the congregation of Christ who are so doing as well, associate with the congregation of Jehovah's Witnesses, gain a further knowledge of Jehovah God, his supremacy, and grow in appreciation of God. That means to put a proper value upon Him, appreciating Him
B and developing in your heart a love. Now in order to permit you to do that you would have to be, as Jesus said, conscious of your spiritual need. Q. Yes, but if I can try and find it in a book. You did say to me, did you not, that I could not understand the Scriptures aright without
C the aid of some of the Society's publications? A. That is right. Q. Well, I want to know simply where I get your publication which tells me the Christian message I have been asking you about? What book is there? A. I refer you to the Society's publications in general, and
D to various ones depending upon the particular item to be studied at that time. If it was one of the subjects of Let God be True, for instance, the Ransom, the consideration of that chapter would deal with the Scriptures on the Ransom. Q. Yes, I know that, if I may interrupt, but
E you cannot tell me, can you, a book or publication which gives the answer to what I am asking? A. Regarding the Beatitudes, they all do. Q. Those Scriptures, you see, the Beatitudes, are not isolated from the rest of Jesus' teaching, and so in all of the publications you
F find/

A find a Scriptural index, and there you can refer to whatever Scripture you had in mind to receive our publications commentary on that Scripture, and the Beatitudes are part of the Scriptures. They are not isolated from the rest of the things Jesus taught. Q. If you look at
B No. 27 of process at page 227 you see it says there, "The Kingdom is the greatest truth taught in the Bible". A. Yes, I see that statement, "The Kingdom is the "greatest truth taught in the Bible." Jesus opened his preaching campaign with the announcement of the
C Kingdom, and spoke of the Kingdom over 110 times in the four Gospels. Q. Then at page 235 you see "The Good News "not to be preached is that of Jehovah's established "Kingdom." A. Yes, and then attention is called to Matthew Chapter 24 verse 14 and Revelation chapter 17
D verse 6, saying that that is really the message of the day, the Kingdom, its having been established and what it means for mankind, and so, in order for that to benefit a person, he needs to come into a harmony with the requirements of that Kingdom and, you know, there is no
E orthodox religion on the face of the earth which is teaching that Jehovah is the true God and that his Kingdom has been established, in spite of Bible prophecies. We are the only ones that are teaching that. That is not our cause. We are grateful to Jehovah for
F His production of the Bible and his prophecy and the fulfilment thereof to enlighten all men of goodwill.

A Q. I am not saying that you are doing this in arrogance. A. But I am pointing out that in our minds it is a sincere recognition of the fact that we are not important but we do accept God's work and believe it and have to preach it, and He gets the credit for it. Q. Do you B or do you not take the view that Jehovah's Witnesses must be separate from all other so-called, as you say, Christian bodies or congregations? A. Oh yes, As Revelation says you are to keep apart from these people - least you be partakers of their sins. Therefore these C great Babylons, these great religious organisations that are teaching doctrines contrary to God's Word, and are typical Babylons, we can be no part of them. That is why Christians are being called now out of all the denominations from previous conditions of servitude to D a false religion. Q. I think you will agree that the publication of the Society are pretty forthright, to use a neutral term, in their criticism of these other churches and organisations? A. Yes, they are forthright, because the point of view of the Bible has to be adopted, and when E they see an organisation representing itself as the representative of God between God and man and when you know that the doctrines it teaches are contrary to the doctrines of the Bible, in order to help the honest hearted person to turn to God's Word, it is necessary to call attention F to/

to error just as Jesus told the religionists of his day that they were a generation of vipers and said, "How can you "escape Gehenna" or eternal destruction. Q. So you would agree, or would you agree, that a considerable amount of the publications of the Society are directed to condemnation of these other so-called Christian churches and organisations? A. Yes, I would say that a considerable portion of the publications of the Society is directed to contrasting the false doctrines of orthodox religion with the true Bible and also calling attention to the deplorable conditions in the earth of a lack of integrity and immorality of all kinds, and to showing how the religious organisations are largely responsible, for the purpose of assisting. We are not primarily engaged in criticising other religions, but we are primarily engaged in contacting all people to attempt to draw them to the Word of God, the Bible, and one of the difficulties in this is to see that the people understand that the Bible does not support all the opinions you read about in the newspapers and otherwise hear about that are well known conditions in the earth. Q. Would you say, or is it the view of the Society rather, that these other bodies, the Christian churches, are the enemies of Jehovah's Witnesses? A. Well the people are certainly not the enemies of Jehovah's Witnesses, and, as far as the leaders are concerned and the organisations as/

A as such, I think we must stick to the rule which Jesus announced when he said, "By their fruits ye shall know them" Q. Is the answer that the leaders, then, are enemies of the society? A. Not in all cases - in some: - so that is why we have to rely on the fruits, you see. Q. Do you B keep a strict apartness, if I may use that word, from these bodies, as you said? A. Yes. Q. I do not want to go into it and into texts and theology and the like, but was it not a basic principle of Christ's teaching that one should love one's enemies? A. Yes. Q. That is C not accepted, is it, by the Society, with regard to the leaders of Churches of so-called Christian organisations? A. Certainly it is accepted, and it is practised, and the Scriptures tell you that one who is to be friend of somebody else has to come to an understanding of the truth of God's D Word. That is obvious throughout all our publications, of course. Q. Yes, but you do not try to break down the apartness you have spoken of, the separateness, by preaching Christian love between the Society and the leaders of Christendom by loving practice, do you? A. Yes, we do. E We manifest love and we practise love, but that does not call for the watering down of Christian principles, you see, so we cannot, for instance, teach hell fire, eternal torment, just to please an organisation or a minister, who is preaching that, because it is contrary to God's Word. F But/

A But what we can do is to assist him or anyone else to come to an understanding of what the Scriptures teach, but there again a man has to be in line with Jesus' Beatitudes, He has to be conscious of his spiritual needs. Q. What you publish in these respects, as limited to the criticism of

B these organisations, is very strong condemnation? A. I would have to see the quotations to which you make reference. Q. Well, is it not so, speaking in general terms, in books such as, I think, Life and Light and Prophecy. You have read these books? A. Yes. Q. I

C do not want to repeat the same phrases but suggestions of spiritual uncleanness and the like on the part of these organisations are given expression to in these books? A. Yes. Q. That is not in line with Christian charity, is it? A. Well if it is not then Christ is guilty of being

D unchristian and uncharitable, and so is Jehovah God, because they are the ones who said these things. We did not originate them. Q. I think No. 15 of process is what is referred to in your little pamphlet What Do Jehovah's Witnesses Believe, No. 25 of process? A. Yes. Q. One does not find all

E that Jehovah's Witnesses believe in No. 25 of process. Is that not so? A. That is right. Q. Indeed, it is just "Go and read something else," namely No. 15 of process. That is right, is it not? A. Yes. Let God Be True is No. 15 of process. Q. Is that not in line

F with what you have been telling us, that you have got to/

A to read all the publications before you can grasp what the Society really represents? A. No, because you get some understanding from this pamphlet. You get more understanding after you read Let God Be True, and so you increase in knowledge and understanding, and that will happen and
B occur through all your life. You will never know completely regarding Jehovah's purposes or his words. It is impossible; you cannot do it. Q. And one cannot increase in knowledge by reading the Bible alone? A. You can increase in knowledge of the texts of the Scriptures,
C but look at the confusion of any orthodox religion that teaches the Bible without an understanding otherwise. The world conditions prove that. Q. So it is the complete distinction between you and, can we use the phrase, organised religion that you publish what must be accepted
D as the understanding of Scripture? A. I do not believe that is the case, because if I know correctly or have a correct understanding of the organisations of organised religion, they all publish what they feel must be accepted and they all insist upon the acceptance of their doctrines
E by their members and also by their adherents. Otherwise they would not be different from other denominations. Every-denomination has certain teachings peculiar to itself. That is why you have over 265 Christian denominations. What they put forth must be accepted. We do not have fixed ideas except the Bible, and we require that one who is a member of Jehovah's Witnesses adhere to it and accept it as set out in our publications. Q. Accept the presentation as set out in your publications? A. Yes.

F Q. ..

A Q. Just following up the point we were dealing with before lunch, if you have No. 27 of Process, which is "Make Sure of all Things" in front of you, there is an index there and Jesus is indexed at page 410. A. Yes, I have the index. Jesus is indexed at Page 410. Q. Do
D you accept the view that it was part of his teaching that "whoso would enter the Kingdom of Heaven must be as a little child"? A. Yes. Q. Does that in the view of the society mean able from the Bible to have a simple faith? A. That would be included, yes. Q. Looking at the index, I take
C it, in your view, the child must have a certain knowledge of the understanding of the Scriptures as put forth by the society before he is baptised and ordained? A. Yes. Q. At what stage in the development of the individual, whether before-baptism or after, must he be able to
D understand such things as indexed there, that the birth of Jesus is no metempsychosis? A. He probably would not understand the word, of course, but he would understand that Jesus is different from Jehovah and is the son of Jehovah, and that his human birth was just such and that
E it was no matter of a human being part man and part spirit, that he was God's human son. The child would be taught these things in simple terms and he would understand that. Q. At what stage of maturity would one understand such things as metempsychosis in the society? A. When he progressed
F to the point of realising that Jesus was the human son of God. /

A God, not a matter of God himself being upon the earth or a spirit creature walking about in a human body as Jesus, but that Jesus was God's human son. Q. And is the Witness also to accept that Michael is Jesus Christ? A. The Witness --- Q. Could you answer yes or no to that, and then give your explanation? A. Yes, except that it is necessary to distinguish between the time of the application of the two names, Michael and Jesus Christ; Michael applying to the son of God, Michael the archangel, also called in the Greek scriptures, the Logos, which is a title meaning Jehovah's active agent in the creation of all things, but Jesus Christ, his title applying to him since his birth as a human being transferred to human life and then Jesus Christ being anointed, applying to him following his immersion in Jordan and his anointing. However, in Revelation this mighty resurrected one, the son of God, is ordered to kingly position, is also given the name Michael when it says that a dragon and Michael fought and his angels. So Michael has a name and Jesus Christ has a name, the Logos, and other titles also apply to this one, and they are descriptive of the work that he does, and Michael has also a name descriptive of God and calls attention to his God and after Jehovah. Q. I think that view was developed, was it not, in a publication of the Society in 1953, "A New Heaven and a New Earth". A. Can I see the passage, please? Q. Yes, it will have to go in. /

A in. I think the view which you have explained relative to the Archangel Michael and Jesus is developed in some three or four pages of that book. Is that so? A. Yes. The material on page 30 particularly refers to that, the conclusion being as stated here, after the citation
B of several scriptures including Revelation 12, 7-10, to prove that Michael the Archangel is no other than the only begotten son of God, now Jesus Christ. In my meaning it means "He is the Lord God". Q. But that is developed in some three or four pages of that book, isn't
C it? A. Yes, that is correct. Q. That is not a simple conception, is it? A. Yes, I would say it is very easy to understand. Q. Ordination means appointment to the service or to service, doesn't it? A. Yes, that would be included in its definition. It means to clothe with
D authority, to act, to ordain, commission. Q. Indeed, it is given at page 263 of No. 27 of Process, "Make Sure of All Things". Do you see that. "Ordination". A. Yes. Q. "Appointment to service". A. Yes. Q. That is the Society's definition, isn't it, of ordination? A. Yes.
E The foregoing would be included too because the foregoing gives a definition of a minister, and brings in the point of ordination, "Literally, a servant (Gr. diakonos, 'through the dust"). A public servant of Jehovah, the Almighty God, and ordained by Him; one who follows the footsteps of Jesus Christ and preaches the good news
F of Jehovah's established Kingdom by Christ; one who carries /

A carries out divine commands and commissions originating with the Sovereign God-Ruler of the universe", and then the simplified definition of ordination, appointment to service. Q. Appointment to service; in other words, ordination is what happens to all members of the Society, B or rather, let me put it, to all Jehovah's Witnesses on baptism? A. That is right. Q. And appointment to service means that all ages and both sexes are appointed to service when baptised? A. The proposition as you have stated it is correct if the individual has made a dedication to serve Jehovah God, and that is what the C baptism is actually symbolising in his case. Q. And at no further stage does any other act of ordination take place. Is that right? A. That is correct in so far as the real ordination of Christians comes from God through D Christ Jesus. Q. The understanding which the Society puts upon the scriptures, are we agreed, varies from time to time? A. That is correct, respecting some comparatively few points. Q. It has happened too, hasn't it, with the view of the holy symbol, the Cross? A. That is right. E Q. In the latest publication, "A new translation of the Christian Greek scriptures", No. 41 of Previous, there is an appendix at Page 700, based on Matthew Chapter 10, verse 38. A. Yes. Q. Which is, "And he that taketh not his cross and followeth after me is not worthy of me". In the F appendix it is pointed out, is it not, that research has shown according to the Society that the cross was not

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A a two right angled piece of wood, but a stake or tree?
A. That is correct, so instead of being a holy symbol
the cross used long before Jesus's day is in fact a
pagan symbol and, in fact - symbol of phallic worship.
For instance, the cross was crux ansata of the early
B Egyptian religions. Q. Indeed, the view which you have
just expressed is explicit in No. 27 of Process, "Make
Sure of all Things", at page 83. A. That is correct,
because on page 83 of "Make Sure of all Things" under
"Cross -- definition: In Christendom, the symbol falsely
C used to represent Christianity. From the erroneous
idea that Jesus Christ was put to death on a post with a
crossarm", and then follows the origin of the religious
use of that symbol in pre-Christian times in pagan worship.
Q. Do you take the view or not that it is desperately
D important to make sure of all things before an understanding
is promulgated for absolute acceptance by the members
of Jehovah's Witnesses? A. Oh, yes, it is necessary for
the one promulgating the understanding or teaching, namely
the Society, to be convinced that it is based upon God's
word. Q. Now, at page 771 of the "New World Translation
E of the Greek Scriptures" which is before you, it says,
does it not, "The evidence is therefore completely lacking
that Jesus Christ was crucified on two pieces of timber
placed at a right angle. We refuse to add anything to
God's given word by inserting a pagan cross into the
F inspired scriptures." A. Yes, I follow your reading.
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A The situation was, of course, that in accepting the common view of the cross, Jehovah's witnesses of some time ago, so many years ago, merely went along with the orthodox religious view of the matter and were not the originators of that view, but it had been and is a common view of the cross. So that was adopted or carried along by Jehovah's D Witnesses until it began to be appreciated that this was a pagan symbol and, of course, as such, would have no place in Christian worship. And then, when it was discovered that the cross as a religious symbol, long ante-dated C Christianity, and also that the implement upon which Jesus was killed was not such, naturally it has lost its place in the worship of Jehovah's witnesses, and when this matter was realised it was published and, as I recall, it was in 1928 that the truth relative to the cross was disclosed D to Jehovah's Witnesses, or thereabouts, at least. It is made very certain, of course, now, by modern Bible research which shows that the implement of impalement of Jesus is, as illustrated on page 770 from an old illustration, a stake, and the importance of it is that an understanding of the facts relative to this stake enables E one to appreciate the use of a pagan symbol.

Q. /

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A Q. We will come back to 1928 in a moment, but in 1952 am I not right in saying that there was printed for the Watch Tower and Bible Tract Society some 100,000 copies of the King James version of the authorised bible? Would you look at No. 70 of Process. Do you see there B the Lord Advocate's signature to the licence on the front page? A. Yes, I see that. Q. And it is a licence for the printing of 100,000 copies of this Scripture in 1952, is that right? A. I am reading the licence. I had not read it before. Yes, it appears C to be a licence recording the printers James Collins Sons and Company Limited. Q. And that was printed as the frontispiece for the Watch Tower and Bible Tract Society? A. Correct. Q. What was the purpose of that printing? A. The purpose for printing was to make available the D bible for the requirement of the Watch Tower and Bible Tract Society. Q. Was that for distribution to Jehovah's Witnesses? A. Yes. It was delivered to Jehovah's Witnesses and anyone else desiring it. Q. Has the 100,000 copies been issued? A. I do not know, but E I do know that many more copies of the authorised version than that 100,000 copies have been distributed by Jehovah's Witnesses. Q. You say more? Am I wrong in this, that we are now in this position that there are two voices for the Society on this matter of the Cross, F the authorised version bearing the word "Cross" and the more /

A more correct translation also in distribution denying the Cross? A. No, I would not put it that way. Q. Which way would you put it? A. I would say that we want people to study the bible and it is not of paramount importance what bible they study, whether it B be the King James bible or the Catholic bible or one or other of the great many modern versions. In fact, our publications culled from 40 or more of the English translations recommend the New World translation be-:cause we recognise many of its valuable features are C not contained in any other. This matter of the Cross or Stake is one of these features, but people have a preference and do not always appreciate that all versions o it are versions of God's word. They are translations from original languages into English and other languages D and what we want here to-day is to study it. It makes no differ ence whether one studies one version or the other. You are still studying the word of God - whether it is studied by way of the authorised or King James version or another way. There are various irregularities E in the translations and one of these in the one language would be the meaning of the word Cross. Q. You thought the Society's view of the Cross was adopted at somewhere about 1928? A. Yes, I thought that. Q. I think it must be later than that because Judge Rutherford in F his book "Life" which has been referred to and which is dated /

A dated July, 1929, has at page 205 a picture of the Cross as accepted by orthodox religions? A. I have seen the picture, but I am not familiar, without reference to the publication, with the context of the preliminary material. Q. I will pass it to you. Do
B you see on page 216 the statement "Jesus was crucified "upon the Cross"? A. That is correct. It so states that, and shows that up to the time of the publication of the book "Life" the orthodox view of the Cross, in its proper term, could apply to this implement of
C execution as the correct one. Q. How is this view as to what the Cross in reality was arrived at? Is it by discussion among the directors of the incorporation in Pennsylvania? A. I could not say regarding this particular point. I was not on the board of directors
D at that time, but I do know that it was arrived at by following research in the matters of English religion. And the reason I know that is because of the revision subsequent to such sources of research material. Q. But within the Board anything can be promulgated
E as the understanding of the Society upon any matter? Must it not have the approval of the directors of the incorporation? A. That is correct. And upon that basis this has been testified to here. The Society's President is the authority for his Board of directors
F and is fully authorised so to speak. That would apply to /

A to this publication "Life" and also subsequent publications of the Society. Q. But am I right in my understanding that the President cannot speak on matters such as this without the approval of the directors? A. Yes, that is right. But he is one of the directors B himself, of course. Q. I think you still have before you that book of Judge Rutherford published in 1929 called "Life"? A. Yes. Q. You will have read and studied that book I suppose? A. I have. Q. It begins does it not with the coming to an old man of C one of Jehovah's Witnesses while the old man was reading the bible? A. You are referring to this illustration? Q. No, to the narrative itself? A. Yes, that is correct. Q. And would you look please at page 24. Does it not narrate there how the Jehovah Witness D is bringing understanding to the old man by means of the books he will leave with him? A. These facts relate to a remedy for the various conditions that men have experienced. They are set forth in books at this time so as to enable men to take their bibles and read E them in an understanding manner. It is my privilege to call particular attention to some of these books. I have some of these books here I would like to leave with you. This is my method of preaching the Gospel of God's word and make the people feel the benefit of F the blessings of our King on all peoples and nations of /

of the earth. Q. Will you look under the Index at Colporteur? A. Yes, I have that. Q. That refers you back to page 24, the reference in the Authorised Version to the Jehovah Witness calling upon the old man? A. That is right. Q. You expressed the view that Jehovah's Witnesses are not Colporteurs? A. That is correct. Q. They are Pioneers? Am I correct? A. Yes. Q. Are some of them called Coporteurs, in your view? A. None of them. Q. Am I right that Jehovah's Witnesses in no branch constitute Colporteurs? A. Yes. Q. Would you disagree with Judge Rutherford's indexiig there that that young man is a Colporteur? A. Yes. Q. Although he was leaving books? A. He was offering the books, yes. Q. And the normal thing, is it not, is to seek a contribution against the book which is left? A. Yes. Q. And the contribution thought to be suitable for the book is fixed by the Society? A. Yes. Q. Of course, if he is fortunate enough to find interested people, he may get more than the contribution fixed by the Society? A. No, we do not take more than the stipulated contribution. Q. Not even if more is offered? A. No. What we do, if we have any such cases, is to leave more literature for the contribution they have offered. If they offer more than the fixed contribution, we leave more literature, to cover the publications they are receiving. Q. /

A Q. But if an interested person says "I want to give "yo: say £10 or so, if you will leave this book with "me" is it your normal practice to leave books up to that value? A. No, that would be an unusually large amount. But in that event, the fund would be

B sent in to the Society as a donation, and the Society would acknowledge that contribution by a letter of acknowledgment, so that the person making that contri: :bution would know that the funds were being put to the use of the Society.

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A C. Would it be put through as the donation of £10 less 7/- contribution for the book, if 7/- were the contribution? A. Yes, that would be the normal procedure. C. As far as the person leaving the book is concerned, the Jehovah's Witness, he is entitled, B is he, only to the excess, or rather the difference between the contribution fixed, 7/- in the case we have considered, and the sum he pays to the Society for the book? A. That is correct. He has already contributed the 6/- or more for those publications when C obtained them. In the case of a Pioneer it would have been less. Q. "Let God Be True", No. 15 of Process, was, I think, available on a contribution of 7/-? A. I have to calculate the English currency. I do not believe it is 7/-. Q. No. 25 of Process, that may shorten it for you, if you look at that? D A. Yes. Q. Do you know what the price of the book was to a Publisher or Pioneer from the Society? A. This book is on a contribution, to the public of 50 cents, and to the Pioneer 10 cents, and to the E Congregation Publisher 45 cents. Q. In the case of the Pioneer, what did you say the price to him was? A. 10 cents. Q. 10? A. Yes. Q. And his selling contribution? A. His contribution at placement with the public is 50 cents. Q. Does F each Ministry School, Theocratic Ministry School, is it? A. Yes. Q. Does each Theocratic Ministry School/

A School have its own library? A. Yes. Q. Is there a Theocratic Ministry School with each Congregation? A. Yes. Q. No matter how small that Congregation may be? A. That is correct. If there were no such library that would be an exception. Q. Does each B have the same library in the sense of having the same books in them? A. Some of the libraries may be more extensive than others, because some may have reference works on the Scriptures that others may not have, but they would all be equipped with the Society's C publications and the standard Bible reference works, of concordances, of Bible dictionaries, and religious publications. Q. Who provides those? A. The Congregations provide them. Q. The minimum number of a Congregation is not fixed? A. That is right. D Q. It may be as low as 6 or 7? A. It could be. The average is over 30. Q. When does the library come into being; at the same time as the Congregation or later? A. In the case of new Congregations that E would come into being at the creation of the Congregation and the appointment of the Theocratic Ministry School Instructor. Q. But the books do not come from the Society? A. The Society's publications do, and some of the reference works are available F through the Society. We have concordances and some other reference works that they would want to put in their/

their library if they did not have them in their possession already. The individuals in the Congregation have many of these reference works themselves, and perhaps wish to place them in the library as a contribution to the library. Q. For the purposes of the school is the aim to have all the publications of the Society including those of Pastor Russell and Judge Rutherford? A. Yes, in the library. It is very advantageous, because on referring to them one can see the progress of the organisation and the various ecclesiastical pronouncements and professions in advance of Bible prophecids fulfilment, and in the history of God's people since the establishment of the Kingdom is found real proof and positive assurance that Jehovah's Witnesses and their message is scriptural. Q. Some libraries must have great numbers of books, haven't they? A. Some have. We have nearly 4,000 in our Theocratic Ministry Library at Bethel and more than that at our school. Q. While I mention school it is the case, isn't it, that this is simply a Congregational school in the sense that teachers and taught are the Congregation? A. They are members, yes, of the Congregation. The Theocratic Ministry School Servant himself is a member of the Congregation.

BY THE COURT: Q. Would you say that he is in any/

A any way set apart from the rest of the Congregation in spiritual matters? A. Yes, because he must show qualifications of maturity and authority to be recommended for that appointment and also to be appointed.

B CROSS CONTINUED: Q. But there is no test of the qualification as a teacher, using the word in its ordinary sense, by anyone, is there? A. The Circuit Servant would check up on his qualifications in that respect, and since this is specialised in its particular C field they would be looked into with that in mind. He would not necessarily be a person that would be qualified to teach in a public school, for instance, some other subject. But he is qualified to teach his subject. Q. You see, I think Mr. Covington said, correct me if D I am wrong, that in the Theocratic Ministry School there was studied among other things the history of the Bible, and Comparative Religions and, for example, the Talmud, is that so? A. That is correct. Q. It is a very big subject, Comparative Religion. First perhaps I E should ask you this. When Comparative Religion is spoken of there, does it mean the study of the religions, of the orthodox religions of Christendom? A. They are included. Q. The Talmud will be in translation, I suppose? A. Yes. That would be F translated into English to be read by English speaking peoples, or whatever the language is. The Talmud is quite/

A quite widely translated. Q. Is it the case in your experience that there are to be found in all Congregations however small persons qualified to teach the other members of the Congregation Comparative Religion in the sense of the study of their religions, of the orthodox religions
D of Christendom? A. Yes, to the extent that is necessary for our purpose. We do not make an exhaustive study of all the religions in an exhaustive manner. But our efforts are devoted to the promulgation of the Word of God, so we are not primarily concerned with the details
C of the Mohammedan and Shinto and such other non-Christian religions, except as they may relate to our work. By that I mean that study shows that those religions of the Orient often called eastern religions, and the
D religions of orthodox Christianity have many things in common both as to doctrine, implements, organisation and practice. So the study of Comparative Religions again highlights the wonderfulness of God's Word and how it is distinctive and set apart from all the other
E so called books because of its element of prophecy and such matters as that. Q. What is the deciding factor that the Society has in view when a little group of people will be called a Congregation? A. The deciding factor is the report received from the
F Society's specially appointed Minister there, the Pioneer, or it may be the report and recommendation of/

A of the Circuit Servant. Q. Yes, but what is the deciding factor in the creation of the Congregation? A. The existence there of dedicated persons who wish to proceed with the work of the Society in a systematic way and to be organised and themselves come under the appointees of the Society, the Congregation Servants specifically. Q. Any Congregation and any school alike could have peopleóf all age groups? A. No, not all age groups; grown persons, adult persons, persons of sufficient maturity to discharge those obligations. A child would not be so appointed obviously.

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A Q. We are speaking in two voices now. When you speak of adult persons you are speaking of those considered mature in the understanding of the Scriptures according to Jehovah's Witnesses? Is that right? A. They would be such, but they would have to be old enough to qualify for appointment as
B Congregation Servants. Q. Let me put it this way: there may be a congregation, may there not, of two families, father and mother, making four adults in the physical sense, and, say, three bairns in each family ranging from 8 to 12, constituting a congregation? A. It is a possibility.
C Q. And if that were a congregation there would be appointed a teacher from, would it necessarily be the parents, or may it be one of the children? A. That would be one of the father's, one of the men. Q. Because womenfolk do not get the appointment as teachers, do they? A. That is correct.
D Q. But if one of the children, say, aged 12 or 14, was considered to be mature in the sense of the Society, would that child be entitled to be appointed a teacher? A. No. Q. Why not? A. He would not be old enough. Q. But I thought there was no age limit laid down for teachers either?
E A. It would not be practicable to appoint a child of 12 or 14 to be a Theocratic Ministry School Servant, while, of course, he would never be a Congregation Servant. Q. Is it not the case that - I may be wrong but I thought one of the Witnesses said that in some cases the children became
F the Witnesses and brought the parents? A. That frequently happens/

A happens, that the child becomes informed of the truth and devoted to God himself and conducts Bible Studies with his parents or her parents, if it is a little girl, and they themselves progress and become Jehovah's Witnesses from the assistance that they receive from the child. Q. The
B teacher has also, I think, to teach the history of the manuscripts of the Bible? A. Yes. Q. Does that include a knowledge of the tablets of clay and so on that have been found by those excavating in Egypt and Palestine from time to time? A. Some knowledge concerning them would be
C included, yes. Those things are set out in the Society's publications, and also in other research items. Q. Would you please look at No. 78 of process, Theocratic Ministry School Schedule. That is a schedule for a school running from January 6th 1952 to March 15th, 1953, is it not? A.
D What I have here is marked as a schedule running from March 22nd 1953 to 27th December, 1953. Q. Well you have given the dates of that course. That one does not provide, does it, for instruction in comparative religion or in the Talmud or in the history of religion or in the
E history of the manuscripts of the Bible? A. Yes. Q. In all of these subjects? A. Yes, because the schedule here calls for Student Talks on the assigned subjects, and in order to make up and deliver those Student Talks recourse must of necessity be had to reference works,
F different ones for the different items, but throughout this/

A this particular schedule all those would be referred to. For instance, here is a subject on Relic Worship, and that would go into the matter of how relics are worshipped by both pagan and orthodox Christian religions. That is one of the common denominators of all those pagan religions,
B false religions, and so on, so research is required for this and so it is with all the other subjects of the Theocratic Ministry School, and, as far as the Bible manuscripts are concerned, that would also be a matter of research. The Theocratic Aid to the Kingdom Publishers
C haven textbook as the basis for this particular schedule, and that is one of the provisions made for the School, and other have been made, and they develop it in different subjects in different manners, but research into all these items is required throughout the course as well as
D research in the Bible directly. Q. Would you look at No. 51 of process. That is the Certificate of Membership. What does that certificate mean? Does it mean the individual is a member of the Incorporation just or is this the type of certificate that is given
E to anyone who joins the body known as Jehovah's Witnesses? A. This is a Certificate of Membership in the Watchtower Bible and Tract Society, non-profit-making, Pennsylvania Corporation. This certificate is given to the members of the Corporation. Q. This Certificate
F says/

says that "By action of the Board of Directors of the "Corporation the individual named has on a certain "date been duly elected and admitted to membership "in the Watchtower Bible and Tract Society, non-profit, "Pennsylvania Corporation" It goes on and states "organised to preach the Gospel of God's Kingdom" and so on? A. Yes. Q. It is only members of the Society that get that, is it? A. Yes. Q. And a Company Servant or Congregation Servant does not get a certificate of any kind, does he? A. He would receive this certificate were he made a member of the Corporation. He does not receive this certificate unless made a member of the Corporation. What he receives is other appointing material from the Society, his letter of appointment and papers relating thereto, which specify his duties, and also he would receive, by virtue of his appointment, the obligation responsibility of a Congregation Servant as set out in the Counsel Book and the other publications of the Society, including the Informant, which is a Service Bulletin issued regularly monthly. Q. The Congregation Servant is not set apart in any way, is he? A. Yes, he is. Q. In what precise way? A. By appointment to the position of Congregation Servant by the Watchtower Bible and Tract Society. Q. Which is effected by a letter saying he has been appointed? A. Yes/

A Yes, it is effected by that letter, which is the direct appointment and which carries with it other responsibilities that have been previously described and which are contained in the other publications of the Society relative to the duties, obligations and responsibilities of Congregation Servants, B so the appointment letter binds him to all these things. Thereby he is set aside. Q. His function is in its primary nature not different from any ordinary member of Jehovah's Witnesses? A. No, his function is different from the ordinary members. Q. I said his primary function? C A. His primary function is different from others of Jehovah's Witnesses, because his primary function, which he cannot delegate or avoid in any way or relieve himself of in any way, is to be the spiritual leader of that flock or congregation of the Lord's sheep or people. Q. But D if he is not there it is the case, is it not - say he is absent through prolonged illness, he can ask someone else to do everything which he did himself? A. No, if he is absent through a prolonged illness the Society would have to provide another appointee. Q. There is no fixed E time, is there, at which the Society would appoint someone else? A. No, there is no time fixed. Q. Say the individual was laid aside by illness for six weeks the Society would not appoint another Congregation Servant in that period, would it? A. It might. It would depend. F Q/

A Q. Have you known of it doing so? A. I do not have any case in mind. Q. During the period that he is laid aside by illness and another person is not appointed a Congregation Servant by the Society, who continues the affairs of the Society to the congregation? A. The D Congregation Servant, of course, remains such, and even from his sick bed discharges what he can of these obligations and responsibilities, but the assistant Congregation Servant would temporarily fill the gap as might be required, for a temporary period. Q. When he C is relieved of his office he ceases to be a Congregation Servant, does he not? A. He ceases to be an active one functioning under direct appointment, but he does not cease to be a Congregation Servant ex. Q. Yes, an ex-Congregation Servant? A. His qualifications continue D to be recognised, not only by the Congregation. His qualifications of spiritual maturity and leadership in the new Congregation Servant are also recognised by the Society, and it frequently is the case that Congregation Servants are not released but are transferred to other E Congfegations, because of divisions or expansion in the congregations giving rise to additional ones. Q. But am I right that if the Congregation Servant is relieved of his duties by the Society, for whatever reason, and another person is appointed, the ex-Congregation Servant F cannot/

A cannot come in and say "Well I am a qualified Congregation "Servant. I am going to act here." A. No, that would be out of order. He would recognise the Congregation Servant in whatever congregation he found himself in. Q. Is it not the case that when he is removed from the office of a B Congregation Servant all that happens is that his name is on the records as having been Congregation Servant? A. His name is on the records, but that is not all. He still retains these same qualifications and will be so used in other congregations or in that same congregation again. C Q. But he cannot say, can he, when he has been relieved of his office, "I am a Congregation Servant"? A. No, he cannot say he is an active Congregation Servant at that time. Q. Would you look at No. 21 of process. That is the appointment of Mr.Walsh. A. I hold a copy of such D an appointment letter in my hand. It is not signed. It is marked "copy". Q. That is the appointment dated 20th October, 1952, of Mr. Walsh as Company Servant? A. Yes. Q. And it says "The Society is herewith appointing "the following brothers to serve in the positions E "designated below." This is a stereotyped form, is it not? A. In fact this is a printed form filled in for the purpose. Q. There will be supplies of these forms at the Headquarters of the Society, I suppose? A. I know we have supplies in Brooklyn. Q. And in London? A. That would be a presumption on my part but I believe it can be indulged in. Q. It says "Each one is obligated to the "Lord to faithfully study the Council of Theocratic "Organisation for Jehovah's Witnesses and competently "carry out the duties as outlined therein." A. Yes. F

Q. And it then goes on about changes being made "and "this letter is to be retained as a permanent record in "the company file". There is nothing there other than saying that he is appointed as Congregation Servant and has to carry out his duties as set forth in No. 17 of Process, "The Counsel of Theocratic Organisation". I think that is right, isn't it? A. Yes. Q. Is it your view that the Memoral Celebration is a vital matter in the year of a Jehovah Witness? A. Yes, very much so. Q. Where in No. 17 of Process is there any reference to the carrying out of the Memorial Celebration? Would you have it in your hand. There is nothing in that, is there, about the Memorial Celebration? A. I am unable to say of my own recollection unless I peruse it. Q. There is nothing in the index, I think? A. I thought I would glance at it to see if there was a reference to that. Q. I could find none? A. I am very willing to accept your assurance that there are none, without continuing my check. Q. You can accept it subject to correction if I am wrong. It is certainly not in the index. Am I right that the conduct of the Memorial Celebration may be carried out by a Company Servant or by some other member of the congregation? A. That is correct, if the other member is delegated by the Congregation Servant so to act. Q. And could the Congregation Servant delegate any member of the congregation who /

A who, of course, is a Jehovah Witness, of any age, to conduct the Memorial Celebration? A. Well, he could not delegate a woman, and he would be obligated, if he did not take it himself, to delegate one of the anointed, a man. He would not delegate a youngster, a tender youth. He could delegate
B some other man in the congregation. Q. A youth of 16? A. I would not think so. Q. It is not stipulated anywhere, is it, that there is a minimum age for celebrating the Memorial Service? A. No, but that would be more important than a public meeting, and we have the minimum
C age of 18 for that. Q. But may a Congregation Servant be of the other sheep and members of his congregation of the anointed? A. That is possible. Q. You see, at page 27 of No. 17 of Process, "Counsel of Theocratic Organisa-
D "tion", "The chief work of any servant is his ministry in "the field, assisting and training others". That is so, isn't it? A. Yes, I see the statement now and that is correct. Q. And we found, did we not, that there were, was it 7 or 10 varieties of Servant in the congregation?
E A. Isn't it 7? Q. At the foot of page 19; 10 in fact? A. You are right there. There are included here the company or congregation book study servant. Q. The primary function of each and all of these servants is the ministry in the field? A. Yes, basically that would be
F correct, and in connection with that, their assistance to others /

A others. Q. So that there is no difference in the primary function between the Congregation Servant and any other Servant in the Company? A. Yes, that is where the difference in the Congregation Servant and the other Servants lies. The Congregation Servant's primary function
B is the congregational leader and he is their Pastor. He is their spiritual leader and adviser and helper, and those are the things that are mentioned that cannot be delegated by him. The oversight of those other servants is his too.
C He cannot delegate his oversight over all the congregation or of these other servants. So you see in those vital respects, the chief primary and fundamental respects, the Congregation Servant is different from the other servants. Q. Who exercises the oversight, to get back to the point,
D if the Congregation Servant is laid aside with illness and cannot exercise oversight and no other Congregation Servant is appointed by the Society? A. Well, he does, but in the operation of the congregational organisation things must be attended to in the temporary interval. Q. And who
E does it? A. The assistant Congregation Servant attends to those things. Q. Indeed, any Servant may do it, may he not? A. Well, the assistant Congregation Servant is the one so appointed to do that. In those details they
F facilitate the congregational operations - meetings, care of the old and field service itself, and other such matters /

matters must be attended to. Q. I don't know whether you want to deal with this or whether Mr Hughes would do so, but I want from somebody the actual duties of the Company or Congregation Servant in the administration of the congregation. Will you deal with that or is it more appropriate for Mr Hughes? A. I would be glad to respond to any questions I can on that point. Q. Well, it is the case, is it not, if you keep No. 17 of Process before you, this "Counsel of "Theocratic Organisation", that the Congregation Servant has these duties - to approve bills and payments, Paragraph 113? A. I have the place. Q. Payment must be on approval by the Company Servant and a cheque is sent to the Society by the Company Servant once a month using the regular/remittance form? A. That is correct. Q. And paragraph 115 - "Every three months accounts "should be audited by the Company Servant or some one "designated by him"? A. Yes, that sort of thing is necessary too. Q. Paragraph 118, "The stock servant "should assist the Company Servant in making out "orders for further supplies of literature"? A. Yes. Q. Who keeps the progressive inventory form relative to supplies of literature? A. The stock servant keeps /

A keeps that. Q. And when in paragraph 119 the Company Servant, I think, takes over files and invoices, do you see "The invoiced proprty checked by the stock servant" or any stock servant that is when stocks are received from the Society "is to be turned over to the Company B "Servant immediately". Do you see that? A. Yes. Q. And the Company Servant will file it with the Accounts Servant for entry in his accounts record? A. Yes. Q. "And if invoices do not properly check, C "the Company Servant will inform the Society within "five days of the receipt of the shipments"? A. Yes, I see that. Q. So that he has a considerable amount of work, has he not, keeping the files and records of the publications of the Society? A. No, he does not D keep the files and records that are described here under the various servants. He is responsible for the oversight of it all, and he must be satisfied as to the expenditure of congregational funds, but he checks over the various departments and sees that they are carrying E them on correctly, and as far as the clerical work of doing so is concerned, he may have assistance in this. The various servants have their own duties /

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A duties and attend to those details and he is in general oversight of them, and then in the matter of sending of cheques and subscriptions and other things

B and any orders for literature on forms which he seeks, it is appropriate, of course, because of the communi-

C cations of the Society with the congregation, including those routine matters, whilst other matters are through the Congregation Servant. He is the Society's man.

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A Q. And has the Congregation Servant an assistant man? A. Yes. Q. And he has to check up on the records of work too, has he not, of the Company Servant of the Congregation Members? A. The Assistant to the Congregation Servant has that responsibility, but for B any necessary action he refers this to the Congregation Servant. Q. And there is a reference to this on page 87 paragraph 63? A. Yes. Q. And, necessarily, he must have a good knowledge in the reading of the correspondence? A. Yes. Q. Then he is the man C to whom letters are addressed from the Society, I think? A. Yes, they are sent to him. They may be addressed to him or they may be addressed to the Congregation Servant, but in either event they are mailed to him. Q. And he has to sort out the D correspondence and has to turn over the communications addressed to other members of the Congregation? A. He may have communications, and does have many communications, which he causes to be read to the Incorporation. That is, communications from the E Society. Q. And he sees that the Company correspondence and other data to be retained for future reference is properly filed so as to be accessible to those concerned? A. Yes. All the instructions and commissions and data relative to the F Congregation Service must be retained, retained in the Congregation /

A Congregation files, just as an Officer in any organisation in an executive capacity causes records to be kept. Just so with a Congregation Servant. The extent of the clerical assistance he has depends on the size of the Congregation for one thing, but
D he is responsible. Q. And I see on page 45, the Company Servant will make plans with other Servants involved for public meetings? A. Yes. Q. And the Company Servants and School Servants selected are selected as qualified safeguards? A. Yes. Q. Is
C there anything in all this about the conduct of public worship relating to a Congregational Servant? A. There is not anything that is not related to or connected with public worship of God, because the first purpose of the Congregation is for public
D worship, and that all Congregations throughout the earth should operate in unity. Q. Am I right in saying that in the Society "Worship" means the whole work engaged in by the members of Jehovah's Witnesses? A. No. The worship of Jehovah God is the acknow-
E ledgment of his supremacy and the obedience to his Commandments, and the very vital field ministry is a part of that, and a very important part of it. But there is more to it than that. There are Assemblies for worship which are the real source of
F Bible study, and all these other things that necessitate /

A necessitate a congregational organisation. And that is what we have as represented in the duties of these various Servants, and the man in charge of, and responsible for the whole thing, as far as the Congregation is concerned, is a man who is qualified B and has been appointed and set apart from the Society for that purpose, which qualification remains with him. We have instances of individuals who have been used repeatedly and successfully as Congrega: :tional Servants because of those qualifications C which remain with them. And there is nothing like clerical work involved in this. Q. Would you look at page 14 of No. 17 of Process? A. Yes. Q. Do you see that that deals with the Form to be filled up and returned to the Society, along with a letter D of recommendation from the Company Servant or one of his Assistant Servants? A. Yes, I see that. Q. So that assistant man can do some of the work of the Congregation Servant? A. They can do such things as he may delegate them to do. Q. Lower E down in that page you see the phrase "from house to "house with the current offer." What does the phrase "with the current offer" mean? A. The constructive head of the organisation outlines from time to time specific offers to be presented to F the people in the field ministry at the time of calling /

A calling on them in their homes and places of business, and which is referred to here. The result is that there is a unity of action throughout the earth in the field ministry. Q. Does that mean the current offer is the current publication? A. Yes, the publication as being current B for the time. We have quite a few publications, and it is not practical to offer all of them to the people. There are too many of them so we adopt different ones for different ministerial efforts C from time to time. And we have special efforts in getting subscriptions for the Watch Tower Magazine and the Awake Magazine and other Bible studies help in our field ministry. And we like that to be uniform, so that there is one voice, D so far as Jehovah's Witnesses are concerned, throughout the earth. Q. On page 16 I see that the Society suggest a quota of at least 10% of publishers serving as Pioneers. Paragraph 52, the penultimate sentence? A. Yes, that is E right. Q. That is a suggestion that there may be more Pioneer publishers than 10%? A. I am sorry to say that there are not 10% Pioneers. Q. But there could be? A. We hope that there will be. We would like to see more. Q. And I think you said F you would leave the statistics of Pioneers to Mr. Hughes? /

A Hughes? A. That is correct. Q. Tell me, how do you come to invest in Government Securities? A. So that the funds in hand might earn a little bit of interest. The Government pays a little bit of interest on those Bonds. Q. Just correct
D me if I am wrong, but would the basic view of the Society not be that that was joining up with the world rather than keeping the basic view of soparateness or apartness? A. No. We have an obligation to those who make the contributions to
C the Society and we must look after the funds they contribute. These funds, and much more we hope, will be spent within a year or two years at the most on the extending of our facilities in New York. In the meantime, they earn a little interest.
D Joining up with the Old World means to go along the old world practices that are contrary to the New World. The taking of this security has nothing to do with that at all. It is like what the Apostle Paul said, that he would not have his
E brother go out of the world. They are in the world. They are certainly not apart from the world. Q. So inter-faith is not to be accepted? A. No. The Bible enjoins emphatically against inter-faith or mingling of the religions. Q. So
F far as the Accounts of the Society are concerned, just /

A just in a word, you are Secretary and Treasurer for both the Pennsylvania Corporation and the New York Corporation? A. Yes. Q. Do you hold any appointment In the International Bible Study Society in London? A. Yes, Assistant Secretary and Treasurer. Q. Of the
B London Society? A. Yes. Q It is a Limited Company is it not? It is limited under the Companies Act? A. Yes. Q. Is there any audit of these accounts by any of the Societies? A. All the accounts of which I have submitted statements? Q. No. Is there any audit of the accounts
C of any of the Incorporations, New York, Pennsylvania or London? A. I can't say about London. As far as the Pennsylvania Corporation is concerned we have had only a limited audit of them and that was taken for a special purpose namely to show to the Argentine Government something
D. about our Branch Account down there. As far as the accounts in general of both Corporations are concerned there is no audit by anyone outside the Society. Q. And you of course will have the responsibility for making up the accounts I take it? A. Yes. Q. Then are those
E audited by anyone in the Society? A. There is no audit within our Society beyond our own universal check, the universal safeguards against error. Q. Is that by appointment of someone specified to audit the accounts? A. No, that is all carried on by the staff in my office.
F Q. /

A Q. I suppose the accounts will be approved, will they, by the Board of Directors? A. Yes, and in the case of the New York Corporation by the members of the New York Corporation. Q. But the London Society, of course, in terms of its Articles of Association will have Auditors?
B A. My understanding is yes, but I am not qualified to speak about its finances from personal knowledge.
Q. You have gone through the accounts with the learned Dean of Faculty. There is, is there not, the greater
C amount of money coming to the Pennsylvania Corporation from its publications than from any other source?
A. No. I would say that that would be true of the New York Corporation, but it is not true of the Pennsylvania Corporation. The source of income of
D the Pennsylvania Corporation, as it is operated at the head office in Brooklyn, is from donations and conditional donations, the estates or legacies, and the printing privileges on "The Watchtower" and the New World translation. Q. Yes. Would you look at No.
E 60 of Process? A. Yes, I have that. Q. You see it appears there, and I think you may agree with this, that by far the greater amount of the income of the Incorporation comes from publications? A. That is correct, yes. Q. As between the New York Corporation
F and the Pennsylvania Corporation, the New York Corporation is the publishing society, is it? A. No. That/

That is, it is not a printing society. It is also an ecclesiastical body under the laws under which it is incorporated. But it does the printing of the entire work of Jehovah's Witnesses throughout the world and it prints for the Society, Pennsylvania Corporation. Q. If a book is going to be published, just to take one example briefly, is it approved of by the Board of Directors of the Pennsylvania Corporation? A. Yes. Q. And then is the New York Incorporation requested to see to the printing and publishing of it? A. Yes. Q. I suppose the New York Incorporation will buy the paper and all the rest of it necessary? A. That is correct. Q. In respect of that book the New York Incorporation receives the monies or contributions resulting from the publication? A. It receives the contributions resulting from the publications that are distributed in the territory of the United States Branch, but in the case of the Pennsylvania Corporation it receives only what we term Branch rates, which is 5 cents on a bound book and comparable amounts on the other of the Society's publications. It costs the New York Corporation, as an illustration, 16 and 6/10ths cents to make a book. They receive 5 cents from the Pennsylvania Corporation and 10 cents from Pioneers, and 45 cents from the Congregations for one book. Q. Who then gets the income from Branches overseas?/

A overseas? A. The Pennsylvania Corporation gets a return from overseas at Branch rates. But the contributions that are received from field distribution of these Bible Study Helps goes to the expense of the operation of the Branch. Those funds are used to B augment the fund that the Society sends to the Branches to keep them going. Those funds which are sent to the Branches are generally sent from the Brooklyn office. Q. In the preparation of these accounts are there subsidiary accounts kept, for example, to show in C detail conditional donations and that kind of thing? A. Yes. Q. Just one point. Did you say that persons under 18 would not address meetings? A. They would not give public talks but not address public meetings. Q. That is not stipulated in No. 17 of D Process, the Counsel on Theocratic Organisation, is it? A. I do not believe it is. I believe it is stipulated in the instructions on the Theocratic Ministry School to the best of my recollection, but I E know it is stipulated. Q. As far as the donations are concerned at Bethel headquarters, am I right that the position is this; that you have there a self-containedunit which is supported from the point of view of board and lodgings and laundry and the like by F the Incorporation? A. The New York Corporation, yes. Q. It has farm produce coming from the Incorporation's own/

own farms? A. Yes, the New York Corporation's farms.

A Q. Can you tell me this. What makes the monthly financial support, if it could be called such, fluctuate; for example, I think you said it was sometimes 15 dollars, 14, 10, what causes the fluctuation? A. Yes, I can

B explain that. I mentioned that it was 20 dollars when I came to Bethel. That was more than was necessary. It was discussed with members of the Bethel family, that was during the lifetime of Judge Rutherford. The family voluntarily relinquished an amount that

C each individual stated, either 5 or 10 dollars monthly for some payments that were made as a gift in assistance to Pioneers, and they got along well. So it was then set at 15 dollars for a while. Thereafter as further assistance to the Society, and voluntarily, the Bethel

D family agreed to accept an allowance then of 10 dollars. Then prices went up and our allowance was increased to 12 dollars, and then to 14 dollars, the last increase to 14 dollars being because the subway or the underground

E fares in New York City have increased, andwe use it for getting about the City in our field ministry. So it was of furtner assistance. That together with the yearly gift which is not a sure thing, but we have had it now for several years, enables us to get along

F all right. Because, the provisions of the Bethel Home are not at all luxurious, but they are adequate. We have/

A have a laundry and good food. Q. Then all travel you get, in so far as not provided by other Witnesses, your maintenance and travel expenses; I think you said that was the height of it? A. I am very sorry, but I did not understand the first part of your question, the B other Witnesses. Q. When travelling, apart from getting board and accommodation from other Witnesses? A. Oh, yes. Q. You get the travelling expenses and maintenance? A. That is right, yes. Q. Tell me; the members of the Board travel a great deal, do they? C A. Some of them do. Mr. Knorr does. He is down in the Central American field right now. Q. Is there a fixed quorum for the transaction of business in the absence of other Directors on travel? A. I fail to grasp your question. Could you please restate it? D Q. Yes. I just mean this, that the business of the Society must go on? A. Yes. Q. While Directors are away, is there a fixed quorum of those remaining who can transact business? A. Yes. That is true. E The present situation is somewhat exceptional, and rarely does Mr. Franz absent himself when Mr. Knorr does. That gives a President and Vice-President then. We have an Assistant Secretary/Treasurer there now, Mr. Riemer, and the other Directors are adequate to F transact any necessary business. Then things are anticipated, and arrangements are made to take care of any/

A any emergencies that might arise. Q. Just one last question. Is it the case that a matter such as that of a new publication would require a meeting of the full board or could a lesser number approve it? A. No publication would be issued under circumstances of
B absence of a large number of the Board of Directors, and certainly not in the absence of the President of the Society who is the spokesman for the Board and so authorised to speak. So such would be handled when there are men there to handle these things.
C

RE-EXAMINED: Q. As far as the form of the Board is concerned, I think if you will look at No. 18 of Process, Article 7 of the Charter, you will find provision made for that, isn't that so; the majority
D of the Board constitute a quorum, you can take it from me that is in that? A. Yes, I can answer yes to that question. Q. That is set out in the Charter? A. Yes. Q. Just one or two matters. On the question of doctrine you were asked a number of questions about No.
E 27 of Process; would you look, please, at the foreword to that work, "Make Sure Of All Things"? A. I have the foreword here. Q. Do you see on Page 8 three lines from the top it is said, "This publication is not "a commentary on the Bible. It brings together the
F "many Scriptures having to do with the theme of the "discussion, to prove it to be a convenient Bible aid "to/

"to you. This book does not take the place of the
A "Bible, nor does it try to limit the application of the
"texts cited to the various themes under which they
"appear."; so does it appear, it does not profress,
does it, that this book should take the place of the
B Bible? A. That is correct. Q. It is, as it says, an
aid to the study of the Bible? A. That is true.
Of course, it is also true regarding all of the
Society's publications. Q. I think the foreword is
C continued, and on Page 404 under the heading, Bible
Studies, do you see the sentence, "Always carry 'Make
"'Sure Of All Things' with you and your own Bible
"Studies."? A. Yes, I see that statement. Q. That
makes clear, doesn't it, that this is meant to be an
D aid to the study of the principal work which is the
Bible? A. That is it, exactly. Q. Mr. Leslie
seemed to me puzzled as to whether he could find any
reference to the Beatitudes in any of your
publications. I think if you look in No. 15 of Process,
E "Let God Be True", on Page 185, the chapter headed,
"Not under light but under undeserved kindness" you
find, do you not, reference in terms to the Sermon
on the Mount? A. Yes. Q. And a discussion as to
the meaning of that Sermon in relation to the Mosaic
F Law. I do not want to go over the same ground that
has/

has been gone over before, but it is the case, isn't it, that one of the views which you uphold is that the Mosaic Law and the Ten Commandments was replaced with the new covenant and new law set out in the teachings of Christ? A. Yes, that is correct. Here in this Sermon on the Mount here discussed, Jesus was pronouncing the principles of Christian procedure. Q. And beliefs? A. Yes, and beliefs. Q. You agreed, I think, that the only act of ordination which any Jehovah's Witness undergoes is the ordination of baptism. That is strictly true, isn't it? A. Yes, that is strictly true. Q. You regard that ordination as a setting aside and dedication of the Witness to the Christian work and the preaching of the Word? A. Yes, we do, and that such is from God, the ordination from Jehovah. Q. And in addition acceptance of the faith as demonstrated by the beliefs which you hold? A. Yes. Q. Would I be right in thinking that when choice and appointment is made for one to serve either as a Pioneer or as a Congregation Servant, the Society lays its hand upon the particular Witness and sets him apart for a particular and higher service? A. Yes. That is exactly what takes place. It is an act by the Society in respect of those appointees. Q. You have told us, of course, that the Society acting through its authorised instruments is accepted as authoritative in the exposition of the Word and in all matters/

A matters of faith? A. Yes. Q. Therefore, it follows from that, does it not, that if it is authoritative in this supreme spiritual matter, it must have the authority to lay its hands upon and set apart members of the organisation, members of the body, for higher forms of
B service? A. Yes, it must have such authority, and it does so act. Q. Once the form of appointment is received as evidence of the fact of setting apart of a Congregation Servant, is his position recognised and ultimately accepted by the Congregation to which he is
C assigned? A. It is so recognised and accepted by all the members of the Congregation. Q. I notice that in the actual Branch letter of appointment it is provided in terms that the letter is to be retained as a permanent record in the Company file? A. That is correct.
D Q. A permanent record. So the letter itself is not the setting apart, it is merely the evidence of record of the setting apart which the Society has carried out? A. That is correct.

E BY THE COURT: Q. The letter of appointment, No. 21 of Process, down the left-hand side lists all the various Servants in the Company, doesn't it? A. Yes, it lists those various. Q. Is the same form used for appointing any one of those Servants? A. That is
F correct. Q. If any one of those Servants receives an appointment/

A appointment by means of that letter, are they set apart in the same way as you say the Company Servant is set apart? A. No, I would say not. They are not set apart in the same way that the Congregation Servant B is set apart, because of what is involved and what is conveyed in his appointment. While this same form is used of record the appointment carries with it all those obligations and responsibilities to the C Congregation Servant which are not shared in by the others and which cannot be delegated to other persons.

A D J O U R N E D.

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Wednesday, 1st December, 1954.

PURSUER'S PROOF CONTINUED

ALFRED PRYCE HUGHES (59)

EXAMINED: I live at the Society's British Branch Headquarters in London at 34, Craven Terrace. Q. Have you since 1913 been one of the body of Christians who are now known as Jehovah's Witnesses? A. Yes. Q. In 1942 were you appointed British Branch Servant of the British Branch of the Watch Tower Bible and Tract Society? A. Yes. Q. That is of the Pennsylvania Corporation? A. Yes. Q. I think there are, in point of fact, four members of the Society in the British Isles? A. Yes. Q. Yourself and three other gentlemen? A. That is right. Q. Would you look, please, at No. 51 of Process; is that your certificate of membership of the Watch Tower Bible and Tract Society, Pennsylvania Corporation, which is dated the 18th of July, 1945? A. That is right. Q. Prior to that were you, yourself, not a member of the Society? A. That is right. Q. Are you, yourself, within the category of the Anointed? A. Yes. Q. I am not going to take you in detail through the tenets and beliefs of the Society, because I think you have heard the evidence given by Mr. Franz and Mr. Covington in particular on that matter? A. Yes. Q. Are you in agreement with/

with them? A. I am. Q. There is one matter,
A however, I want to ask you about, mentioned yesterday.
That is the question of the discreet and faithful
slave to which reference was made in the evidence of
Mr. Suiter? A. Yes. Q. There is, I think, in No. 15
of Process, on Pages 195 and 203 reference to the 24th
B Chapter of St. Matthew, where that phrase occurs?
A. Yes. Q. That phrase occurs in a chapter dealing
with the Coming of the Kingdom? A. That is right.
Q. Is that passage to which reference was made by Mr.
Suiter regarded in its context as of very substantial
C importance? A. Yes, I would say that. It is
definitely referring to the time of the Coming of Christ
and the Messiah, and that is mentioned among them.
Q. Is the particular text in the 24th Chapter of
Matthew understood as referring to what we have been
D calling the Remnant? A. Yes. Q. That is to say,
the Remnant of the Anointed who shall be on earth at
the time of Christ's Second Advent? A. That is
correct. Q. I think if need be you can develop
that still further? A. Yes. I would say that
E the 24th Chapter of Matthew is outstanding in
reference to the Coming of Christ as King, and the
Disciples asked the Lord Jesus as to the signs
regarding his Coming at the end of the world.
He gave those signs, and amongst them is this
F reference to the faithful and wise Servant that would
be appointed to dispense the meat in due season, and
making

A making him Ruler over all his goods. That we understand refers to the authority centred in the Society and the Remnant in respect to the dispensing of the Kingdom Truths at this time. Q. Let me turn to the historical, and ask you some questions about the origin
B of the British Branch. You have made yourself familiar, have you not, with the origin and history of the British Branch? A. Yes. Q. Am I right in thinking that it was in 1891 that the Society's first President, Mr. Russell, made his first trip to Europe? A. That I
C understand to be true. Q. As a result of his visit which included England and Scotland were several Congregations established in Britain? A. Yes. Q. I think by 1900 there were nine Congregations? A. That is right. Q. In London, Oxford, Birmingham, Liverpool,
D Glasgow, Edinburgh, Newcastle, Nottingham, and Eccles? A. Yes, that is correct. Q. By 1900 was a Branch set up in Great Britain? A. Yes. Q. I think that as Branch Servant, as you would now call it, a Mr. Hemmings was sent to England? A. That is right. Q. Was he
E then known and designated as Manager of the British Branch? A. Yes. Q. I think the first Headquarters were set up in East Ham at an address in Gipsy Lane there? A. That is true. Q. At what time was the London Congregation which numbered some 50 members
F using for its meetings the premises of a Radical club in Forest Gate? A. I understand so. Q. As you understand,/

A understand, yes. At that time was each Congregation entirely self-supporting? A. I understand so. Q. From your research you understand so? A. Yes. Q. I think that Mr. Hemmings was recalled in 1901, and his place was taken by a Mr. Hemery, an Englishman? B A. Yes. Q. Who is still alive, but I think he is now 89? A. Yes. Q. Did you succeed Mr. Hemery in 1942? A. I succeeded Mr. Schroeder. Q. But before his departure for America in 1901 did Mr. Hemmings do anything in the way of enrollment of what were then called C colporteurs? A. Yes, I understand he did. Q. What did he do? A. I believe that he had two or three appointed as colporteurs. Q. I am going to ask you about the colporteurs and any changes in their position in a few moments, but that was the beginning of the D colporteurs? A. Yes. Q. Round about 1901? A. That is right. Q. Then, as you have told us, Mr. Hemery in 1901 succeeded Mr. Hemmings? A. Yes. Q. I think that another visit was paid to England in 1903 by Pastor Russell? A. Yes. Q. By that time had the number of E Congregations increased? A. Yes. Q. I think that in London there were two Congregations then, each of over 100 members? A. I understand so. Q. I think one of them met at Forest Gate in the premises you have mentioned, and the other at Talmer's Hall, Euston? F A. Yes. Q. I think at about that time the headquarters were moved to other premises near Euston Station?

A./

A. That is correct. Q. I think there was no regular staff, was there, at the headquarters but only voluntary assistants at that time? A. That is so. Q. By 1907 when a third visit was paid to this country by Pastor Russell had the movement gained a number of new
B. adherents? A. Yes, it had. Q. And new Congregations? A. That is right. Q. But I think by this time also the headquarters in London had a staff of five? A. Yes, that is true. Q. Permanent workers. Were these maintained out of donations provided by the British
C. Congregations? A. That is true, yes. Q. I think that in 1910 a visit was again paid by Pastor Russell to England and there was a substantial gathering of over 8,000 in the Royal Albert Hall? A. Yes. Q. Was there a tour conducted of all Congregations in the
D. British Isles by Pastor Russell? A. Yes. Q. Did that result in an increase in the number of adherents? A. It did. Q. I think as a result of that visit an assembly hall for the London Congregations was acquired at Craven Terrace? A. Yes. Q. I think it was first
E. of all named the London Tabernacle? A. Yes. Q. Then was its name later changed to Kingdom Hall? A. Yes. Q. That was in Craven Terrace, wasn't it? A. Cravem Terrace. Q. It was a building which, I think, had been the Craven Hill Congregational Chapel? A. That is
F. what it was known as. Q. Is that the present Kingdom Hall?/

A Hall? A. It is. Q. I think that in the same year now premises at Nos 34, Craven Terrace, which are the present headquarters, were acquired on lease? A. That is true. Q. Then was the next stage in 1914 the formation of an incorporated body which could own property?
D A. Yes. Q. As a result was there incorporated as an unlimited company the International Bible Students Association? A. Yes. Q. I think No. 10 of Process is a copy of the Memo and Articles of that Association. I think they became after incorporation the lessee of
C the premises at 34, Craven Terrace? A. Yes. Q. It was then occupied by a headquarters staff of Mr. and Mrs. Hemory and ten assistants? A. Yes. Q. In 1926 did the Association acquire the freehold of these premises? A. They did. Q. In 1947 I think that
D adjacent buildings were acquired by purchase? A. That is correct. Q. For the purpose of extension? A. Yes. Q. As and when vacant possession could be obtained from the existing tenants? A. Yes. Q. I think the present Board of the International Bible Students Association
E consists of Mr. Nathan Knorr? A. Yes. Q. Mr. Grant Suiter? A. Yes. Q. Mr. Chitty, Mr. Rees, and yourself? A. That is correct. Q. I think Mr. Knorr and Mr. Suiter are resident in the United States of America? A. Yes. Q. But are all Board meetings
F held in England? A. Yes. Q. Have you prepared a chart/

A chart showing the growth of the movement since 1914?
A. Yes. Q. Would you look at No. 43 of Process, please?
A. Yes. Q. Is that a chart prepared by you and extracted from the records? A. It is, yes. Q. Are the figures accurate? A. They are, yes. Q. Does that show
B as at 31st August, 1914, the total number of Congregations was 182? A. That is correct. Q. Which had increased by 31st August, 1954, to 718? A. Yes. Q. I see in the third column you have Annual Memorial attendance?
A. Yes. Q. Is that the total recorded number of
C persons attending that annual Memorial Service? A. Yes. Q. We have heard about the Memorial Service. Is that the one to which this column of figures refers?
A. Yes. Q. I see the figures there show the attendance has gone up from 4,100 in August, 1914, to
D 34,690 in August, 1954? A. That is so. Q. That attendance includes not only baptised members but also members of goodwill who have not yet been baptised?
A. Yes.

E Q./

F

A Q. Could you tell me approximately what proportion of that 34,690 is represented by baptised members. that is to say Jehovah's Witnesses who have been ordained? A. I would say about 30,000.

BY THE COURT: Q. Do the figures there refer to
B England, the British Isles or the United Kingdom? A. The whole of the United Kingdom. Q. Excluding Ireland? A. No, those would include Ireland, the British Isles.

EXAMINATION CONTINUED: Q. When you say Ireland does that include Northern Ireland and Southern Ireland?
C A. Yes. Q. How many branches have you got in Eire? A. There is just one Branch. Q. How many congregations? A. Three congregations. Q. Can you tell me approximately what membership? A. There will be about 130. Q. It is a negligible fraction of the total? A. Yes. Q. I
D wonder if you could tell me approximately the number of congregations you have in Northern Ireland? A. About 30. Q. So the vast majority of members and congregations are in England and Scotland? A. Oh yes, that is so.

BY THE COURT: Q. With regard to the right hand
E column it is the case, is it not, that those figures do not refer to those who partake at the Memorial Service? A. No. Q. Merely to those who attend? A. Yes. Q. Why do you make the figure of attendance at the Memorial Service and not the figure for the total
F people/

A people on your roll? A. Well the reason for those figures is to show the number that are in association with us at our meetings. Those would include not only those who were baptised but also include those who, having had Bible Studies come along to this particular meeting.

B EXAMINATION CONTINUED: Q. Have you had prepared for convenience a chart setting out the organisation of the British Branch? A. Yes. Q. Would you look at No. 44 of process. Is that compiled by you? A. Yes. Q. I think that starts at the head with the Society

C at its Head Office? A. Yes. Q. And goes right down to Watchtower subscribers? A. Yes. Q. Does the British Isles Branch include in its field Great Britain Northern Ireland, Eire and Malta? A. Yes. Q. How many publishers have you got in Malta? A. There are

D just two or three. Q. Then the British Branch Servant is yourself? A. Yes. Q. And your duty, I take it, is to supervise the British Branch? A. That is correct. Q. Is that divided into three districts? A. Yes, three districts. Q. I think there is the South, the Midlands

E and the North? A. Yes, including Scotland. Q. Scotland is included in the North district? A. Yes. Q. Is each district sub-divided into circuits? A. Yes. Q. I think there are twelve in the South, thirteen in the Midlands, and thirteen in the North? A. That is so. Q. My

F information/

A information is that each circuit comprises about twenty congre
gations? A. That is true. Q. And in Scotland in
particular are there three circuits? A. Yes. Q. East
West, and North? A. Yes. Q. In the East are there
twenty one congregations in the circuit? A. Yes. Q.
B West nineteen? A. Yes. Q. And North twenty? .. Yes.
Q. Then the next element in the organisation is the
Headquarters, which is Bethel, is it not? A. Yes. Q.
34 Craven Terrace? A. Yes. Q. Is it the regular
practice of Jehovah's Witnesses that the Branch Head-
C quarters is universally known as Bethel? A. Yes. Q.
and is that the residence of the Headquarters Staff?
A. Yes. Q. I think that now comprises thity-two,
does it not? A. Yes. Q. Including yourself? A. Yes.
Q. Then next in the chain of the organisation come the
D District Servants? A. That is true. Q. I suppose
there are three? A. Yes. Q. Is their responsibility,
as has been described by Mr. Suiter and Mr. Covington,
to supervise the circuits? A. Yes. that is true.
Q. Then below them again are there the Circuit
E Servants? A. Yes. Q. Of whom I think there are
38? A. Yes. Q. Does the Circuit Servant act
under the direct supervision of the Headquarters
Branch? A. Yes. Q. Does he receive support
and counsel from the District Servant? A. Yes.
F Q. We have had evidence, and I think you heard it
too/

A too. as to the frequency with which the Circuit Servant cover their congregations? A. Yes. Q. How they carry out their work? A. Yes. Q. Is that the practice which is followed to your knowledge in the British Branch? A. Yes. Q. Let me put this general question to you now:
B may I take it that the practice of the British Branch conforms to the regular practice of Branches throughout the organisation? A. Yes in every particular.
Q. Then after the Circuit Servants, who number, I think 38, you have the Special Pioneers who number 131? A.
C That is true. Q. Is a Special Pioneer one who is given a special assignment in an isolated area? A. Yes. Q. Does he work under the direct supervision of the Headquarters? A. Yes, he does. Q. And does he engage in any part time secular work? A. No. Q. Has he to
D work any specified minimum of hours per month over the year in his pioneer preaching duties? A. Yes. Q. How many? A. 140 hours. Q. The Pioneer Publisher who is attached to a congregation or is not a Special Pioneer has the obligation, has he not to work 100
E hours? A. That is so. Q. When saying 100 hours do you recall the evidence of Mr. Covington as to how these hours are computed? I think Mr. Covington and Mr. Suitor spoke to that. Did you hear that evidence? A. Yes. Q. Do you agree with the method of computation
F to'

A to which they spoke? A. Yes. Q. I think in the case of the Pioneers, who number, according to this chart, 912, a minimum of 100 hours is required? A. Yes. Q. Is that figure of 912 correct? A. No, it is not correct. When this was filed this 912 included the 131 Special B Pioneers. The number of Pioneers is really less than that. Q. So that when you say Pioneers 912 that means to say it is inclusive of those who are Special Pioneers? A. Yes. Q. You recall a few minutes ago being good enought to tell me that at a very early C stage of development certain gentlemen were appointed as colportours? A. Yes. Q. Are you yourself familiar with the colportour in the early stage? A. Yes. Q. Were you yourself one? A. I was. Q. For how many years? A. Seven years. Q. As a colpor- D tour were you given a territory to operate in? A. Yes. Q. And did you have to call door to door? A. Yes. Q. And leave literature? A. That is true. Q. Then did you have to pass on or did you have to make back calls? A. No, we made no practice of making back E calls in those days. We were given a large assignment of territory, and we moved through the territory leaving literature, but we did, of course, look after any who were interested that we could. Q. But your assignment was merely to leave the literature and hope Y that/

A that the seed would germinate? A. That is right. Q. Was there a change made in the function and in the title? A. Yes. I think it came in about 1932. The name Pioneer was given to those who were previously called Colportours as that seemed a more appropriate name B in view of the nature of the work that they were doing. From that time now there was a special need of making back calls after the placing of the literature, and also following that up with Bible Studies. and quite a lot of attention was given to that in addition to the C door to door work. Q. I do not want to duplicate evidence, but did you hear the evidence of Mr. Suiter and Mr. Covington as to the functions of a Pioneer Publisher today? A. Yes. Q. Take first of all their functions today. Do you agree with that evidence? D A. Yes, I do. Q. Have these functions over the years developed from the colportour we are familiar with to the work now done by Pioneer Publishers? A. Yes. Quite a proprortion of their time of recent years has been given over to conducting Bible Studies E and making return calls to develop the interest amongst the people. Q. And performing the various functions to which Mr. Covington and Mr. Grant Suiter referred? A. Yes. Q. Apart from the Special Pioneer can the Pioneer Publisher take up part time secular work to F support/

A support himself? A. Yes the Pioneer Publisher can. Q. When assigned to a congregation are they under the control of the Congregation Servant or are they under the direct supervision of the Headquarters Branch? A. Well, they are under the direct supervision of the B Headquarters Branch, but they receive their territory from the congregation. That is, if they are assigned to that particular town or district. Q. Do they require to make reports from time to time? A. They do, monthly. Q. And to whom are these reports made? C A. To the Headquarters. Q. And, of course, as we have been told, they are on a File Record List? A. Yes. Q. An active list, a suspensory list and so on? A. Yes. Q. So far as their status and qualification goes, again not to duplicate the evidence, you have heard D what was said by Mr. Covington and Mr. Suiter? A. Yes. Q. Is that in accordance with your practice here? A. It is. Q. You have given a figure of 131 Special Pioneers. Let us see if we can break down the figure. Are there 49 in England? A. Yes. Q. 17 in Scotland? E A. Yes. Q. 17 in Northern Ireland? A. Yes. Q. And 44 in Eire? A. Yes.

F

A Q.- Now we come to the Congregations. You have told us there are 718 Congregations? A.- Yes. Q.- In the British Branch can you tell me what is the average membership? I can do it by a simple arithmetical sum, but perhaps you can just tell me, what is the average B membership of a Congregation? A.- Oh, about 40. Q.- Does each Congregation have its Kingdom Hall? A.- Yes. Q.- Is that sometimes owned and sometimes leased by the Congregation? A.- That is so. Q.- And is it the practice in recent years to have a Dedicationary Ceremony C in the opening of a Kingdom Hall? A.- Yes. I have attended these ceremonies several times. Q.- Is that something which has grown up in recent years? A.- Yes, it has, mostly. Q.- Does each Congregation have a specified territory for its activities? A.- It has. D Q.- Who fixes the boundaries? A.- That is fixed by the Society. Q.- Acting through whom? A.- Through the District Servant or the Circuit Servant. Q.- For each Congregation is there appointed a Congregation Servant? A.- Yes. Q.- You heard the elaborate testimony of Mr. E Grant Suiter, I think, as to the functions, administrative and spiritual, of the Congregation Servant? A.- Yes. Q.- Are those the functions which are discharged by the Congregation Servant in the British Branch? A.- Yes. Q.- And is the method of appointment that which has F already been spoken to? A.- It is. Q.- You, I think, as/

A as Branch Servant have the responsibility and duty of making those appointments? A.- Yes. Q.- There are, I think, other Servants in the Congregations?- A.- Yes. Q.- Including the Assistant Congregation Servant? A.- Yes. Q.- The Bible Study, Territory, Accounts, Stock, B School Servents, the "Watchtower" Study Conductor and the Congregation Book Study Conductor? A.- Yes. Q.- So far as these latter are concerned from the Bible Study Servant downward do you agree with what was said by Mr. Suiter, that these stand in a different position C as regards setting apart from the Congregation Servant? A.- Yes. Q.- Then you have, do you not, the Congregation Publishers? A.- Yes. Q.- Who are the baptised and Ordained members of Jehovah's Witnesses? A.- Yes. Q.- I think the figure which you have for D those, which is the figure as at 31st August, 1954, is 30,360? A.- Yes. Q.- Are these figures compiled from the records of each Congregation? A.- That is so. Q.- And then outside that again are the Goodwill Attenders and persons who subscribe to the "Watchtower"? A.- Yes. E Q.- Now, I think that your appointment as Branch Servant is set out in a Power of Attorney? A.- Yes. Q.- Which itself is No. 11 of Process; that is the document, isn't it? A.- Yes. Q.- In particular, are you responsible for making all appointments of District and F Circuit/

A Circuit Servants Headquarters Staff, Congregation Servants and Pioneer Publishers? A.- Yes. Q.- Do you also appoint the other Servants of the Congregations? A.- That is so. Q.- Do you yourself have to make a monthly and a yearly report to the President of the Society, the

B Pennsylvania Corporation? A.- Yes. Q.- Of all activities in the Branch field? A.- Yes. Q.- (Shown No. 46 of Process). Is that a sample of the monthly field service report - I think it is for April, 1954, is it? A.- For May, 1954. Q.- Is that a typical

C report? A.- Yes, it is. Q.- Then do you make an annual report, of which No. 47 of Process is a specimen? A.- Yes. Q.- Is that a usual form? A.- Yes. Q.- I think No. 47 is for the year 1954, and you got at the last complete line of analysis in the second column: Memorial

D Attendance 34,690 - which is in your Chart, No. 66 - and do you find "Memorial Partakers, 2,494"? A.- Yes. Q.- And I think you get the Peak/Publishers at 28,517, and Peak Publishers in one month 2),435? A. That is right. Q.- And in the final three sections you get the total

E number immersed during the year, 2,204? A.- Yes. So that gives you a four per cent increase over the previous year? A.- Yes.

BY THE COURT: Q.- Who are the people referred to in the final line there as "Gilead Graduates in full-time

F service"/

A service"? A.- These are the ones that have gone through the School of Gilead and come to this country to serve here in this country, and in Eire, of course.

EXAMINATION CONTINUED: Q.- That is the missionary school which has been developed since 1943? A.- That B is correct. Q.- I want to ask you one or two questions now about the details of practice in this country in your branch. It is the case, isn't it, that once in every six months the District Servant visits each one of his Circuits? A.- Yes Q.- That is a regular C practice common throughout the Society? A.- Yes. Q.- Is his itinerary arranged by the Branch headquarters? A.- It is. Q.- Do the visits themselves last for two weeks? A.- Yes. Q.- I think that at the conclusion of the second week there is a Circuit Assembly held? A.- D Yes. Q.- Lasting from Friday evening until Sunday? A.- Yes. Q.- I think that on Friday evening the evening is devoted to devotional training, instruction in the Scriptures and a discussion of ways and means of advancing the work of Jehovah's Witnesses; is that right? E A.- Yes. Q.- And at that meeting may various Congregational problems be considered and discussed? A.- Yes. Q.- Then on the Saturday is there a day devoted to field service, that is to say, house-to-house visiting? A.- Yes, part of it. Q.- In the evening is there an F exhibition/

A exhibition of one of the documentary films produced by the Society? A.- Yes. Q.- Which shows the working of the Headquarters and departments of the Society in America? A.- That is so. Q.- Then on Sunday is there a baptismal service? A.- That is true. Q.- In the
B afternoon is there a public meeting and public lecture? A.- Sunday afternoon. Q.- Which is taken by the District Servant? A.- Yes. Q.- Then in the evening is there a concluding and final Assembly where addresses are given by the District Servant and the Circuit Servant and other
C Jehovah's Witnesses? A.- Yes. Q.-Is that the general pattern of the Circuit Assembly? A.- Yes. Q.- I think you have told us that you appoint all the 38 Circuit Servants? A.- Yes. Q.- Does the Circuit Servant have to spend some time - a week, I think - with each
D Congregation under his charge every six months? A.- Yes. Q.- Does he have to go through the administrative and Congregational Records? A.- Yes. Q.- Does he meet the Pioneers? A.- He does. Q.- And has he to discuss with them their duties? A.- He has. Q.- And the manner of
E discharge of their duties? A.- Yes. Q.- Does he also have to meet the various appointed Congregational Servants? A.- He does. Q.- Is that a meeting at which problems arising in the work of the Congregation and in the work of those particular Servants, can be ventilated and
F discussed? A.- Yes. Q.- Then does he make a report on/

on the situation of each Congregation? A.- He does. Q.- I think he leaves a copy of that report with the Congregation Servant? A.- That is right. Q.- In exercising your jurisdiction to appoint a Congregation Servant what matters do you take into account in determining whether you will make a particular appointment? A.- Well, the chief thing would be the maturity in the Christian faith of the individual. Scriptural exhortations are given to see that we do not lay hands on any man suddenly, that is, we don't give him authority unless we are quite sure that he is mature in the faith. And, of course, we take into consideration his organisational abilities, that is, as to whether he is suitable to carry out the many duties that devolve upon him. These would be the two main things, I think.

Q. Of course, he must, before he can be a Congregation Servant, have been at least twelve months an ordained minister? A. Yes. Q. And he must also possess the personal qualifications which are set out on paragraph 62 of No. 17 of Process, "Counsel on Theocratic Organisation"? A. Yes. Q. And he must, I take it, be a person of good personal character and repute? A. Oh, yes. Q. I would like to ask you this. Would you look please at Nos 48 and 49 of Process? I think these two documents are respectively a copy report by the Circuit Servant of the Dumbarton Congregation in November, 1953? A. Yes. Q. And a report by the District Servant of a Circuit Assembly held at Kilmarnock in July, 1954? A. Yes. Q. These are regular reports made to headquarters? A. Yes. Q. And No. 48 of Process, being a copy report of the congregation, would be the document, would it, a copy of which would be given to the Congregation Servant by the Circuit Servant? A. That is correct. Q. These are on standard forms provided by the Society, are they? A. Yes, they are in regular use. Q. Now, when you come to appoint a Pioneer, do you consider the Pioneer's application first of all? A. Yes. Q. Do you have behind you any recommendations or certificate by any other officer or servant of the Society? A. Yes. The Congregation Servant has to recommend him as well. Q. You have heard the evidence as /

A as to qualifications exacted from a Pioneer prior to his appointment. Are these qualifications those which you exact in the British Branch? A. Yes. Q. Is it the case that reports on the Pioneer are made from time to time? A. Yes, regularly every month. Q. By the Circuit Servant? A. Yes. Q. Is No. 50 of Process a report by the Circuit Servant dated 4th November, 1954, applicable to the Pursuer, Douglas Walsh? A. Yes. Q. You have told us that the administrative offices and living quarters of the Branch and Branch staff are at 34-36 Craven Terrace in London. Now, I want to ask you what are the principal administrative matters which are conducted from the London headquarters. First of all, do you have all correspondence between congregations, Pioneers, Circuit Servants and District Servants? A. Yes. Q. To give an illustration of the extent of that, did you have 38,071 letters sent out in the year 1953-54? A. Yes. Q. And 76,215 received? A. Yes. Q. There is a substantial annual correspondence? A. Yes. Q. In addition, do you send out a periodical called the "Informant"? A. Yes, every month. Q. Is that printed in this country? A. It is printed at the headquarters in London. Q. Is that a monthly periodical? A. Yes, every month. Q. A copy of which is sent out to every Circuit Servant? A. Yes. Q. Every Pioneer? A. Yes. Q. And every congregation? A. Yes. Q. About how many copies per month do you /

A you send out; about 33,000? A. I think it is about 32,000 or 33,000. Q. What does the "Informant" contain? A. Well, it deals particularly with the conducting of our work, general Bible studies, the making of back-calls, the general care of all the interested in the field and B the general organisation matters. Q. Is No. 21 of Process a copy of the "Informant" for November, 1954? A. Yes. Q. I think that it contains various articles informing and instructive as to the work of Jehovah's Witnesses? A. Yes. Q. I think it gives the figures C of the monthly field service report on the second page? A. Yes. Q. So as to keep Congregation Servants and members of the congregations informed as to what is happening? A. Yes. Q. Do you see on the back page (page 4) an article on "Congregation organisation"? A. Yes. D Q. Which deals in particular with the importance of the ten to fifteen minute sermon on the back-calls? A. Yes. Q. Is this a typical number of the Informant? A. Yes, I would say it is typical. Q. I think, in addition, you have to keep a complete record on the files showing the E territory of each congregation? A. Yes. Q. And do you keep a note of the details of the territory assigned to each Pioneer? A. Yes. Q. As well as the territory of the congregations? A. Yes, we have a file of that. Q. Have you also a note on your maps of the F territory of each Pioneer who does not work in congregation territory? A. Yes. Q. Is that map kept up to date /

A date so that you can tell exactly what is happening in any part of your Branch at any time? A. That is so. Q. Do you organise all Circuit Assemblies? A. Yes. Q. I think you supply the programme and an outline of suitable subject-matter for lectures? A. Yes. Q. In addition, do you have to approve the names of speakers at these Circuit Assemblies? A. We do. Q. So you keep a control on that matter? A. Yes. Q. In the same way and on the same lines, do you organise District Assemblies? A. Yes. Q. Which, I think, take place once a year? A. Yes. Q. Further, do you have to store and dispatch all literature disseminated in the Branch? A. Yes. Q. I think that your stock as at August 31st, 1954, amounted to 679,675 books and 6,826 Bibles? A. Yes. Q. And 460,796 booklets? A. Yes. Q. And in the preceding twelve months did you dispatch no less than 65,506 Bibles? A. Yes. Q. 246,144 books? A. Yes. Q. And 1,166,683 booklets? A. Yes. Q. Do you keep a complete reference library in London? A. Yes. Q. I think that it covers no less than 28 languages? A. Yes. Q. Have you prepared an analysed table of the ages of Pioneers and Servants in the British Branch? A. Yes. Q. I think that is No. 68 of Process? A. Yes. Q. Is that a note of the numbers and ages of the Pioneers, Circuit Servants, District Servants and Bethel family? A. Yes.

Q. /

A C. That shows, doesn't it, that of the Pioneers totalling 880? A. Yes. C. The men born between 1928 and 1936 number 107? A. Yes. C. And born in 1937 and after, 12? A. Yes. C. So that would mean, wouldn't it, that 119 would be of military age? A. That
B is true. C. I won't trouble you now with Circuit Servants, District Servants, of the Bethel family; but of the total of 718 Congregation Servants 59 were born between 1928 and 1936? A. Yes. C. So that 59 would be within military age? A. Yes. C. Out of 718?
C A. Yes. C. As regards expenditure of the Society's money is it correct, we have been told, that all allowances made to Servants and Pioneers, the rate of allowances, are fixed by the President? A. Yes. C. But in the ordinary course of furtherance of the
D work in the British field is expenditure determined by you? A. Yes. C. I suppose if any unusual or heavy expenditure such as the purchase of property or new machinery is concerned you would consult the President? A. We would always consult the President. C. I should
E have asked you this, it is implied in what you said a few minutes ago. You have a printing press, haven't you, at your headquarters? A. Yes. C. Do you, yourself, in the course of your duties visit the United States? A. I have been over there three times. C. Has the
F President been over here in 1946, 1947, and 1951? A. Yes. C. Will he be coming again in 1955? A. Yes.

C./

A Q. For, I think, a world wide convention which you plan for that year? A. Yes. Q. When you go to America or the President comes here, do you report on the general state of the Branch? A. Yes. He investigates the conditions in the Branch throughout. Q. Is it usual for him to visit or meet the District and Circuit Servants? B A. Yes. Q. I think you, yourself, attended international conventions in 1946, 1950, and 1953? A. Yes. Q. All of which were held in the United States? A. Yes. Q. I think you prepared an analysis from your records of monies received and expended by the Society? C A. Yes. Q. Is that No. 45 of Process? A. Yes. Q. Does that show from 1942 to 1954 the receipts? A. Yes, it does. Q. Where do those receipts come from? A. They are made up of the donations we receive and legacies and the money which was received from the D distribution of literature. Q. Then the expenses, I see, are related to the United Kingdom, British possessions, South America and other countries? A. Yes. Q. How do the British possessions, South America and E other countries come into your takings? A. We occasionally get instructions from headquarters in New York, Brooklyn, to send money to these branches in other countries and, of course, these are subject to the Bank of England permission.

F BY THE COURT: Q. Do the figures in the column headed receipts refer to monies actually received by the British/

A British Branch? A. Yes.

EXAMINATION CONTINUED: Q. And received from sources within the British Branch? A. Yes. Q. They do not relate to monies received from outside? A. No. Q. That shows the receipts and expenditure for these various

B years? A. Yes. Q. Have you got a note on that document? A. Yes. Q. You have not included in your expenditure certain items; what are those items? A. Bibles and literature printed in England, remittances to headquarters, and ocean freight paid by us since May,

C 1947. These are omitted. Q. Why have you omitted those? A. I am afraid I cannot answer that just now. Q. However, you have omitted them? A. Yes. Q. There is no free remittance, of course, of sterling to America? A. No. Q. We have been told that the

D British Branch has been piling up a debit balance due to America? A. Yes. Q. In respect of literature sent here but not paid for? A. That is right. Q. May I take it that the diversion of funds to British possessions, South America and other countries is

E diversion of funds which can be sent to these areas by permission? A. Yes. Q. Which otherwise would have gone to the United States? A. Yes. We are only allowed to send to the United States the money that was received for literature that we got in on

F licence, and that is only a certain percentage. Q. The

rest/

A rest comes free, is that right? A. Yes. Q. Is there any solicitation of funds from members or the public? A. No. Q. I think you have mentioned donations, legacies. Do you not payments for publications too? A. Payments forpublications too.

B Q. In addition to that do you get subscriptions for the periodicals "The Watchtower" and "Awake"? A. We get the subscriptions here, and the magazines are sent direct from America. Q. Do you sometimes get excess subscriptions for "The Watchtower" and "Awake"?

C A. Yes. Sometimes one sends a sum of money in which exceeds the actual price fixed, and they usually make request that we use this as a donation. Q. It was in 1940, wasn't it, that the Exchange Control banned remittances to America? A. Yes. Q. I think

D you have told us that in recent years a certain quota of publications has been licensed? A. Yes. Q. Did you have as at 1940 a large accumulation of literature which could not be paid for because of the ban?

A. Yes. Q. I think the proceeds of this distribution

E are still held by you because it cannot be remitted? A. Yes. Q. It is from the proceeds of these distributions that the payments have been made to various British possessions, South America, and other countries? A. Yes. Q. What subsistence allowance

F if any is payable to the British Servant, that is yourself,/

A yourself, and the headquarters staff? A. £4:4/- a month. Q. I think you receive board and lodging at your headquarters? A. Yes. Q. Have you received at all any clothing allowance? A. Yes, we have an allowance. Q. What was that in 195? A. I think it B was £21. Q. Do you receive any margin on the distribution of literature? A. Yes. Q. At the same rate as the Pioneers? A. That is right. Q. When what does the District and Circuit Servant receive? A. You mean allowances? Q. Yes? C A. 35/-. Q. That is per month. A. Yes. Q. Does he get a margin on the distribution of any literature which he distributes? A. Yes. Q. Or magazine subscriptions which he acquires? A. Yes. Q. Is that at the same rate as the Pioneer? A. Yes. D Q. How do the District and Circuit Servants get food and lodging? A. They are travelling through the country, and they stay with the Jehovah's Witnesses where they are visiting, the particular Congregation. Q. Do they at any time receive travelling expenses? E A. Yes, they are paid for travelling expenses. Q. The Special Pioneers, what do they receive? A. The Special Pioneers receive £7 per month. Q. Do they get the margin on distribution of literature and magazines as Pioneers? A. Yes. F Q. What do they get or have to do for food and lodging? A./

A A. They have to find their own food and lodgings out of the allowance which they get. Q. What about Pioneers as opposed to Special Pioneers; do they

B receive any monthly subsistence allowance? A. No, not Pioneers.

C

C./

D

E

F

A Q. Do they receive any allowance for board and lodging? A. No. Q. Then do they receive a margin on the distribution of literature and the collection of subscriptions for periodicals? A. Yes. Q. In this country as elsewhere do they have to engage in many cases in part time B secular work to support themselves? A. They do. Q. I think you have prepared, have you not, a table, which I think is No. 69 of process, showing the rates payable? A. Yes. Q. Worked out both in dollars and in sterling currency? A. Yes. Q. Let us just consider this. C Rates payable by the Headquarters Society, books 5 cents. What does Headquarters Society mean? A. From Brooklyn Headquarters to the Society here. Q. Is that the price charged? A. Yes. Q. Then the price charged to the Special Pioneers, payable in this country in D sterling to Headquarters, is 8d per book? A. Yes. Q. And that book is sold at 3/6d to the general public? A. Yes. Q. So that the margin is the difference between the 8d and the 3/6d? A. Yes. Q. And the same with booklets. ½d and 1d and the margin is between E these figures and 4d? A. Yes. Q. Magazines 2½d to 4d? A. Yes. Q. And annual subscriptions 3/6d against 7/-? A. Yes. Q. I think you have a note to say that the reason for the ability of the Society to invoice the British Branches with its books and F literature/

literature at such a cheap rate is that the whole work in connection with the writing, printing and publishing is entirely voluntary and unpaid? A. Yes. Q. That is in accordance, is it not with the evidence given by Mr. Franz and Mr. Covington? A. Yes. Q. Now let us see if we can get a picture of what the average marginal allowance for your Pioneers, both Special and Generals is. What was the average number of Special Pioneers for the year ending 31st August, 1954? A. 83. Q. And what was the total marginal allowance from literature placed by them? A. £2337. Q. That works out as an average marginal allowance of £28 3 1d. A. Yes. Q. Those are from your records? A. Yes. Q. And that includes all literature subscriptions? A. Yes. Q. That is books, booklets, magazines and subscriptions? A. Yes. Q. £28 3 1d. That is the Special Pioneers. The average number of Pioneer Publishers, I think you have is 826, is it not? A. Yes. Q. And the total marginal allowance is £16,002? A. Yes. Q. Which works out at an average personal allowance of £21 15 10d? A. Yes. Q. I think you have extracted the actual figures, have you not, for the Pursuer, Mr. Walsh for that same year? A. Yes. Q. And that comes to £19 19 10d? A. Yes. Q. I think that you have produced also two certified copy Balance Sheets and Statements/

A Statements of Receipts and Disbursements for the financial years ending 31st August. 1953 and 31st August. 1954. A. Yes. Q. Look at Nos. 57 and 58 of process. I think these are the combined Balance Sheets of the British Branch of the Society and the International Biole Students Association? A. Yes. Q. Are these audited? A. Yes. Q. I think they are audited by a firm of Chartered Accountants in London? A. Yes. Q. Every year? A. Yes.

B

BY THE COURT: Q. Is there an Auditor's docket on the production? A. No. not on these. I understood the Dorn to mean are our Accounts in general audited

EXAMINATION CONTINUED: Q. I meant to ask you were these Balance Sheets audited? A. No not these. Q. But are the Accounts themselves audited? A. Yes.

C

D Q. The Accounts from which these documents are made up? A. Yes. Q. The Accounts themselves are audited? A. Yes. audited yearly. every year. Q. I think on the back of each of these Balance Sheets is the Statement of Receipts and Disbursements? A. Yes. Q. Are these correct so far as you know? A. Yes. Q. As regards the expenses of the British Branch does that include the subsistence allowance of the District Servants, Circuit Servants, and Special Pioneers? A. Yes. Q. I think you find that in items 18 and

E

F 19/

A 49 of the Statement of Receipts and Disbursements? A. Yes. Q. For the year to 31st August 1954 the total is £13,555? A. Yes. Q. Then do you also have to support and maintain four Missionary Homes in Eire - two in Dublin one in Cork and one in Limerick? A. Yes. Q.
B Where do you find that, under what item? A. I think it is under Allowances. Q. Under what? Is that not the Special Pioneers? A. Yes. it will be in the Special Pioneers. Q. Well now Remittances to Foreign Branches. I think that is under item 66A
C is it not, of the Watchtower Bible and Tract Society Branch Statement of Receipts and Disbursements? A. Yes. Q. Then in addition do you have travelling expenses of students sent by the Branches to the Watchtower Missionary School of Gilead at Ithaca in the United
D A. Yes. Q. And do you have the expense of all printing done in this country? A. Yes. Q. I think that is under item 47? A. Yes, that is correct. Q. Which is a summary of items 41 to 46 inclusive? A. Yes. Q. I think in addition to that you have the cost of
E freight, have you not Ocean freight on things sent to America and internal freight on distribution? A. Yes. Q. Are those under items 32 to 37 inclusive? A. Yes. Q. £9264? A. Yes. Q. Those are all disbursements of the Branch? A. Yes. Q. Now the International
F Bible/

A Bible Students Association disbursements deal with the support of the Bethel family? A. Yes. Q. Items 19 to 23 inclusive? A. Yes. Q. And the maintenance of the buildings of Headquarters? A. Yes. Q. Which are owned, of course, by that Company? A. Yes. Q.

B And are the International Bible Students Association debited with the cost of the District Assemblies, under the heading of "Conventions"? A. Yes.

BY THE COURT: Q. Would you go back to the Statement of Receipts and Disbursements headed The

C Watchtower Bible and Tract Society. The receipts on that Statement come to a total of £128.835? A. Yes. Q. Is that the same figure as should appear in No. 45 of process under the year 1954 which was given on my copy at least at £123.835? Has there been a

D mistake in typing on one or other of these? A. It seems there has been. Q. Which will be the correct one? A. No. 58 of process will be the correct one. Q. £126,835? A. Yes. Q. Am I right in thinking that these should be the same figure? A. Yes, I think so.

E EXAMINATION CONTINUED: Q. Because you took the figures in No. 45 of process from your Statement of Receipts and Disbursements? A. Yes. Q. There must be a typing error there? A. Yes.

F Q/

A Q.- The figures in No. 57 of Process - I won't take you over them in detail, but they relate to the same type of expenditure and are itemised in the same way? A.- Yes. Q.- In connection with the financial arrangements of the Branch any money remitted abroad, I take it, has to be B remitted with the consent of the Bank of England? A.- Yes. Q.- And are those monies to your knowledge used for Society purposes in accordance with the Society's Charter? A.- Yes. Q.- Does any officer or Servant of the Branch participate in any profits that may accrue C to the Society or to its branches? A.- None at all. Q.- Are the only sums which are receivable those to which you have testified? A.- Yes. Q.- Would it be safe to say that the house-to-house work, back calls, return visits for the purpose of conducting Bible studies, are D done with the sole or primary purpose of selling literature? A.- No, I would say it is done as part of the preaching of the Kingdom Gospel and to aid people of goodwill to gain a knowledge of Jehovah God and His purposes. Q.- Are all meetings at Kingdom Halls conducted E under the general supervision and direction of the Branch acting through its Branch Servant? A - Yes. Q.- You are responsible? A.- Yes. Q.- And is it within your knowledge or not whether those Halls are exempt from rates? A.- They are exempt from rates. Q.- Are any F of them in England buildings duly registered for the solemnising

A solemnising of marriage? A.- Yes. Q.- Recognised by the English legal authorities? A.- Yes. Q.- Are you and some others authorised persons to register marriages in those Halls? A.- Yes. Q.- As regards the appointment of Mr. Walsh, the Pursuer, as Congre-
B gation Servant at Dumbarton - did you make the appointment? A.- Yes. Q.- Was that an appointment which was regular and within your powers? A.- Yes. Q.- It was an appointment to the Dumbarton Congregation, wasn't it?
C A.- Yes. Q.- At the time of the appointment, which took place in October, 1952, I think I am right in saying that a Mr. Hobley was the Circuit Servant for the Circuit in which Dumbarton is? A.- Yes. Q.- Did you in the autumn in 1952 receive any report from Mr. Hobley as to the
D state of things at Dumbarton? A.- I did. Q.- Was that to the effect that the then Congregation Servant, Mr. Agnew, was not well? A.- That is true. Q.- And was not able to devote himself as fully as he should to the work of the Congregation? A.- Yes. Q.- Did you receive
E any information from Mr. Hobley as to who might be a suitable person to appoint? A.- Yes, I received a letter from Mr. Hobley suggesting that Walsh would be a suitable person. Q.- Did you receive from Mr. Hobley a recommendation of Mr. Walsh? A.- I did. Q.- I think
F you yourself had occasion to visit Glasgow in the course of/

A of the Society's business? A.- Yes. Q.- Were you holding a public meeting there? A.- Yes, there was a special meeting of all the Congregations in Glasgow at the Woodside Hall which I was visiting. Q.- At that time had you information as to Walsh's personal qualifi-
D cations for office? A.- Yes. Q.- And a recommendation from Mr. Hobley? A.- Yes. Q.- And an assurance that he was qualified from the time point of view? A.- Yes. Q.- I should have asked you - did you know he was already a Pioneer Publisher? A.- Yes, I did. Q.- And had been
C appointed as such? A.- Yes. Q.- I think you knew the date of his appointment? A.- Yes, I did. Q.- So that on that basis he would be qualified from the time point of view? A.- Yes. Q.- I think he had been appointed as a Pioneer Publisher on the 28th December, 1949? A.-
D Yes. Q.- So he had ample time in, so to speak, to qualify as a Congregation Servant? A.- Yes. Q.- Was his name in the appropriate file of active Pioneers in the Headquarters? A.- Yes. Q.- So that when you got the recommendation from Hobley you were able to go to
E the file and see how he had been conducting his work since appointment? A.- Yes. Q.- Did that appear to be satisfactory? A.- It did. Q.- So that you had, before you went to Glasgow, knowledge that he had been
F a Pioneer since December, 1949, that is over two years, getting/

A getting on for three years, and that he had conducted himself properly and satisfactorily during that time from your records? A.- Yes. Q.- That he was recommended by the Circuit Servant as an appropriate appointee and that there was need for a replacement in Dumbarton? A.- That is right. Q.- Did you arrange that Mr. Walsh should be present at the meeting at Woodside Hall in Glasgow? A.- I did. Q.- Did you interview him? A.- I interviewed him. Q.- Did you let him know the purpose for which you were interviewing him? A.- Yes. Q.- Did you discuss with him the steps that you might be going to take? A.- Yes. Q.- Did you ascertain if he was willing to accept appointment if you thought fit? A.- I did. Q.- Did you discuss with him whether or not it was a matter of some solemnity to undertake this work? A.- Oh, yes, definitely. Q.- As the result of your discussion were you satisfied or not that he was a suitable person to be set apart as, and appointed as, Congregation Servant? A.- Yes, I considered that he was suitable. Q.- After that did you make that appointment? A.- Yes, when I got back to London the appointment was made. Q.- I think that in practice the evidence of the making of such an appointment is contained in a stereotyped form of letter? A.- Yes. Q.- I think one such was sent to Mr. Walsh? A.- Yes. Q.- Is it the practice when appointing a Congregation Servant to endeavour to send a copy to the/

A the Congregation Servant to be relieved of the letter appointing his successor? A.- Yes, it is sent to the Congregation and a copy is sent to the particular person. Q.- (Shown No. 21 of Process). Is that a copy of the letter of appointment appointing Mr. Walsh? A.- Yes.
D Q.- Does it state that the letter has to be retained as a permanent record in the Congregation files? A.- Yes. Q.- Would you look at the document which I now exhibit to you. Is that the actual letter of appointment signed
C in the "Watchtower" Society's name with a rubber stamp signature? A.- Yes. Q.- You can recall, no doubt, making the appointment of the Pursuer as a Pioneer Publisher? A.- Yes. Q.- (Shown No. 12 of Process). Is that his letter of appointment as a Pionner Publisher
D dated 28th December, 1949? A.- Yes. Q.- And that is in regular form, I take it? A.- Yes. Q.- Can you say that his name appears still in the list of Pioneers? A.- It does. Q.- As an active Pioneer? A.- Yes. Q.- And of course it is still recorded in the records of the
E Congregation and of the Congregation Servant of that Congregation, as evidenced by the letter? A.- Yes. Q.- If you look at No. 57 of Process you find that the total receipts/for the year ending 31st August, 1953, are £121,029.2s.3d., and in your Production No. 45 of Process
F the receipts are £91,132. Is that accounted for by the fact/

A fact that your note is "Bibles and Literature Printed in England Omitted"? A.- I am not certain about that.

BY THE COURT: Q.- I am not sure whether I heard your evidence correctly when you were speaking generally
B about the appointment of a Congregation Servant, but did you say that you took steps to see that you didn't lay hands on any applicant suddenly? A.- That is the quotation from Scripture, my lord. Q.- I wanted to ask you, do you lay hands on an applicant at all? A.- No.
C It is, I would say, the fulfilment of that Scripture as we understand it, that we appoint or assign that one to a particular duty. Q.- In relation to Mr. Walsh's appointment - you did have a personal interview with Mr. Walsh? A.- Yes. Q.- Is it usual for you to have a
D personal - - ? A.- No, not usual, but it so happened that I wanted to make sure - he was young, and I wanted to make sure he was quite suitable, and since I was paying a visit to Glasgow I made arrangements to see him personally.

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A Q. Now, may I ask you another question with regard to No. 45 of Process. Taking the figures as they appear on No. 45 with reference to the year 1954, do those figures mean that the result of the year was, may I put it this way, a net profit of over £50,000? Your receipts are B £123,000 and your total disbursements are £72,000? A. Yes, that is correct. Q. What is done with that net profit? A. Well, that is the accumulation which has been referred to; part of it.

CROSS: Q. There was exhibited to you a document C which I understand was received by the Dumberton Company of Jehovah's Witnesses in respect to the appointment of Mr Walsh as a Company Servant? A. Yes. Q. Would you look at it, please? It is not signed, is it? A. It is signed by the Watch Tower Bible and Tract Society. Q. By D what means? A. By a rubber stamp. Q. And the rubber stamping is not initialled in any way? A. No. Q. You won't know, I suppose, who would put that on? A. I did.

On behalf of the Incorporation in America? A. On behalf of the Watch Tower Bible and Tract Society. Q. In E America? A. Yes; of course, having in mind that the governing body is centred there. They have the direction of the work, always appreciating that, and the spiritual power is centred there and which I am qualified to act. Q. I don't just understand that, the spiritual power F centred /

A centred there. What has that to do with your rubber stamping of that document? A. Well, as we have heard in Court, the governing body of the Watch Tower Bible and Tract Society have the direction of the work of Jehovah's Witnesses on earth, and the medium we use for the stamping B of these letters is the rubber stamp. Q. And you have a series of those letters, have you? A. Yes. Q. They are really forms which are sent out and some one is appointed a Congregation Servant? A. Yes. Q. And one of these forms is completed with the insertion of the appointee's C name and address? A. Yes. Q. And if several appointments are being made in a congregation at the one time, would they all be put on that one document? A. As the occasion requires it, yes. Q. So that form is not special to a Congregation Servant? A. No. Sometimes we only D fill up the particular part which relates to the Congregation Servant; at other times when there are other recommendations made that need to be filled, we also add the additional names. Q. Would the same thing apply to an advertising servant? A. Yes, we would use this form. E Q. An account servant? A. Yes. Q. A stock servant? A. Yes. Q. Is it your evidence (I would like to be clear on this if I may) that by the insertion of a name in that form, whatever the capacity the appointee is to hold in a congregation, it signifies a laying on of hands F on /

A on that individual? A. Yes, recognising that the authority as we do is centred in the Society, particularly in the remnant. The manner in which the form is filled out to my mind does not matter. Q. To whom were you referring just now when you said "particularly in the remnant"?
B A. Well, as we have heard in the Court from other witnesses, the Society is the authority which makes appointments on earth and that authority is particularly represented in the remnant, as we have heard. Q. Are you yourself of the anointed class, did you say? A. Yes, I am. Q. When
C you come to make an appointment in a congregation, do you consult with the headquarters of the Society? A. No. Q. You don't even need to make the appointment yourself? A. I don't know just what you mean. Q. You act in Great Britain under a Power of Attorney granted by the
D Incorporation in America? A. Yes. Q. Would you look please at No. 11 of Process? I would just like to look through this with you. Do you see, if your copy is the same as mine, at the top of page 3 "Said Procurator and "agent" - that is you - "shall have power to appoint
E "agents and servants in any congregation of Jehovah's Witnesses, and plenary power to remove and discharge any "agent or servant"? A. Yes. Q. You have plenary power to ordain and appoint other ministers, to ordain and appoint any person as a minister of the gospel of
F the /

A the Kingdom of Almighty God and of Christ Jesus? A. Yes. Q. Does that mean that a person, to use the word there, other than yourself in Great Britain may appoint a minister? A. No, it does not. Q. We are reading the same bit, are we "Said Procurator and agent" - that is you D "shall have plenary power to ordain and appoint other "ministers, to ordain and appoint any person a minister of "the gospel"? A. Yes. Q. How do you interpret that in practice? A. Well, it would mean that I have the power given to me to appoint a minister of the gospel and also to C give authority to others to appoint ministers. Q. And then it goes on, doesn't it, in the next sentence, "Said "Procurator and agent" - being you - "shall have plenary "power to appoint persons to act as his substitute, with "power to ordain and appoint in his place and stead other D "persons as such ministers of said gospel"? A. Yes. Q. So you don't need to act yourself; you have got full powers to delegate to other persons to carry out your function? A. In case of necessity, yes, but that, of course, does not mean that I do that. I make all the E appointments in the British field. Q. I am only looking at that document, of course? A. Yes. Q. I see that lower down it says that he (that is you) have the scriptural qualifications and is authorised to conduct baptisms? A. Yes. Q. Memorial service, funeral, service F of worship, and to appoint duly qualified ordained ministers /

A ministers to perform the same duties? A. Yes.

BY THE COURT: Q. How do you reconcile the passages in the Power of Attorney to which you have been referred with your view that the power to appoint Congregation Servants is vested in the remnant? A. Well, I would say that the governing body of Jehovah's Witnesses is centred at Brooklyn, New York, as we understand it, and they pass on to me the authority to make appointments by reason of my appointment as a Branch Servant in the British field. Q. How do you connect that with the remnant? A. Well, the Scripture which I quoted, I think, earlier on to-day, Matthew 24, 45 to 47, states that the faithful and wise servant would have, not only the authority to dispense the meat in due season, but also the ruler over all his goods at this time, and therefore I accept as authoritative that the direction of God's work on earth comes through that organisation and directly from the governing body centred in America and comes down to me and to others.

CROSS /

CROSS CONTINUED: Q. Would you look now at No. 21 of Process, that is the copy of the letter of appointment of Mr. Walsh, the Pursuer, to the Dumbarton Company? A. Yes. Q. It says, "The Society is herewith "appointing the following Brothers to be Servant "in the positions designated below"? A. Yes. Q. Each and all of the Servants of a Congregation then are appointed to a position, are they? A. Yes. Q. Then it says, "Each one is obligated to the Lord to "faithfully study the Counsel on Theocratic Organisation "of Jehovah's Witnesses and accordingly carry out his "duties as outlined therein."? A. Yes. Q. That is all the letter says about his duties, isn't it? A. That is all the letter says about it, yes. Q. And that is the letter of his appointment? A. Yes. Q. And, do you say, the letter of appointment issuing from you with regard to Mr. Walsh? A. Yes. Q. In your own appointment or, should I say, under the Power of Attorney, you are given at Page 3, as we have been seeing, authority to conduct baptisms, Memorial Services, Funeral Services of worship? A. Yes. Q. There is no reference to these powers or authorities, is there, in No. 21 of Process? A. No. 21 of Process is the letter, is it? Q. Yes? A. No, there is not. Q. Would you look, please, at No. 17 of Process, which is Counsel on Theocratic Organisation; where in that book are the duties of/the Company Servant with regard to baptisms, funerals/

funerals and Memorial Services laid down? A. Not everything is laid down in this book. The Society publishes "The Informant". It publishes the instructions in various of its publications. If it is not recorded in this book then it would be understood from other sources. Q. But his letter of appointment says, does it not, only that he will carry out his duties obediently to the Counsel on Theocratic Organisation? A. Yes, he will understand that. Q. Am I right that in that book at Pages 27 and 28 are set out the purposes of the appointment of the Company Servant? A. Yes. Q. Although we get other duties such as duties of accounting and seeing to ordering of magazines and the like in other parts of the book? A. Yes. Q. Do you say that this letter, No. 21 of Process, is the authority under which the Congregational Servant, Mr. Walsh, in this case acts? A. I say part of his authority. The authority is stated there in that letter, but he would get his information as to the various duties from various sources including the Bible, of course, itself. Q. Without this letter, No. 21 of Process, he would not act, could he, as a Congregational Servant? A. No, that is so. Q. I see in that letter, "Where changes are made the newly "appointed Servant will receive from the former "Servant all forms, records and files pertaining to "his duties."? A. Yes. Q. Do these forms include the/

A the forms by which the Congregation acquires its quantities of circulars and books and the like? A. Yes, it includes that, but many other things too. Q. I suppose the progress reports and so on? A. Yes; and the general state of the Congregation, its maturity, B its general wellbeing, its general conformity to the principles laid down in God's Word. Q. And I want to be clear about this; that No. 21 of Process, I think you agree, would be sent if a Stock Servant were being appointed? A. Yes. Q. The duties of a Stock Servant C are set forth in No. 17 of Process, the Counsel on Theocratic Organisation, at Page 30 on? A. Yes. Q. Which if I read them a right say that the Stock Servant will do what his name implies, namely, look after the stocks of magazines and literature? A. Yes. D Q. Would there be any variation in the wording of No. 21 of Process - the case of a Stock Servant? A. It is the same letter which is used. Q. Absolutely? A. Yes. Q. No addendum to it A. No. Q. No addition to it A. No.

E Q. And the same with an Accounts Servant? A. Yes. Q. Each being exhorted to carry out his duties in accordance with No. 17 of Process, Counsel on Theocratic Organisation. Let us quote accurately to satisfy the learned Dean, No. 21 of Process, you had better have, F not the thing I have not seen before? A. That is the letter of appointment. Q. Yes. Each one is "obligated";/

A "obligated"; does that mean obliged in English?
A. Yes. Q. "to the Lord to faithfully study Counsel
"on Theocratic Organisation of Jehovah's Witnesses.".
Is this the whole of the text of the letter, No. 21 of
Process, dated October the 20th, 1952, Dumbarton
B Company of Jehovah's Witnesses, "Dear Brother, the
"Society is herewith appointing the following brothers
"to serve in the positions designated below. Each one
"is obligated to the Lord to faithfully study Counsel on
"Theocratic Organisation for Jehovah's Witnesses and
C "obediently carry out his duties as outlined there."?
A. Yes. Q. "Where changes are made the newly
"appointed Servant will receive from the former Servant
"all forms, record, and files pertaining to his duties.
"If no appointment is shown below then the present
D. "appointed Servant will continue to serve. This letter
"is to be retained as a permanent record in the Company
"file."? A. Yes. Q. That is the end of the text of
the letter, but appended to it are blank spaces opposite
the ten categories of Servants in a Congregation?
E A. Yes. Q. Would you just look, please, at the letter
exhibited to you in your Examination-in-Chief and which
you identified as the principal letter sent by you to
the Dumbarton Congregation appointing Mr. Walsh, the
Pursuer, as Congregational Servant? A. Yes. Q. Is
F that in identical wording with No. 21 of Process which
has/

A has just been read to you? A. Yes. Q. There is no difference at all between the two documents? A. No, except that this one has the "Watchtower" stamp on it. Q. Except that the exhibited document has exhibited

B the rubber stamp of the Watch Tower Bible and Tract Society? A. Yes. Q. I did say to you just now, was that exhibited letter which you say is identical with No. 21 of Process, is that the actual letter you

C sent to Dumbarton Congregation appointing Mr. Walsh, the Pursuer? A. Yes. Q. I want to be clear about that, because I am putting to you, that is the actual letter

D you sent? A. This is the actual letter, yes. Q. Not a copy of it? A. No. Q. Did you send copies of that letter to anybody else? A. This was sent to the Dumbarton Company, and a copy of this

E would have been sent to Walsh, the Pursuer.

EY/

A BY THE COURT: Q. Was the copy which was sent to Mr. Walsh rubber-stamped in the same way as that one? A. Yes. Q. And is that all the evidence that Mr. Walsh is given as to his appointment as a Congregation Servant? A. Yes. He would contact the previous Congregation Servant B immediately.

CROSS CONTINUED: Q. He gets nothing else by way of certificate or the like? A. He gets all the instructions in various publications the Society issues from time to time as to his duties. Q. Although they are not referred C to in that letter of appointment? Can you refer me now to any single publication by the Society which sets out in terms the full duties of a Congregation Servant? A. The Informant that come out every month reminds the Congregation Servant of his duties. That is issued monthly and his D duties would be appreciated by reason of his constant reading of the Society's publications. Q. Would you look at No. 82 of process, which is a copy of the Informant. You said that is an average sample of the Informant? A. Yes. Q. Where does it refer to the Congregation Servant's E duties with regard to baptisms, funerals or the like? A. Well, it is not stated in this particular one, but at the time that instructions were issued concerning Circuit Assemblies and the like, the subject of baptism was dealt with and the Congregation Servant knows his F duties/

A duties in relation to that. I do not think it needs to be stated in every issue of the Informant. I think that once in a while these facts are brought to their attention in an issue of the Informant but in this particular issue I do not think it does contain it. Q. And you cannot say, I suppose, whether the previous issue, the one previous to this in date or the one after it in date contained any instructions to Company Servants on these matters? A. I could not say. Q. As far as baptism is concerned it is the case, is it not, that Mr. Walsh was not authorised to carry out baptisms? A. Mr. Walsh, yes. Q. Where was that authority given? A. Well, it is understood by reason of his knowledge of the Society's publications and through his reading of the books which deal with the subject of baptism and show the procedure in relation to it. Mr. Walsh, by reason of his appointment, would be authorised to see that these things were carried out. Q. Which book tells him what to do and is his authority with regard to carrying out baptism? A. Well I cannot say or state definitely what book. All the books or several of the books deal with the subject of baptism, and all Jehovah's witnesses know the procedure that has to be followed, and it would be understood that the Congregation Servant would be the one who would see that these duties were carried out, by reason of his appointment/

A appointment. Q. Other members of the congregation may be entitled to conduct baptisms? A. Yes but they would be nominated by him. Q. And could he nominate whom he wished within the congregation? A. Well, he would consider the qualifications of the individual. Q. And
B subject to that he could nominate anyone he wishes? A. Yes. Q. There is no age limit, is there, set down anywhere in the Society's publications or teaching - please note the word "teaching" - stipulating a minimum age at which persons may carry out baptisms? A. There
C is no stated age no but, if I may add, consistent with their understanding of their appointments, that is the Congregation Servant or any other of Jehovah's Witnesses, they would appreciate that one who was appointed to baptise would be a mature person and
D suitable, not a youngster, not a child. Q. For carrying out any of these duties namely the conduct of baptisms, funerals, services among the Jehovah's Witnesses, is the sole qualification that of what you refer to as maturity in spiritual matters? A. And
E subject to appointment. Q. Let me put it this way: what do you mean by "and subject to appointment" A. Well I would say in answer to that that the one who is authorised to care for the local congregation and to see to all its activities would be the Congregation
F Servant/

A Servant, and whatever is done in the local congregation it would be by reason of the Congregation Servant's appointment from the Society that he would authorise any other one to do any particular duty. Q. But I am speaking about the people who can carry out these duties. If any B member of the congregation is regarded as, to use your phrase, spiritually mature is he qualified to carry out baptisms and funeral services among the Witnesses? A. Yes subject to appointment. Q. Did you add "subject "to appointment" again? A. Yes.

C BY THE COURT: Q. By that do you mean appointment by the Congregation Servant? A. Yes.

CROSS CONTINUED: Q. But not in the sense of the Congregation Servant being appointed by letter from you? A. Well I would not say that the appointment of the D Congregation Servant is by means of that letter but all duties and all functions in the company or congregation would be under the direction of the Congregation Servant because of his appointment from the Society Q. He oversees what the others do: A. Yes he oversees, and, E not only that, but he appoints, if there is an appointment to be made. Q. If there is a meeting and someone has to speak at it, a meeting organised by the congregation, the Company Servant or Congregation Servant may appoint one of the congregation to speak at it? A. Yes. Q. That

F is/

A is to say, is it - and watch my words - he asks him to do so? A. Yes. Q. And in the case of getting another member of the congregation to carry out a baptism is it not the case that he asks the person to do so? A. Yes it may be that way. Q. He cannot force him to do so? B A. No, no force is used in our organisation. Q. Nor can he confer upon him any power relative to baptism which he does not already have, and I am speaking of the person asked to carry out the function? A. The question of baptism ..... Q. Could you say yes or no to that, C and then qualify it? A. I have lost the question now. Q. I will reframe the question. The Congregation Servant, in asking a member of the congregation to perform a baptism, carry out a funeral, or conduct a meeting, cannot confer upon that person any power which that person D does not already have? A. Well, the power..... Q. Can you say yes or no to that? Are you in a position to say yes or no to that? A. I would say yes. Q. Now let us have the qualification. A. I would say that the Congregation Servant is the one who has the E authority in the congregation to direct its activites, to supervise all that is being done, and if he appoints another to conduct baptism, that is where I say yes to the question. It is because it depends upon the authority to do the job. The Congregation Servant F by/

A by reason of his appointment is authorised to give instructions to others. Without that the others would not be able to do it. Q. If the Congregation Servant were laid aside ill and not in a position to be approached by anybody, and a child or rather an adherent was to be
B baptised, is it not the case that any member of the congregation could carry out the baptism in the absence of the Company Servant? A. Well in the first place the individual concerned would writ for such times as baptism would be appropriate which is at the Circuit
C Service. Q. That may shift the location of the ceremony of baptism, but if it is done at a Circuit Assembly any member of Jehovah's Witnesses spiritually mature could conduct the baptism? A. Provided they were appointed to do so. Q. By whom? A. By either
D the District Secretary the Circuit Servant or the Congregation Servant. Q. And when you say appointed you mean asked? A. Well, authorised, whether it may be by word of mouth or by letters Q. Is it usually to send letters on those matters? A. Well if the Congregation
E Servant was ill and could not be approached that would be the proper way to do it. Q. It is not usual with baptisms at Circuit meetings to pass letters to people saying "You will please conduct the baptism service?" A. No, but at the actual Circuit service it is shown
F on the programme that the appointment is made by the Society.

Q/

A Q.- We had been discussing baptism. What is the position with the funeral service? Is any member of a Congregation entitled to conduct a funeral service? A.- If he is appointed to do so. Q.- Appointed by whom? A.- The B Congregation Servant. Q.- And if the Congregation Servant is not available at the time of adeath, who makes the appointment? A.-Well, the Congregation Servant would in the normal procedure do that, but the appointment would be passed on from his assistant. The fact is that C in all these appointments there is the issue of the outline relating to it, and the one who is assigned to take the funeral or baptism as the case may be, has to have the appointment and receive the outline showing the procedure - the outline and the talk that is given. D Q.- And when you say, "has the appointment", is it fair to say that that means "has been asked to perform the function"? A.- Well, it is something more than asked. I think it would mean that he would be asked if he would accept the appointment, and then he would be definitely E appointed or assigned. Q - What form would the definite appointment and assigning take? A.- In the case of baptisms, these are held at the Circuit Assemblies, and the baptism talk is given by the District Servant on that occasion, and the one who is actually assigned F to do the immersing would receive a definite letter to that effect.

BY/

A BY THE COURT: Q.- I think you said before that any member of Jehovah's Witnesses could conduct a baptism service if appointed by the Congregation Servant? A.- Yes. Q.- Is that right? A.- Well, the procedure at the present time is that the baptism services are held B at the Circuit Assemblies, in which case they are arranged by the Society and the baptism is attended and appointments aremade for it by the Society. Q.- Through the Circuit Servant? A.- Through the District Servant. Q.- The District Servant? A.- Yes. The recommendations are C sent in - - - Q.- All I want to know is: were you right in saying that any one appointed by the Congregation Servant could conduct baptism? A. Well,- that has been done in the past, but at the present time the baptisms are all held every six months at the Circuit Assembly. D Q.- And at the Circuit Assembly do you say that any one who was assigned to conducta baptism would have to be so appointed by the District Servant? A.- The actual procedure is for the Circuit Servant to send in recommendations to the Society, and the Society make the appoint- E ments and print the programme. Q.- Does that mean it is sent in to you? A.- Yes.

CROSS-EXAMINATION CONTINUED: Q.- Are these recommendations to which you referred relative to the person who will carry out baptisms or to those who are to be baptised? A.- In the first place the one who is appointed to give the/

A the discourse is appointed by the Society, and the one who actually does the immersing would be appointed by the Circuit Servant. Q.- Has the District Servant anything to do with it? A.- He works in close association with the Circuit Servant on that. Q.- Is there any fixed form
B of procedure in connection with baptism at Circuits, namely, who in fact carries out the appointment, as you call it, of the person who will carry out the ceremony? A.- The actual baptism you are referring to? Q.- The immersion? A.- The District Servant goes into the
C particular town in which the Circuit Assembly is being held, and he talks the matter over with the Circuit Servant, the matter of the programme, and it is fixed up in that way, the Society is notified, and the appointments are made. Q.- Is any record kept of these matters?
D A.- The programme. Q.- Who has the discussion before anyone is appointed to carry out the immersions? A.- The District Servant and the Circuit Servant are both present in the town when the Assembly is held, the week prior to the Assembly, and it will be in discussion that
E they will assign a particular one to do the immersing. The discourse, which to us is the important thing, in setting out the meaning of baptism, is arranged by the Society on the recommendation of the Circuit Servant. Q.- When you say "arranged by the Society" - who is the
F human/

human agent of the Society? A.- Myself. Q.- And if the person who ultimately carries out the immersions is in the town where the District and Circuit Servants meet, do they just approach him personally? A.- No, he is notified of it before. Q.- Not before he is appointed? A.- No. It may be that he will be located in that town, or it may be he will be from some other town within the Circuit. Q.- If he is in that town, available to the Circuit and District Servants, do they not just see him personally? A.- They will ask him if he is prepared to do that, and then they will appoint him. Q.- And if he says there and then, "Yes, I am prepared to do it," does a letter always follow? A.- No. They will discuss the duties with him and tell him that he is assigned to that particular job. Q.- So that it may be a purely verbal arrangement? A.- Yes.

BY THE COURT: Q.- So far as you know has Mr. Walsh ever been appointed to conduct a baptism or to do the act of immersion? A.- I couldn't say. Q.- Would you regard him as qualified for that? A.- Oh, yes, quite qualified.

CROSS-EXAMINATION CONTINUED: Q.- And would you regard other members of his Congregation as equally qualified? A.- Well, I don't know them all. I know the assistant Congregation Servant, who was a Congregation Servant/

Servant. He is qualified, yes. Q.- But it rests, doesn't it, on the point we discussed before; it rests upon sufficient spiritual qualification? A.- Yes. Q.- Which is in many cases, is it, in the Society's view, achieved by many members of Congregations? A.- Well, in degrees, yes. Q.- What about the Memorial Service? I think it is Memorial Celebration that you call it? A.- Yes. Q.- Can others than the Congregation Servant conduct that service? A.- Yes. Usually the procedure is that if there is one who is of the anointed, who is capable of giving the discourse and carrying out the programme, then he would be appointed in preference - - Q.- To the Congregation Servant? A.- Yes. Q.- And am I not right that as far as the baptism or immersion is concerned and the Memorial Celebration there are produced by the Society printed forms of discourse? A.- Outlines, yes. Q.- Indeed is that in line with the practice of the Society, that where addresses are to be given outlines are provided? A.- Public talks - not all public talks but quite a number that are sent out under the Society - we send out the outline. Q.- I see for example in No. 17 of Proc..ss, that on occasions - do you see paragraph 159 - "A special public talk, the outline for which is furnished by the Society, will be delivered in every company by the Circuit Servant"? A.- Yes. Q.- I would/

would like to follow your evidence as given in chief. You are a member of the Society? A.- Yes. Q.- And you have the certificate which has been produced? A.- Yes. Q.- Are there many members of the Society in Great Britain? A.- Just four of us. Q.- Who D are the others? A.- Mr. Chitty, Mr. Yates, Mr. Clay and myself. Q.- What is Mr. Clay's position? A.- He is one of the ministers located at headquarters. Q.- But what capacity does he occupy? A.- Actually his work in the headquarters is the printing. Q.- C Is the printing establishment run by the headquarters? A.- Yes. Q.- Is it owned by the Society? A.- Yes. Q.- And staffed by the Society? A.- Yes. Q.- Where are the printing works? A.- At the rear of our head- quarters at 34 Craven Terrace. Q.- How many persons D are employed in the printing works? A.- Five. Q.- Is there just the one printing press? A.- No, we have four. Q.- In the one building? A.- In the one building. Q.- And the total manpower or womanpower is five? A.- Yes. Q.- What printing does that E press carry out as distinct from the press in America, in New York? A.- Well, it prints the monthly Informant, it prints the letters, such as we have seen, of Mr. Walsh's appointment; it prints all the smaller forms that we have for use in the branch as related to the F British people.

Q. You have many forms, have you not? A. Yes. Q. Have you any idea how many are used in the ordinary congregation? A. I could not say. Q. Is it three or four or a dozen or more? A. It would be quite a dozen, I should think. Q. More, I should think? A. Possibly. Q. You also print Bibles, don't you, in the London press? A. No, we don't print Bibles. Q. You get printing done outside? A. Yes. Q. Is that extensively done? A. Well, the printing at the moment is confined to Bibles. That is done on the outside. Q. I see, for example, in No. 58 of Process, the form of accounts for the year ending 31st August, 1954 - outside printing Bibles etc. £10,046 odds? A. Yes. Q. Was that for that one year? A. Yes. Q. What was included in the etc.? A. Well, we distribute quite a few other publications, Cruden's Concordances and other biblical books which we purchase on the outside and distribute in our own organisation. Q. I am asking you about printing that is done outside. This is an item for outside printing. Do you have these Concordances printed outside? A. Yes. Q. Or do you buy them in? A. We buy them in, but they are printed outside. Q. Is that one of the things included in this item, 41? A. Yes. We get quite a large supply of Bibles from Messrs Cobham's up in Scotland here, and that involves payment from our London Branch. Q. Have you any /

any recollection of what was outside printing in 1954. apart from Bibles? A. Well, we got, as I said, quite a number of Concordances and the like from outside. I could not just state how many or exactly what. Q. But you would have to do with these matters, being a member
B of the Board? A. Yes. It is quite a number of books that we have for circulation amongst our people which we don't print ourselves in the way of Concordances, Hislop's "To Babylon" and others of the kind. Q. When were Kingdom Halls first recognised by the Society? You originally had
C in London the London Tabernacle? A. Yes. Q. The name later became the Kingdom Halls? A. Yes. Q. Why was the change made? A. Well, for the same reason that other changes have been made in the names of such as Pioneers. In the case of Kingdom Halls we thought it was appropriate
D that our particular churches and congregations should be entitled Kingdom Halls since most of our activities is related to the Kingdom. Q. When was that change made? A. Oh, I think it would be about 1938, or somewhere about that. Q. These Halls are sometimes owned
E by the Society? A. They are owned by the local congregation. Q. Or leased by the local congregation? A. Yes. Q. Or shared with others; outside agencies? A. Sometimes, yes, but that would only be where there is a small congregation that is not able to meet the costs
F for /

A for the time being. They would, of course, have the ultimate in mind that they would have a Kingdom Hall of their own. Q. When was what you call dedication of the Halls first resorted to? A. Well, I could not give you the exact time; I should say about ten years ago or so. B Q. There was no such dedication of them before that? A. There may have been. I mean, the local congregation may have arranged some such, but not so far as the Society is concerned. The arrangement now is oftentimes that they write in to the Society and request that some one be sent C along to perform the dedication ceremony. Q. But until ten years ago that did not happen? A. Generally speaking, I think that is true. Q. What is the reason for the change? A. Well, again, we have come to be further established with the growth in numbers, and with the congrega- D tions increasing this matter has been borne in on us, and we appreciated the need for doing that. Dedication simply means the setting apart for God's service; just as the individuals are dedicated so the building, so long as it is used for the worship of Jehovah God, is dedicated. E Q. And since the adoption of dedication of Halls, is there any special service for that? A. We usually open the Hall - well, it is the practice to make a declaration in the district by distributing handbills announcing the matter, and then the one that is appointed to give the F discourse /

discourse will deal very fully with the purpose of the Hall, primarily as a place of worship, and then, of course, the matter of Kingdom activity which is associated with true worship. That would be the particular theme of dedication. Q. Is the history of the British organisation in any particular book? A. No. I might say that the Year Book every year gives a full report of the activities of the British field, as it does of other fields. Q. You started off, did you, as a colporteur? A. I did not start off as a colporteur. I heard Pastor Russell in Liverpool in 1912 give a public discourse. I became interested and I was immersed in 1913. Q. What age were you then? A. I was about 17 then. Q. And then did you become a colporteur? A. I think it was in 1922. Q. How long did you remain a colporteur? A. I remained what was known as a colporteur then until I came into the London office in 1929. Q. That was for six to seven years you were known as a colporteur? A. Yes. Q. And I think you said that as a colporteur you went from door to door distributing literature? A. Yes. Q. Correct me if I am wrong. I think you said that while it was not your practice to make back-calls you added, "but if there "was any interested people" you did call back? A. Well, our purpose all the way through during the time I have been associated with the movement is that we are out to aid others to gain knowledge of Jehovah God and His purposes /

purposes, and the distribution of the literature was primarily with that object in view, and if there was any interest at all that was created, we always saw to it that we hoped to nourish and sustain them. Q. And that is still what is done? A. To-day that field of activity is extended considerably; in fact, a large portion of the Pioneer's time is taken up with Bible studies and making return calls on the people. As a matter of fact, quite a large portion of their time is devoted to that. Q. Wasn't a large part of your time devoted to that? A. No, it was not so much; not so much as now. Q. But in 1922 to 1929? A. I may not so much as now. Q. You have spoken to No. 43 of Process, which I think is the total number of congregations. Who made up that list? A. I did. Q. It is my fault, but I did not just catch particularly what it relates to; I mean geogruphically? A. The British field; it covers the British field. Q. And that is? A. England, Scotland, Northern Ireland and Eire. Q. In column 3 there is a heading, "Annual Memorial Attend-"ances"? A. Yes. Q. Correct me if I am wrong. I understood you to say that included in the figures there were numbers of goodwill? A. Yes. We invite others to come along and the numbers are made up of many Bible studies that have been conducted. I find we are having Bible studies with Jehovah's Witnesses in addition to those who are what we call regular Kingdom worshippers.

Q./

A Q. And am I right that by goodwill the Society . . means people who are interested but who are not baptised or ordained? A. Yes. Q. In other words who are not members of Jehovah's Witnesses? A. That is right. Q. Could you say or not with regard to any one of these

D figures, for example 4,100 in August 1914 or the last figure of 34,000 odd for 1954, how many were non-members? A. Well I can speak for 1954 but it would be very difficult for me to go back over the years and give you the exact figures for them. Q. Well can you give me the

C details for 1954? A. I think I have already mentioned that I think there would be somewhere in the neighbourhood of 4,000. Q. But do you have actual records of these figures? A. Yes. Q. 4,000 is your recollection? A. Yes, round about 4,000. Q. And in No. 44 of process

D 30,360 are stated to be Congregation Publishers? A. Yes. Q. Does that mean the overall number of the members of Jehovah's Witnesses attending? A. Yes, those dedicated to Jehovah. Q. And I see that underneath that figure there is given Goodwill Attenders and Watchtower Subscribers?

E A. Yes. Q. Do Watchtower Subscribers get admission to the Memorial Celebration? A. Oh everyone is free to attend. Q. Why in No. 44 of process are they, namely the Watchtower Subscribers, named separately from Goodwill Attenders? A. Well this is a kind of trend showing the

F general/

A general outline of the members and the association with our organisation, and the Goodwill Attenders would be those who come along to the meetings but are not dedicated servants of Jehovah. As far as the Watchtower Subscribers are concerned that takes in a wider scope. We have a B large number of Watchtower Subscribers in the British field who may not attend any meetings. Q. And when you mention the figure of around 4,000 as being the numbers of Goodwill attending Memorial Celebration in 1954, does that number include or exclude Watchtower C Subscribers? A. It excludes them. Q. May there have been some of them attending too? A. There may have been, but this is intended to give the general overall picture, carrying it right to the fact that there are a great number of Watchtower Subscribers who regularly take the D Watchtower but who are not in association at the meetings. Q. But then No. 43 of process is supposed to give us the details, is it not, of attendances at Memorial Celebrations? A. Yes, at Memorial Celebration. Q. And I think you did say that there would be Goodwill and Watchtower Subscribers E there? A. There may be some Watchtower Subscribers - well we are all Watchtower Subscribers, but this takes in the larger scope of some who are not attending any meetings, the Memorial or any other meetings, but who are Watchtower Subscribers. Q. But just to get the fact F of/

A of the position, taking 1954 the members attending Memorial Celebration are given? A. Yes. Q. 34,690? A. Yes. Q. You say there were about 4,000 Goodwill included there? A. Yes. Q. Now am I right that there would be others attending who were Watchtower Subscribers? B A. Well, they would be included in the Goodwill. Q. Are you quite sure about that? A. Well may I put it, as I see it, this way, that there are 30,360 Congregation Publishers, and then in addition to that there are a number of Goodwill Attenders. Now amongst those are Watchtower C Subscribers, because they are all subscribers to the Watchtower, but in addition to that there are, outside that number, quite a large number of Watchtower Subscribers who do not attend meetings, neither the Memorial nor any other meetings. Q. Do you keep records of those who are D actually members of Jehovah's Witnesses in the congregations? A. No, not at our Headquarters. Q. Do you mean that it would be impossible to put in this number 43 of process the actual numbers in each congregation? A. I just do not get that. Would you mind repeating it. E Q. Is it impossible to give a list of the total numbers in each congregation of Jehovah's Witnesses? A. That can be ascertained from the congregation, because they keep a record. Q. But do you not keep records at Headquarters? A. No, we do not keep records. I beg F your/

A your pardon. That report comes into the office from the Circuit Servant, on his report to the office following on his visit to the congregation, so we have it on that.
Q. Is any list kept at Headquarters of the names and addresses of the members of the congregations? A. No,
B only as they are recorded in the Watchtower Subscription files. Q. So that really what is kept is a record of the Subscribers to the Magazine, the Watchtower? A. Yes, we keep that. Q. Why is that kept in preference to detailed records of members of congregations? A. Well it
C is simply that we keep a record of all the subscribers, because that is reported to us for the subscription to be put through.

BY THE COURT: Q. But surely you keep a record, do you not, of Publishers preaching? A. That record would
D be on the report of the Circuit Servant, and by compiling the records from that we reach this figure. Q. Because you give figures for Publishers preaching in the Year Book? A. Yes. Q. You must have a record? A. A monthly report comes in every month from every congregation. Q.
E I think we have been told already that Publishers preaching means members of Jehovah's Witnesses? A. Yes.

CROSS CONTINUED: Q. You might have No. 44 of process before you. When was that made up? A. It was made up in preparation for this Court I would say two or
F three/

A three months ago. Q. Would you have beside you No. 57 of process, which is a Statement of Receipts etc. for August, 1953. You see in No. 44 of process there are 38 Circuit Servants? A. Yes. Q. And in No. 57 of process do you see item 48, Circuit Servants? A. Yes. Q. What does "average B "61" mean? Is that the number of Servants? A. Yes. Q. As against 38 in No. 44 of process? A. Well that takes in.... I am afraid I cannot answer that question just now. There are certainly 38 Circuit Servants. That is the fact. Q. Were there over 61 Circuit Servants in C 1953? A. No.

BY THE COURT: Q. In 1954 were there 73? A. Not Circuit Servants. Q. That is the figure that appears on the other Statement, No. 58 of process? A. Yes.

D CROSS CONTINUED: Q. The Circuit Servants in this Statement of Receipts for August 1954 are given as 73. Can you account for that? A. No. Q. Then if you look at Special Pioneers in No. 44 of process we find 131 of them? A. That is right. Q. And in No. 57 of process, the Statement of Receipts for 1953 we find 122? E A. Well, that may be so. 131 was for last year. Q. In No. 58 of process, the Accounts for 1953, what does Article 19 say? A. Special Pioneers 113.

BY THE COURT: Q. Does it not say "Average 113"? F A. Yes.

CROSS/

A CROSS CONTINUED: Q. Well is 113 wrong? A. Well that figure is maintained. It is regular. Q. What does "average" mean in front of these figures? A. It is taking the whole year through and striking an average. Q. Is the figure in No. 44 of process 131, an average? A. Yes, B I think so.

BY THE COURT: Q. Are you sure of that? Was it not the figure at the time when you made up the Statement No. 44 of process? A. I did not make up the Statement.

CROSS CONTINUED: Q. I thought I asked you if you C made up No. 44 of process? A. No. I think you asked me if I made up this one. Q. That list in your hand which is No. 44 of Process? A. Yes.

D

E

F

A Q. Is that the list headed Society Head Office, and giving the details of the British organisation? A. Yes, No. 44 of Process. Q. Did you make that up? A. Yes. Q. You have put in the figure of 131 Special Pioneers? A. Yes. Q. Is that the actual B figure at the time No. 44 of Process was made up, or is it an average figure? A. It is the actual figure, yes. Q. And for which year? A. It is for 1954. Q. You are speaking to No. 44 of Process? A. Yes. Q. Can you account at all for the difference between those figures C given in No. 58 of Process, the Accounts for 1954, and those in No. 44 of Process? A. I cannot. Q. Who made up No. 58 of Process, the Accounts? A. The Secretary and Treasurer, Mr. Chitty. Q. Where would he get his information from to put in figures of Circuit Servants D and Special Pioneers? A. He would get it from the records in the office. Q. Where did you get your figures in No. 44 of Process? A. From the records in the office. Q. So two people looking at the same records have come to different figures, have they? E A. Mr. Chitty keeps his own records with reference to the financial side. Q. But then you referred to these for these documents which you have been looking at? A. I referred to the Circuit Servants' Reports mainly. Q. Yes, but are these compiled into one overall report F at headquarters? A. Yes, and I can assure you that the/

A the number of Special Pioneers for 1954 was 131. Q. Throughout the year? A. No. That is the figure at the end of the year. Q. Do you mean the figure at one point of time at the end of the year? A. Yes, at the end of the year. Q. I think you did say, B didn't you, that the figure of 912 in No. 44 of Process is erroneous? A. Yes. Q. What should be there? A. Less by the 131; the mistake was made in adding both together and making it 912 so it is less by 131. Q. Was the figure of 912 got from the ear records at C headquarters as the actual figure for the Special Pioneers? A. Yes. Q. Had there been a mistake in those records then that this figure appeared in No. 44 of Process, these figures, that it was your misconstruction of the record? A. So far as these figures D are concerned, you can take it that those figures are correct, except that this figure 912 should read less by 131. Q. In Scotland I think you say you have three Circuits? A. Yes. Q. And in the North there are 20 Congregations? A. Yes. Q. Have you got for the E North of Scotland any statistics of the numbers in each Congregation? A. We will have at the headquarters. I have not got them here. Q. What are the bounds in the North of Scotland of your Congregations; where is the furthest North one? A. It goes up to Wick. F Q. Wick? A. Yes. Q. How many are in the Wick Congregation?

Congregation? A. I think about ten. Q. Have you been there yourself? A. No, I have not. Q. You think about that? A. I could not give you the exact number. Q. But do you not have a record of the number? A. We will have a record of the number, yes. Q. Are you in a position to tell us anything about how many of these are men and how many women in the Wick Congregation? A. No, I could not tell you. Q. Nor the ages? A. No. Q. Have you any Congregations out in the West Highlands? A. In Orkneys. Q. In Orkneys? A. Yes. Q. How many are in the Orkney Congregation? A. Again I could not give you the exact figure. It is about the same, I would say. Q. Where is the Kingdom Hall in Orkney? A. They meet in Kirkwall. Q. Do you know the address of the Hall? A. Not offhand I do not. We will have that address in the office, but I have not got it in my mind. Q. Who is really responsible for the close oversight of the Congregations in Scotland? A. Mr. Holmes is the District Servant, and he travels throughout the whole of Scotland in the course of his duties. Q. Do you, yourself, know all the details of any of the Congregations in Scotland? A. Just what do you mean by details? Q. Well, the numbers of members, and whether men or women, Anointed or non-Anointed? A. I could not say that offhand. I know there are about 60 Congregations in Scotland.

If/

If I have occasion to require that I turn to the files, and I am able to find out then. Q. Do you not from time to time visit the Scottish Congregations? A. Yes. Q. Some of them? A. Some of them, yes. I have never been up to Wick nor have I been to Orkney. Q. Just tell me if you cannot, can you tell us where the Congregations in the East are; I mean if required can you say where each Congregation is? A. In general, yes. Q. No; but in particular? A. Well, I could not say them all offhand, but I know where they are located generally. Q. Do you visit the Congregations in England? A. Yes. Q. All of them? A. No. Q. What occasions your visits to a Congregation? A. I occasionally visit the Circuit Assembly, and when all the Congregations meet at the Circuit Assembly, and once in a while I visit a Congregation, not often. Q. What is your biggest Congregation in Scotland? A. I would say in Glasgow. Q. But have you several Congregations in Glasgow? A. Yes. Q. What is the size of the biggest one? A. About 150, I think. Q. You are not sure? A. I am not certain of the number, but in the neighbourhood of 150. Q. What is the smallest Congregation in Scotland? A. I could not say definitely which is the smallest. Q. Numerically without geographical location? A. No, I could not say. Q. You do not know much about the detail of membership of Congregations in Scotland? A. I know the Congregations in general, but/

but some of these Congregations I have never visited. I do know that these conform generally to the Society's requirements with respect to size of Congregations and other matters. Q. Where are the requirements of the Society with respect to the size of Congregations? A. I do not think it is stated in print, but the Circuit Servants, and in the London Office we follow a rule. Q. What is the rule? A. The rule is that a Congregation should consist of ten as a minimum. Q. And ten of all ages? A. Yes. Q. Is there any stipulation as to how many may be children among the ten? A. Well, if we were establishing a Congregation we would take into consideration that there were a number of adult members amongst them. Q. It could be that two or three families would be a Congregation? A. Yes, that is quite possible. Q. You have some instances of that? A. I could not recollect at the moment any particular instance of that, but it is quite possible that it could be so. Q. That being possible the Congregational Servant would be appointed from that number? A. Yes. Q. And all the other office-bearers in the Congregation? A. Yes, the adult members. Q. I think you did say, correct me if I am wrong, that a Special Pioneer does not have part time secular work? A. That is true. Q. But the Pioneer Publisher does or may? A. That is right, may.

Q./

A Q. Would you look at No. 17 of Process, please, Counsel on Theocratic Organisation, Page 13? A. Yes. Q. That deals there and in the subsequent pages with a Kingdom Publisher? A. Yes. Q. It says the Pioneer Publisher is one devoting full time to the extent of at least 100 hours a month or 1,200 hours in a year in Kingdom preaching? A. Yes. Q. When you say that the Pioneer Publisher may take part time secular work, do you mean that he can take any secular work provided it does not exclude him from devoting at least 100 hours a month to the service of the Witnesses? A. Yes, but if I might say, this 100 hours does not cover all the time that he spends in his work as a Pioneer. Q. But am I right that the Society Publisher would have a full time day to day occupation as a typist in an office? A. Part time occupation. Q. Well, I just wondered if we were not just using the words in the same sense? A. I would say that his vocation is the Pioneer Service, and in order to maintain him in that service he would be able to spend part time in secular employment. Q. If he has to do 100 hours a month at least he can do that at weekends, can't he? A. As I stated before, the 100 hours is only regarding certain specific features of his service. He spends a considerable time that is not recorded in his 100 hours. Q. Do you mean to say, because I want to be clear about this, that no member of Jehovah's Witnesses can take a normal day to day job such as a typist in an office, and be a Pioneer Publisher? A. No. I do not see how they could be able to do that.

Q./

Q.- What is the meaning of "full-time" in reference to devoting one hundred hours a month as a Pioneer Publisher? A.- The Pioneer spends considerable time in his activities apart from what is recorded here as the one hundred hours minimum. He has to prepare talks, he has to make back calls on the people, and at many times when making those back calls the people may not be at home and he is unable to record his time unless he makes contact with the individual, and so in the course of the months there is considerable of his time which is spent and not recorded within this one hundred hours. Q.- And the essential job is going from house to house with the current offer - I mean for the Pioneer Publishers? A.- It is part of it. I would say it is only part of it. Q.- And the current offer means the publications of the Society? A.- The publications of the Society, and the essential job would be that of aiding the persons to gain a knowledge of the Bible, an understanding of Jehovah's Kingdom. Q.- In the light of the publications of the Society? A.- Well, every one of our publications, I think I am safe in saying,- practically every page has Scripture quotations, so that the Book is actually an aid to the understanding of the Bible. Q.- I may have misnoted this, but did you say at one time that you had the responsibility and duty of making the appointments of Congregational Servants? A.- Yes. Q.- How/

How do you do that for a place like Orkney? A.- The Circuit Servant visits the congregation there, makes recommendations to the office, and it is a very full report on the individual, and that is considered, and the appointment is made.- or maybe we don't accept the recommendation. The final word is with the London Office. Q.- If you don't accept the recommendation in a place like Orkney, what happens to the Congregation until an appointment is made? A.- Well, I would say we don't accept if we know the facts and don't agree with the Circuit Servant; that would be the only case. Q.- I want to know what happens in the Congregation until an appointment is made? A.- In a case like Orkney, where we may not know of anything that would negative what the Circuit Servant has said, well then, we would appoint. Q.- But if you don't, doesn't somebody else carry on in the Congregation? A.- But we always do. Q.- But if you don't, isn't it the case that one member of the Congregation could carry on? A.- Well, I am afraid I don't understand. If the Congregation is established and the Circuit Servant visits the Congregation, he makes reports on the individuals, and in the case of a Congregation Servant his recommendation is accepted unless we have some good reason, through knowing the individual, for not accepting that recommendation./

recommendation. Q.- You appointed Mr. Walsh, did you? A.- I did. Q.- And you saw him at an Assembly in Glasgow? A.- Yes. Q.- Did you see others at the same time? A.- No, the recommendation to me was Mr. Walsh, and I made a point of seeing him. Q.- But did you see other people regarding non-Assembly matters, if you understand me, at that meeting? A.- Oh, yes, I discussed several things at that meeting. Q.- With a number of people? A.- Yes. Q.- How long did you spend with Mr. Walsh? A.- I would think about a quarter of an hour or twenty minutes. Q.- (Shown No. 68 of Process). Did you make up that list? A.- No, I did not make up this list. Q.- Who made up that list? A.- It was made up by one of the men at the office. Q.- You see that it gives Circuit Servants - 72 of a total, doesn't it? A.- Yes. Q.- Wives are not Circuit Servants, are they? A.- No, but they are included in that, as you will see from the brackets. Q.- Yes, but they are not Circuit Servants? A.- No, they are not Circuit Servants. Q.- So that the total of 72 Circuit Servants is inaccurate? A.- Well, the purpose of this is to show the set-up in the field, and the actual figure is minus the 34 women so far as Circuit Servants are concerned. Q.- And District Servants are given as 6 in total? A.- Yes. Q.- The total is 3, isn't it? A.- Yes. Q.- And at the foot it says "Congregation Servants - 647" including certain/

A certain people, and then "8 women"? A.- 8 women? Q.- Doesn't it say that at the bottom? A.- Oh, yes. Q.- Women cannot be Congregation Servants, D can they? A.- No. Q.- So that this gives us the wrong impression, does it not, when it says that C Congregation Servants are 645 including 8 women? A.- (No answer).

BY THE COURT: Q.- That seems to apply equally D to the discrepancy between the figures in 44 and 58. Wives are apparently included when finance is under E consideration? A.- Yes.

CROSS/

A- CROSS-EXAMINATION CONTINUED: Q.- Is that so? A.- Yes, I think that is the answer. Q.- That so far as finance is concerned wives are taken into account? A.- Oh, yes, they receive the allowance. Q.- Do the wives receive the same allowance as a husband who holds some

B office in the Society? A.- Yes, they receive the same allowance. Q.- And a clothing allowance? A.- No. Q.- What allowance does a wife receive? A.- 35s, the same as the husband. Q.- 35s. a month? A.- Yes. Q.- Is that for the Circuit Servant? A.- Yes. Q.- (Shown

C No. 45 of Process). You are unable to explain the foot-note there that "Bibles and literature printed in England, remittances to headquarters and ocean freight paid by us since May, 1947, omitted"? A.- Yes, at the moment I am not able to explain that. Q.- Who made up

D that 45 of Process? A.- This was made up by someone in the office too. Q.- A clerk? A.- Yes. Q.- For you? A.- Yes. Q.- The total in the last column on the right hand page is supposed to be/summation, isn't it, of the preceding four columns? A.- That is true.

E Q.-I think you will find that the last line, that for 1954, is wrongly totalled? A.- Yes, it is. Q.- I make it 72,178? A.- Yes. Q.- So you? A.- Yes. Q.- And the same with 1948, although it is only a discrepancy of £6 there? A.- Yes. Q.- What is this supposed to

F show? A.- It is the general overall receipts and the way/

A way the money has been spent, the way the money has gone out. Q.- But it is not an overall picture, if it omits the matters referred to in the footnote?

B A.- Well, of course, the fact is stated there. Q.- Look at No. 57 of Process and keep No. 45 in your hand. in.

C The total receipts in 1953 as given in 45 of Process are £91,000 odd; isn't that so? A.- Yes. Q.- Look at No. 57 of Process, the accounts to August, 1953.

D Do you see item 16? A.- Yes. Q.- The total receipts for the year are what? £121,000 odd, aren't they?

E A.- Yes. Q.- What is the difference? A.- Well, I did not make out this sheet and I am unable to answer the question.

F

A Q. Just on that point, did you say some of the accounts were audited? A. Yes. Q. Which accounts were audited? A. The Society's accounts for the year have a regular yearly audit. Q. Is that so with regard to Nos. 57 and 58 of Process? A. As I stated before, these were got D out in connection with this case. They were figures prepared for this, but so far as the Society's yearly accounts are concerned, the Balance Sheet has to be drawn up and that is audited. Q. Are these accounts then which are produced in this case accounts which have not been audited? C A. Yes, not audited so far as this is concerned.

BY THE COURT: Q. Why did you not produce the audited Balance Sheet in this case? A. Well, we got this out at the request of our solicitors, and they considered that was all that was necessary. D

CROSS CONTINUED: Q. I take it that the audited accounts of the Society in London - these are the ones you are speaking about? A. Yes. Q. Are audited by professional Chartered Accountants? A. Yes. Q. I want to be quite clear about this, that these accounts which are E produced here have had no such audit? A. That is so. Q. They are not produced by the professional Chartered Accountants who audit the accounts for the Company in England? A. That is so. Q. And you cannot assist us with regard to the accounts? A. No. The audit F relates /

relates to the International Bible Students Association. These figures include Watch Tower accounts. Q. There is one matter I do want to mention about No. 58 of Process, the accounts for 1954. Do you see item 69 there? A. Yes. Q. Transfer to reserve £45,000? A. Yes. Q. You probably cannot tell me, but does that appear anywhere in the account among the receipts; in the Balance Sheet, I mean? A. This relates to the Watch Tower Bible and Tract Society. The Balance Sheet I am referring to is the International Bible Students Association. Q. Isn't No. 58 of Process a combined Balance Sheet? A. Yes, it is. Q. Do you see Assets upon it, £114,000 odd; I.B.S.A £1065? A. Yes. Q. There is a transfer to I.B.S.A. of £3000 just below the transfer to reserve. That is shown, I think, in item 9 of receipts on the back page of that account? A. Yes. Q. But the £45,000 nowhere appears again? A. Well, the fact of the matter is, the Society renders a monthly record of accounts to the President, and these accounts, the record of the I.B.S.A. accounts, are audited every year so far as the British field is concerned. The accounts which take in the Watch Tower, a report of that goes to headquarters every month, so that there is a strict record kept and submitted to headquarters regularly. Q. But you cannot give us any further explanation about the £45,000 in that account /

account? A. I just don't understand it. Q. And then you gave us some particulars as to the price at which a Pioneer or other servant gets literature and the contribution which is fixed for it if it can be got? A. Yes. Q. Is it the responsibility of the individual who is going round distributing the literature to make his return of his, you prefer to call it distributions rather than sales? A. Yes. Q. Are congregations then, relying on the returns of each individual to arrive at the figures of tracts or books distributed? A. Yes. Q. Does he simply keep the margin between the sum which he pays for the book and the sum he gets for it, without reference to the congregation? A. Yes. Q. And it is upon the accuracy of the individual returns that the congregation can note the progress of distribution? A. Yes. Q. And then in turn, the headquarters relies on reports made from time to time, as we read in No. 17 of Process, "Counsel on Theocratic Organisation" as to the financial state of affairs? A. Of the Pioneer, do you mean? Q. Or any Servant who engages in distribution? A. Yes. The Pioneers make a monthly report and they receive their literature from London, and that monthly report is the basis for the making up of the yearly report of the output of literature. Q. Then, would you look at No. 46 of Process relative to that matter /

matter. That is the monthly field service report for Great Britain? A. Yes, it is for the month of May, 1954. Q. Or is it the month of April? A. May. Q. The month is given on the left hand side at the top, May, 1954, and the highest peak is given at the right by a month, April, 1954. Is that right? A. Yes. Q. In the forefront of that form is the books and booklets distributed? A. That is right. Q. Is that the total distributed whether gratuitous or against contributions? A. Yes, it is the total distribution regardless of money. Q. Then, lower down you get in the third interlineation "New subscriptions", and what is "Ind. "mags"? A. Those are individual magazines. Q. The new subscriptions being for the year? A. A year's subscription or a half. Q. Then we get the cash paid by the office and credits to accounts? A. Yes. Q. Then, at the foot of the page, "In May a special "offer of 3 books ("Let God Be True" - first edition and earlier books) for five shillings, was used, "accounting for the high placement of books"? A. Yes. Q. Is the accounting at the headquarters in London based upon these field reports? A. Yes. Q. And these field reports in turn are dependent upon congregational reports? A. Yes. Q. And these in turn are dependent upon the individual Witnesses' report /

report? A. Well, there is the issuing of the literature to the individual and that is recorded in the congregation records. Q. Does the individual make payment when he gets books for distribution or afterwards? A. Yes, he makes payment then. Q. At the time he gets the books? A. Yes. Q. There is no issue to the Witness on credit? A. No. Q. You said that buildings in England - and I understood you to mean those which were Kingdom Halls - were recognised by the English authorities for marriages? A. Certain ones. Q. It is not all? A. Not all, no. The law in respect of that differs in Scotland from England, and in England we have to register the hall and the person, the minister, and the minister can only perform the marriage ceremony in the particular hall to which he is registered or licensed. Q. How many halls are so recognised in England? A. Well, we have recently increased the number. I could not give you the exact figure now, but I should say about 50. Q. Is it a great number or a small number? A. 40 or 50. Q. I am just finished, but I wanted to revert to the Dumbarton congregation just for a moment. The appointment of Mr Walsh followed upon the /

A the giving up of the office of Congregation Servant by Mr Angus? A. Yes. Q. Why did he give up? A. He stated that he had migraine and that he was not well.

B Q. Did you get written reports about Mr Walsh before you interviewed him at the Circuit Assembly? A. I did. Q. From the Circuit Servant? A. Yes. Q. Do you keep such reports? A. This was written to me privately. It

C was a private letter which was written to me about Walsh, because the written reports had stated that they were in need of help up at Dumbarton, when Hopley, the Circuit

D Servant, wrote and advised me that there was a Pioneer who was suitable. That was Mr Walsh.

E

RE-EXAMINED /

F

A RE-EXAMINED: Q. Looking at No. 46 of process which is the monthly Field Service Report, I see that a number of the headings relate to Pioneers and Special Pioneers? A. Yes. Q. Am I right in understanding your evidence that these people make their reports direct and not B through the congregation? A. Yes. Q. So the Monthly Field Service Report is a combination of information got through the congregations and through the Pioneers and the Circuit and District Servants? A. Yes. Q. It is not limited to congregational information? A. No. C Q. I think you did say that Congregation Publishers paid for the literature which they obtained? A. Yes. Q. And they pay at a higher rate, do they not than the Pioneers? A. They do. Q. In regard to the various Accounts which you have been cross-examined about am D I right in thinking that Nos. 57 and 58 of process represent the standard form of Statement and Balance Sheet which is in use throughout all Branches? A. Yes. Q. And is an American form? A. Yes. Q. With the same numbering of items for the various items of E receipt and disbursement as the American standard form has? A. Yes. Q. In addition you have shown the receipts and disbursements set out in the standard form both for the Branch as a whole and also of the International Bible Students Association? A. Yes. Q. F The/

A The International Bible Students Association is an unlimited company incorporated under the Companies Act in this country? A. Yes. Q. And in accordance with statutory provision do you require to prepare a Balance Sheet which has to be audited by the Company's auditor? A. Yes B The Articles of Association so state. Q. That is not the Balance Sheet which you have produced? A. No. Q. Q. What you have produced is what you send in to your Headquarters? A. That is right. Q. There are certain apparent discrepancies between the figures set out in C Nos. 57 and 58 of process and in the document which you have produced, No. 45 of process, that document you have been asked a lot of questions about? A. Yes. Q. Would you please have No. 58 of process in one hand and No. 45 of process in the other hand. In No. 45 of process I think D you have total receipts for the year of £ 123 835 9 8d? A. Yes. Q. If you look at item 16 of No. 58 of process in respect of the Watchtower Bible and Tract Society you will find the total receipts for the year to the nearest pound £126,835? A. Yes. Q. A difference of £5000? E A. Yes. Q. Look under item 9 in No. 58 of process for the Watchtower Bible and Tract Society. Do you find there under Miscellaneous £5000 of transfer from Reserve? A. Yes. Q. So that if, as you told his lordship in examination-in-chief No. 45 of process represents the actual cash F receipts/

A receipts for 1954 and the other years, is it correct in so far as it does not take into account a transfer from reserves? A. That is right. Q. In addition look at item 69 in No. 58 of process. "Transfer to Reserve "£45,000". That is a transfer to reserve of the

D Watchtower Bible and Tract Society? A. Yes. Q. Not a transfer to the I.B.S.A.? A. No. Q. And is it not the case that you are still under the Treasury Ban against export of currency to the U.S.A.? A. That is right. Q. Therefore, instead of making remittances by way of disbursement

C you have to transfer to reserve meantime? A. Yes. Q. Look at No. 57 of process. In the receipts for the Watchtower Bible and Tract Society do you find the total receipts are set at £121,029? A. Yes. Q. What is the figure for 1953 in No. 45 of process - £91,132? A.

D Yes. Q. If you look at Item no. 5 in No. 57 of process under Miscellaneous do you find brought in from the 1953 World Assembly £15,213? and Transfer from Reserve £14,683? A. Yes. Q. Which I think makes a total of £29,896? A. That is so. Q. Will you now follow me one stage

E further and subtract £29,896 from £121,029 and we will see if it comes out right. Is that £91,133? A. Yes. Q. So that seems to show, does it not, that the actual cash receipts for 1953 as shown in No. 45 of process are the total receipts for the year as shown in No. 57 of process

F for/

for item 16, less the transfer from Reserve and a transfer from the 1953 World Assembly? A. Yes. Q. And that is how the discrepancy appears to be accounted for? A. Yes. Q. You have told us that those figures in 1945 are the actual cash-receipts in the sense that you have described? A. Yes. Q. In your own Statement, No. 44 of process, giving the number of Pioneers and Circuit Servants, I think you have taken those from the actual returns and records in your office? A. Yes. Q. And these show the figures as at the given date? A. Yes. Q. They do not work on any basis of average running over a year? A. No. Q. Nor do they take into account any question of wives? A. No. Q. But I gather that for assistance purposes and financial purposes wives are includable in the totals in respect that they receive the same subsistence allowance as their husbands? A. Yes. Q. Is that because in practice wives accompany their husbands in their work? A. Yes. Q. And the Society recognises the extent of their work by putting them on the same basis for subsistence? A. That is true. Q. Rather like a marriage allowance? A. Yes. Q. I want to ask you one or two questions about the numbers of congregations in Scotland? I think you gave me in examination-in-chief the exact numbers a total of 60 congregations split up into three districts? A. Yes/

A Yes. Q. Did I understand you to say that the average numbers in congregations overall was about 40? A. Yes. Q. So that it is a simple arithmetical calculation to assess the approximate number of members of Jehovah's Witnesses in Scotland? A. Yes. Q. Did you say that B the practice of having a dedicatory discourse on the opening of a new Kingdom Hall came into operation something like ten years ago? A. Yes. Q. Am I right in thinking as we have been told by earlier witnesses, changes in the character of the organisation of the body now known as C Jehovah's Witnesses took place in the early 1930's and in the late 1930's? Yes. Q. A change over from a form of government of the congregation by elders to, first of all, a combination of elders elected by the congregation with supervisors appointed from above, to a final D organisation in the form as it has been described in the course of this proof? A. That is true. Q. I think that change began, first of all, in 1931-1932 and was finally completed in 1938? A. Yes. Q. So that it was after the change from the democratic or Presbyterian E style of organisation to the theocratic form of organisation in its entirety that the system of dedicatory discourse on the opening of a new Kingdom Hall was introduced? A. Yes. Q. Was that an indication of the growth of the organism and its development from the early F ago/

A ago until today? A. Yes. Q. Is the sketch that I have given to you in accordance with your own recollection and knowledge of how the thing developed? A. That is true. Q. So far as the Memorial Celebration is concerned am I right in my understanding that there has been produced in process a form or outline of the celebration as a whole? A. Yes. Q. Which gives, of course, more than a mere outline or heads for a discourse? A. Yes, it includes the procedure. Q. The whole procedure? A. Yes. Q. That is something different from merely providing notes for a speaker that has to pronounce a public discourse? A. Yes.

A Q. Do I understand you to say that similar outlines of proceeding or procedure are provided for the purpose of the baptismal ceremony and for funeral ceremonies? A. That is so. Q. It is these three ceremonial services which are the subject of B such outline in stereotyped form? A. Yes. Q. These are the only celebrations or services which are so outlined? A. Yes. Q. There are, of course, a number of forms of discourse for which notes are provided in the shape of notes to speakers C through your various publications? A. Yes, that is the public talks. Q. But these are somewhat different, aren't they, to those of which we have been speaking? A. They are. Q. And to the outline of the Memorial Celebration? A. That is D true. Q. I wanted to get clear the responsibility for the Memorial Celebration. I think you said in reply to my learned friend, Mr. Leslie, that others than the Congregation Servant can conduct the Memorial Ceremony? A. Yes. Q. And if one of E the Anointed be present then he will be appointed in preference to the Congregational Servant, as you now put it? A. Yes. Q. Must it also be considered in light of your general evidence, or the general evidence given in which you concur, F that the responsibility for the organisation and conduct/

A conduct of the Memorial Celebration lies prima-rily on the shoulders of the Congregation Servant? A. That is true, yes. Q. When you speak of appointment to carry through the Ceremony, would it be right to suppose that what you have in mind is delegation by
B the Congregation Servant? A. Yes, certainly. Q. That is what you mean by appointment? A. Yes. Q. It is not, so to speak, an appointment coming through the Society or through the District Servant or the Circuit Servant? A. No. Q. But action
C taken by the only person who can take action? A. That is true. Q. The only person who is by the Society clothed with the requisite power and authority to conduct that Service? A. That is true. Q. I am afraid, my fault no doubt, I was a little bit
D confused as to this matter of baptism. Would you go back in history all the time with me? In the days when the Congregations were governed by elders, baptism, I suppose, was a Congregational matter? A. Yes, I think so. Q. It was? A. Yes, it was
E left to the Congregation. Q. Those days have changed, and the organisation is now, as you have described, different? A. Yes. Q. Am I right in my understanding that under the current organisation which has been in force since approximately
F 1913 the baptismal ceremony which is the ordination ceremony/

A ceremony is conducted at Circuit Assemblies? A. - That is true. Q. And that there is no practice of holding a baptismal ceremony at any lower level or at any Congregation meeting? A. All the baptismal services are held at the Circuit Assembly. Q. Circuit B Assembly, yes, all? A. Yes. Q. When the Circuit Assembly is held, do I understand that the pronouncement of the appropriate discourse and the conduct of the ceremony is entrusted to the Circuit Servant, is that correct? A. That is correct, yes. C Q. Correct me if I am misunderstanding it. He is the person who is responsible for pronouncing the discourse and conducting the ceremony apart from the actual fact of immersion? A. Actually the District Servant has been giving the discourse for a period, and D then the Circuit Servant has also been giving that discourse. Q. So it might be the District Servant or the Circuit Servant? A. That is true, one or the other. Q. But either of these two are in charge of the E ceremonial? A. That is right. Q. And it is for them to pronounce the requisite discourse and see that the ceremony is carried through in due order, is that correct? A. That is correct. Q. Then for the eventual duty of immersion, is some particular member F appointed to see that the immersion is carried through? A. Yes. Q. Is the appointment of that member made by the Society on the recommendation of or after discussion with the District and Circuit Servants, or is it/

A it made on the spot? A. It is made on the spot. Q. You are quite clear about that? A. Yes. Q. It is made on the spot. So that the Congregation Servant in practice, and what I gather from you is the universal practice, plays no part qua Congregation Servant in
B baptismal ceremony? A. Not in baptism, no. Q. I suppose in a great emergency, sickness or imminence of death, might the Congregation Servant so act, or have you ever known such a case? A. No, I do not know of such a case. Q. Then you would be purely speculating?
C A. That is right. Q. Such a case has never arisen in your experience, is that so? A. Yes. Q. Who is it who asks the two vitally important questions of the intended for ordination? A. It is either the
D District Servant or the Circuit Servant, whichever is giving the discourse. Q. Let us come now to the letter of appointment and as to which there was some little difficulty in its form. Would you be so kind as to look, please, at No. 21 of Process? I want to be
E quite sure that we have got the language correct. It is the case, isn't it, that the second sentence in the document you have in your hand reads, "Each one is "obligated to the Lord to faithfully study Counsel on "Theocratic Organisation for Jehovah's Witnesses and
F "obediently carry out his duties as outlined therein."; that/

A that is the second sentence? A. That is right. Q. That is dated the 20th of October, 1950? A. That is so. Q. Can you say if the same language is still used or if there has been any difference in language? A. I could not say for certain. Q. Because, you see, B I notice that the phrase used is Company Servant, and I understand that the name has been changed to Congregational Servant? A. Yes, that would be so. Q. So there must have been a new edition of the form which is in use to-day? A. That is so. Q. Is this C document merely the evidence for record purposes of the fact of appointment? A. Yes. Q. That is all it is? A. That is right. Q. In the case of a Congregation Servant I think we were told by Mr. Grant D Suiter that when he is appointed he receives charge of the whole of the Congregational records including instructions in relation to the Memorial Service, Funeral Service, and receives at the hands of the Congregation Servant whom he relieves a full description E and limitation of his duties? A. That is true. Q. In addition to that, must he by virtue of his appointment as Congregation Servant have become familiar with the practice and procedure of Jehovah's Witnesses in these important matters? A. Yes. Q. Is it for that F reason that this letter which is there for record purposes does not profess to set out in detail the scope/

A scope of his spiritual or administrative functions? A. That is true. Q. I notice that the letter would be available as a record of appointment not only of the Company Servant but of a number of other appointees about whom, or some of whom, you have been asked? A. Yes. Q. So far as the latter are concerned, that is to say Bible Study Servants and the rest they are, I take it you have indicated, in a different spiritual category from that of the Congregation Servant? A. Certainly, yes. Q. They do not have the leadership of the Congregation? A. The Congregation Servant is set apart by reason of his appointment, and he has full direction. Q. He has full direction and charge of the Congregation? A. That is so. Q. And he is the spiritual head, Counsel and Adviser of the members of his Congregation? A. Yes. Q. Let us look again at No. 11 of Process, which is the Power of Attorney, at Page 3? A. Yes. Q. Do you see at the top of the page "The Procurator and "Agent", which is yourself "shall have the full power "to appoint Agents and Servants."? A. Yes. Q. "And "plenary power to remove any Agent or Servant from any "position of responsibility or appointment in any such "Congregation."? A. Yes. Q. You observe that he has no power to delegate that function or power; do you notice that? A. No. Q. On the other hand, the following two sentences show that in the matter of the/

A the plenary power to obtain and appoint further ministers, to obtain and appoint any person as a minister of the Gospel, that does give you a power to delegate? A. Yes. Q. Is it from that power to delegate that the right of the District and Circuit Servant to hold the ordination B service arises? A. Yes. Q. Because, I understand and I think we all understand that, it is the view of Jehovah's Witnesses that ordination as a minister is symbolised by the ceremony of baptismal immersion? A. That is true. Q. And that all Jehovah's C Witnesses are in virtue of that ceremony ordained ministers of the Gospel? A. Yes. Q. That is so, isn't it? A. Yes. Q. Do you see that in the next sentence the matter is made equally clear, "The said Procurator and Agent shall have plenary D "power to appoint persons to act as his substitute, with "power to ordain and appoint in his place any such other "persons as such ministers."? A. Yes. Q. That is to say, Ministers of the Gospel of this Society and E of Jehovah's Witnesses in the same countries? A. Yes. Q. That is to say, ministers who can admit to membership of the body of Jehovah's Witnesses? A. Yes. Q. "And he shall have the right to give "letters of authority and certificates of ordination F "in the name of Jehovah's Witnesses or the Society to "all true ordained ministers of the Gospel in said "countries/

"countries who have proved themselves to be faithful "footstep followers of Christ Jesus and ministers of the "Gospel.". Then you see there is a semi-colon, "and "he is authorised to teach, preach and lecture to "Congregations throughout the said countries. He has the "Scriptural qualifications and is authorised to conduct "baptism, Memorial Services, funerals, Services of Worship, "and to appoint duly qualified ordained ministers to "perform the same duties."? A. Yes. Q. That is where your power to appoint comes in? A. Yes. Q. In relation to District, Circuit, Congregation Servants? A. Yes. Q. And Pioneers? A. That is true. Q. "and to appoint duly qualified ordained "ministers to perform the same duties, and do any and "all other things ordinarly performed by the recognised "ministers of religious denominations of the said "countries."? A. Yes. Q. So there is a distinction drawn between your power to appoint Servants and your power to delegate the admission of members into the body of Jehovah's Witnesses? A. Yes. Q. And you have always understood that? A. Yes, that is what I understood. Q. There is just one other matter. I think you used in your Examination-in-Chief the phrase, laying on of hands, to indicate, in relation to my question about the Congregation Servant, is set apart? A. Yes. Q. I think you explained to my Lord that that/

A that was not intended as indicative of a physical laying on of hands? A. No. Q. But a setting aside, a setting apart? A. That is so, authority to set aside others for particular service. Q. I think that you find reference to that in No. 27 of Process, B at Page 268, where the phrase, laying on of hands, is supported by certain texts, and is put in inverted commas; the sub-paragraph which is headed "Laying on "of Hands" in quotation marks, "designates appointment C "either by personal word or by conduct or by letter or "through representatives."? A. Yes. Q. It was in that sense that you were using the phrase? A. It was.

D A D J C U R N E D.

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Thursday, 2nd December, 1954

PURSUER'S PROOF CONTINUED

EWART CHARLES CHITTY (56)

EXAMINED: I am a member of the Watchtower Bible and Tract Society of Pennsylvania. I reside at the British Branch Headquarters in Craven Terrace, London. Q. Do you act as Secretary and Treasurer of the British Branch? A. I act as Treasurer for the British Branch of the Watchtower Bible and Tract Society. Q. How long have you been discharging those duties? A. Since shortly after the last war when I was appointed as Treasurer. Q. How long have you been among Jehovah's Witnesses? A. Since 1916. Q. I want to ask you one or two questions about certain Balance Sheets which have been produced in this case. Would you have before you Nos. 57 and 58 of process. In No. 57 which is the Statement of Receipts and Expenditure and the Balance Sheet for 1953, are the Statements of Receipts and Expenditure divided into those of the Watchtower Bible and Tract Society, British Branch, and the International Bible Students Association? A. Yes a separate Statement for each. Q. Are these Statements set out in itemised form? A. Yes. Q. And are the items numbered in accordance with standard practice which to your knowledge, is adopted throughout the/

A the world in preparing Accounts of the various Branches? A. For the Watchtower Society, yes. Q. Are these Accounts prepared for the information of the Pennsylvania Society? A. Yes, for its President. Q. In accordance with a form required, as you say throughout the whole B organisation? A. Yes. Q. They are prepared by you? A. Yes, they are. Q. In the case of the year 1953 the total receipts shown are £121,029 for the Watchtower Bible and Tract Society? A. Yes. Q. And that includes, does it not under the item "Miscellaneous" Transfers C from Reserve of £14,000 and World Assembly Receipts of £15,000? A. That is correct. Q. Which, added together and subtracted from £121.000, gives a total of £91,132? A. Yes. Q. That is shown, is it not, in No. 45 of process, which is a list of the Receipts and Expenditure D which, I think, was prepared by you? A. Yes, that is prepared by me. Q. In the same way for 1953 for the Watchtower Bible and Tract Society Account in No. 57 of process the total disbursements are shown as £105, 830? A. Yes. Q. And in No. 45 of process the E Expenditure recorded there in total for that year 1953 is £85,874, is it not? A. Yes. Q. The difference between these of £19 956 is, I think, accounted for by deduction of items 41 66,68A, 69 and part of 34? A. Yes. Q. I think these were deducted from the figure to be/ F

A be shown in No. 45 of process, namely the figure £95,874, for a particular reason, were they not? A. Yes. Q. Was the purpose of No. 45 of process to indicate on the one hand the total actual receipts coming in for the year and on the other hand what was spent in the Missionary Work of the Branch? A. Yes, that is so. Q. And that is why you have made those deductions and why the figures in the two documents are discrepant in the way we have discussed? A. Yes that explains it. Q. I should ask you this: is No. 57 of process intended to present in the ordinary commercial sense an actual and accurate picture of the financial position of the Society, or is it designed to present certain figures for which the president calls from all Branches? A. It is the latter. I am not familiar with what is required in commercial accounts. Q. You are not concerned in that? A. No. Q. I think those figures in No. 57 of process and the same applies to No. 58 of process, are not subject to any outside audit? A. No, not at all. Q. But those are the figures which are kept as the annual Accounts of the Branch in accordance with the practice of the whole Society? A. Yes. Q. Would you turn now to the following year No. 58 of process, which is 1954. I think the total Receipts shown in No. 58 of process in respect of the subscription

F of/

of the Watchtower Bible and Tract Society is £128,835? A. Yes. Q. And that includes in that document an item of transfer from Reserve of £5,000? A. Yes. Q. So that the net calculated figure is £123,835? A. Yes. Q. And that is the figure which appears I think I am right in saying, in No. 45 of process as being the total Receipts of the Branch for that year? A. Yes, that is so. Q. Then when you come to the Disbursements side of No. 58 of process the total Disbursements are, I think £134, 821? A. Yes. Q. I think you again deducted outside printing part ocean freight, and Transfer to Reserve and to the I.B.S.A.? A. Yes. Q. As not being concerned with the expense and maintenance of the Missionary Work of the Branch. Q. That gives you a total figure to deduct of not less than £62,643? A. Yes. Q. Leaving £72, 178 spent? A. Yes, that is so. Q. On the cost and maintenance of the Missionary Work? A. Yes. Q. In that deduction there is included £45,000 of Transfer to Reserve under Item 69. What does that represent? A. That represents funds that have accumulated in what I would call the Current Account, partly donations, maybe legacies, and through the literature that is placed, subscriptions on magazines. Q. What proportion do you reckon as subscriptions on magazines? Q. I have no idea of what proportion. Q. Are the magazines/

A magazines referred to the Watchtower and Awake? A. Yes. Q. Are these sent to subscribers from the U.S.A.? A. To those who do subscribe. Q. And are the subscriptions for these payable in sterling to the British Branch? A. Yes, they are paid by people in this country. Q. There

B is a blocking of sterling of course, as we know, is there not? A. Yes. Q. And therefore you cannot transfer more than a limited amount of sterling to the U.S.A.? A. Yes. May I add that besides the subscriptions there is a bulk supply, copies that come into the London office

C which are distributed to the congregations, besides subscriptions. Q. I suppose the money for these is due to the U.S.A.? A. Yes. Q. But it cannot in whole be remitted? A. For 1954 the President has not asked us to remit even what we were empowered to do. Q. So

D are you holding in Reserve Funds substantial sums which normally would be remitted in payment of literature? A. A substantial part of it would be. Q. Can you or can you not say whether the annual operation of the Branch taken as a whole results in a profit or not? A. I am

E uncertain how to answer that question as to profit. Q. Well do you have an excess of income over expenditure one year with another, on the assumption that all sums which should be remitted to the U.S.A. were remitted, or is it not possible to answer that? A. Not without looking at those figures a little more closely. Q. You cannot do that on the Accounts as they stand? A. No.

F Q/

A Q.- But I think you do have accounts for the International Bible Students' Association, which is a company incorporated in this country? A.- Yes. Q.- And these accounts are audited, I think, by outside auditors? A.- Yes. Q.- The balance sheet and accounts for 1954 are not yet
B complete? A.- We are just waiting on them. Q.- That is 1953-54. A.- Yes. Q.- You have, I think, the balance sheet and accounts for 1953? A.- Yes. Q.- and you have with you, and exhibit, the only certified balance sheet and account for 1953; is that so? A.- I
C think you have that. I have 1952. Q.- On the Income and Expenditure side can you tell me whether you know if the accounts show a loss or a profit for 1953? A.- One year there was a loss. Without looking I am not quite sure whether it is 1953 or 1952. Q.- The figure
D I have before me is: excess of expenditure over income - £1,994.10s.9d. Is that within your recollection? A.- I don't remember for 1953. Q.- Were you only asked to attend here last night, and did you come overnight? A.- Yes. Q.- Did you bring this balance sheet for the year
E 1952-53 with you? A.- Yes. Q.- I think all your balance sheets and profit and loss accounts for the I.B.S.A. do require to be audited and are audited by outside auditors? A.- That is so. Q.- (Shown No. 64 of Process). Is that the balance sheet for the year ending 31st August, 1953?
F A.- Yes. Q.- I think it is docketed by a firm of chartered/

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chartered accountants? A.- Yes. Q.- And it is the accounts, of course, of the International Bible Students' Association, being the unlimited company to which we have been referring? A.- Yes.

CROSS-EXAMINED: Q.- (Shown Nos. 57 and 58 of Process). I see that in No. 57 of Process at item 69 there is the transfer to reserve of £5,000? A.- Yes. Q.- Then in 1954 in item 9 there is the transfer from reserve of the £5,000? A.- Yes. Q.- What does that transaction signify? A.- In 1953 the transfer to reserve signifies that £5,000 excess in the current account was transferred to the reserve. The situation during 1954 was such that in the early part the current account was rather short, so we transferred the £5,000 from reserve back to current. Q.- In what form was the £5,000 transferred to reserve? A.- From current account to deposit account in the bank. Q.- It was in form of cash, was it? A.- Yes. Q.- If you look at No. 58 of Process, there is the transfer to reserve of £45,000? A.- Yes. Q.- In what form was that? Cash or securities? A.- That was in the form of cash. Q.- The £45,000? A.- Yes. Q.- Is there a standing reserve account? A.- There is a reserve account continuous. May I correct that? In 1953 when the current account was short we had to close the deposit account at the bank. That/

A That was re-opened later; although we still held securities. Q.- By way of reserve? A.- By way of reserve. Q.- Was this transfer of £45,000 in 1954 a re-opening of the reserve account? A.- The reserve account has never been re-opened. The deposit account B at the bank has been re-opened, that is part of the reserve Q.- And in what form is the £45,000 now? A.- In cash. Q.- These are an amalgam of accounts, are they, representin both British Branch and I.B.S.A. transactions? A.- No, not the statement of receipts and disbursements. Q.- So C far as the balance sheets are concerned in 57 and 58, are these an amalgam of I.B.S.A. and British Branch accounts? A.- Yes, only as far as the balance sheet is concerned. Q.- And these are not subject to audit, as you have told us? A.- Not the Watchtower Bible and D Tract Society accounts. Q.- You don't show a reserve fund, do you in your balance sheets? A.- That is included in the first item: "Cash on hand at bank and securities." Q.- If you look at No. 60 of Process, I E see in item 10 the total receipts were 3,057,643, dollars? A.- Yes. Q.- And books and magazines are given, are they not, at Nos. 2, 3 and 4, the income from those? A.- Not for the British Branch? Q.- No? A.- Yes. Q.- I see that these total, if you will accept the F arithmetic, 2,738,508 dollars - items 2, 3 and 4? A.- The/

A The total is not shown separately on the statement. Q.- No. There are three items there, and I think you will probably agree they are 2,738,508 dollars? A.- I imagine so. Q.- Then in 62 of Process, which is the Pennsylvania Corporation, do you see, item 10, the total receipts are B 2,078, 337 dollars? A.- Yes. Q.- Then in No. 58 of Process - these are the accounts for the British Branch? A.- Yes. Q.- And the total receipts there are £128,835? A.- Yes. Q.- And of that the publications receipts are given in items 2 and 3? A.- Yes. Q.- Namely, a total C of £101,058? A.- Yes. Q.- So that in the British Branch accounts for 1954 of the total receipts of £128,800, taking round figures, that income is accounted for to the extent of £101,000 by the contributions for books and magazines? A.- Yes. D Q.- In accounting, or keeping the President informed of your position on accounts, do you keep an apprise of your stocks of books and literature? A.- He is informed, but I don't do so. Q.- But he is informed? A.- I understand so. Q.- Do you not know? A.- No, it is not my responsibility. Q.- You are a E member of the Board, aren't you, of the British - - - A.- I am a member of the Watchtower Bible and Tract Society. Q.- Are you on the Board of the I.B.S.A.? A.- I am a member of the Watchtower - - - I beg your pardon -- Q.- The International Bible Students' F Association/

A Association Limited is in London? A.- Unlimited. Yes, I am on the Council of the I.B.S.A. Q.- And that body keeps America informed, doesn't it, or the President, of the stocks of literature you have? A.- In the I.B.S.A.? No. Q.- It doesn't? A.- No. That all B comes under the Watchtower Bible and Tract Society. Q.- They all work together, do they - the New York Incorporation, the Pennsylvania Incorporation and the I.B.S.A. in London? A.- London is the British Branch of the Pennsylvania Corporation, and the International C Bible Students' Association is the corporation incorporated in this country.

No re-examination.

D

DOUGLAS WALSH

EXAMINED: I live at 14 Kitchener Street, Dalmuir West, Glasgow. I was born on 1st November, 1934. I live with my parents. My parents are both Jehovah's Witnesses. Q.- I think when you were very young both your parents E were members of the Church of Scotland? A.- That is true Q.- Were they regular Church attenders, and were you also? A.- That is correct. Q.- And were you sent to Sunday School, at which you were a regular attender? A.- Yes. Q.- I think the first contact which you had with F Jehovah's Witnesses was when you were between 11 and 12 years/

years old? A.- That is true. Q.- Was that as a result of a call from a gentleman who was a Congregation Publisher of the Glasgow West Congregation? A.- Yes, one Sunday morning the Publisher called Q.- Never mind whether it was Sunday or Monday. We'll just take it as we go along. I think there were other calls paid both by this gentleman and other members of the same Congregation? A.- That is correct. Q.- I think that after several months your parents began to accept the views of Jehovah's Witnesses? A.- Yes. Q.- Did they start attending meetings? A.- They did. Q.- Did they take you with them? A.- Yes. Q.- And did they often discuss with you or talk to you about the views of Jehovah's Witnesses which they had been imbibing? A.- They did. Q.- Then did you begin yourself to compare what you learned from that source with some of the things which you were being taught at Sunday School? A.- Yes. I did that. Q.- Did you begin to turn over in your mind some of the differences which you were beginning to see between what you had been taught at Sunday School and what you were learning at these meetings? A.- Yes, I did that. Q.- I don't want you to tell me a lot at once, but would you tell me any two particular things, any two particular differences, which impressed your young mind at that time? A.- Yes. One of them was

that/

A that if I did not lead a good life then eventually when I died I would be tormented in hellfire. That did stick in my mind particularly at that time, or, to use

D the words spoken to me by the Sunday School teacher, that if I didn't lead a good life then I would go to the

C big bad fire. The other doctrine that stands out in my mind as being wrong as taught at the Sunday School was that the earth would one day be burned up. I

D didn't consider that very reasonable. These two doctrines were taught to me by the Sunday School

E teacher, and eventually I saw that they were unscriptural, apart to my mind from being unreasonable.

F

Q. Had you been taught at Sunday School that the soul was something immortal? A. I was taught that, yes. Q. Then as you went to the meetings of Jehovah's Witnesses were you taught there that the soul was not immortal? A. That is correct. Q. But that under
D certain conditions certain persons would obtain immortality? A. Yes, I was taught that. Q. Were you impressed with that also? A. Yes. Q. I think that your parents were baptised as members of Jehovah's Witnesses in September, 1946? A. That is true, yes.
C Q. Did you, yourself, attend that ceremony? A. Yes, I did. Q. Was that a solemn ceremony? A. It was, yes, very solemn. Q. Did that make an impression on your young mind? A. Yes, it did. Q. Had you been attending, prior to your parents' baptism, Bible Studies
D and Congregational meetings? A. Yes. Q. After your parents were themselves baptised did you feel a desire to become a member of Jehovah's Witnesses? A. Yes, after they had been baptised. Q. Was that decision made by you round about November, 1946? A. Yes. Q. Did
E you inform the Congregation Servant, or Company Servant as he would then be called, of your desire? A. Yes, I did. Q. Was that round about November, 1946? A. It was. Q. Did you thereafter continue to attend the various Bible Study meetings? A. Yes.
F Q. Lecture meetings and Theocratic Ministry School meetings? A. Yes. Q. Was it on 31st January, 1947, that/

A that you, yourself, were baptised? A. Yes, that is true. Q. Had you between November, 1946, and 31st January, 1947, been preparing yourself for the ceremony of baptism? A. Yes. Q. Had you been acting under the guidance and tuition of your Company Servant? A. Yes, I
B was. Q. What Company or Congregation were you adhering to? A. At that time it was known as Glasgow West. Q. I think that you were enrolled in and attended the Theocratic Ministry School once a week? A. That is correct. Q. Did you attend the weekly Service meetings?
C A. I did. Q. And the Watchtower Study Meetings? A. Yes. Q. Did you also attend any public meetings that there were? A. Yes, I did that also. Q. Did you attend group studies of the Bible? A. Yes. Q. And the Bible Study Conductor? A. Yes. Q. Did you take
D part in Home Bible Studies with your parents? A. I did, yes. Q. I think that you were taken on the house to house missionary work along with another and mature witness? A. Yes, that is correct. Q. In addition did you have a monthly written examination? A. Yes.
E At that time we had the written examinations, and I took part in each one. Q. Who set you the examination? A. It was the Theocratic Ministry School Conductor. Q. So you did what you could to prepare yourself for baptism, is that right? A. I did, yes. Q. When
F you first spoke to the Company Servant about your desire to/

A to be baptised did he do anything to impress on you that this was a serious step? A. Yes, he did. Q. And warn you not go forward unless you realised what you were doing? A. Yes, he impressed that upon my mind. Q. Was it explained to you what baptism was B meant to stand for? A. It was, yes. Q. What was it meant to stand for? A. It was pointed out that it represented my ordination as a Servant and Minister of God. Q. Do you mean that it was an outward symbol of your dedicating yourself to the work of God? A. That is C right, yes. Prior to the baptismal service and ceremony a Christian must dedicate his life to the doing of God's will and then outwardly demonstrate that you have taken that step by being baptised. Q. That is what you understood? A. Yes. Q. Where D was it that this ceremony took place; was it a Congregation meeting of a Circuit Assembly or where? A. It was at a Circuit Assembly. Q. In Glasgow? A. In Glasgow which was held at St. Peter Street, Glasgow. Q. Was it held in a Kingdom Hall? A. In the Kingdom E Hall there, yes. Q. Was there a solemn ceremony? A. There was, yes. Q. Were you asked any particular questions? A. Yes. Q. You were. A. Some were pre-baptism --- Q. Just a minute. I will ask you the questions. You were asked certain questions. You F have heard the two questions referred to in the course of

these/

these proceedings? A. Yes. Q. Were these the two questions which were put to you? A. They were, yes. Q. Who was it who put them to you? A. It was the Circuit Servant of that particular Circuit in which Glasgow was included. Q. Were you the only person who was undergoing baptism at that Circuit Assembly, or were there others? A. There were others. Q. Were these two questions that you have mentioned put to each of you individually? A. They were, yes, put individually to each one. Q. Was that prior to your actual immersion? A. Yes. Q. And after part of the ceremony had already been conducted? A. Yes. Q. Was it impressed upon you that you were taking a very serious step indeed? A. Yes. Q. Did you regard yourself even at that youthful age as taking a very serious step? A. Yes, I did. Q. That was in January, 1947. You were living at home, of course, at that time, weren't you? A. Yes. Q. You would be a boy of what age? A. I was 12 at that time. Q. Did you continue to attend the various meetings of your Company to which you have referred? A. Yes. Q. Did you continue to attend Group Bible Studies? A. Yes. Q. And did you continue to take part in Bible Studies in your own home? A. Yes. Q. Did you continue your house to house visitation along with other members of Jehovah's Witnesses? A. I did, yes. Q. Did you also undergo a monthly written examination,/

Pursuer.

A examination, as you have told us, from the Theocratic Ministry School Conductor? A. Yes. Q. I think these no longer are held, is that right? A. That is right, yes. Q. When were they abandoned? A. Roughly three years ago. Q. You told me where you went. I want you to B give us some kind of idea how much time you were spending on this particular work at the time. How many hours a month were you spending at this time at the Theocratic Ministry School approximately? A. Over the period of a month four hours. Q. At Watchtower study? A. Four C hours. Q. Service meetings? A. Four. Q. Group Study? A. Four. Q. In public meetings? A. Two hours. Q. That would be two meetings a month, was it? A. No. The way the public meetings were conducted was that there would be four consecutive meetings or four D meetings one following the other each week, you see. Then the following month there would be no public meetings. The month following that again there would be another series of four. So over the period it would work out at about two hours. Q. Then in addition to that you E talked about the home Bible Studies. How much time would you spend in a month? A. Four. Q. An hour a week? A. That is right, yes. Q. Your house to house work would take up how many hours? A. Eight hours. Q. These, of course, are on the average? A. Yes, that F is right. Q. Then did you devote any time to personal study/

A study or preparation for meetings? A. Yes, I did. Q. Could you tell us approximately how much time you were spending on that? A. Approximately eight hours. Q. That is personal study, is it? A. Personal study.

BY THE COURT: Q. A week or a month? A. A month.

B EXAMINATION CONTINUED: Q. And in preparation for meetings? A. In preparation for meetings? Q. Yes? A. Four hours. Q. So that, I think, totals something like 42 hours in the month? A. Yes, I believe so. Q. I think you reached the stage of leaving school in

C July, 1949, is that right? A. It was at the end of December that I left school. Q. You were going to leave school in December, 1949? A. Yes. Q. Had you been present at an Assembly at Dundee in July, 1949? A. Yes, that was right. Q. What kind of Assembly was

D it, Circuit or District? A. That was a District Assembly.

Q./

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Pursuer.

A Q. During your school holidays, which I think began in the end of June, 1949, did you take part in vacation Pioneer work assisting a Pioneer? A. Yes, during July, 1949. Q. Did you come to any decision as to what you would make of your life after you left school? A. Yes. B Q. What did you decide? A. I decided that on leaving school I would, if appointed, take up the full-time ministry, or, in other words, a Pioneer. Q. Did you ask your parents what they thought of your decision? A. Yes, I did. Q. What was their view? A. They were C in favour of me taking up the ministry full time. Q. So they agreed with you? A. Yes, they agreed. Q. Did you then inform the Company Servant of the Glasgow West Company, a Mr Walker, of your desire? A. Yes. Q. Of course, he was the Servant who had launched you into the D movement, hadn't he? A. Yes. Q. And been responsible for training you and instructing you? A. Yes, he was. Q. And had been supervising your work since your admission to the membership of Jehovah's Witnesses in January, 1947? A. Yes. Q. So were you personally very well known to E him? A. Yes, I was. Q. And was he familiar with your home conditions? A. Yes, he was. Q. And with the life which you and your parents were leading as Jehovah's Witnesses? A. Yes. Q. Did you discuss with Mr Walker your desires and intentions? A. Yes. Q. Did he agree F or /

or disagree with your views? A. He agreed. Q. Did you know that it was the Society who, if you were approved of, would appoint you? A. Yes, I understood that he had to recommend me before I would be appointed. Q. Is it the case that you knew at that stage that you could not receive an appointment without a recommendation from your Company Servant? A. Yes. Q. Did you apply for appointment? A. Yes. Q. I think that you received the appropriate application form which you filled in and sent in? A. Yes. Q. And then did you receive ultimately a letter appointing you as a Pioneer? A. Yes. Q. Would you look at No. 12 of Process? Is that the letter of appointment you received? A. That is the letter of appointment. Q. Were you assigned to the Glasgow West Congregation? A. Yes. Q. And did you begin your work as a Pioneer Publisher as from the 1st of January, 1950? A. Yes. Q. Were you the only Pioneer Publisher assigned to your particular congregation, or at that time were there others? A. There were other Pioneers assigned to that same congregation. Q. About how big was that congregation? A. Roughly, 130. Q. Were you assigned a particular territory? A. Yes. Q. I think the next territory to Glasgow West is the territory of the Dumbarton congregation? A. That is correct. Q. After your appointment as a Pioneer Publisher, did you do any secular /

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A secular work at all? A. No. Q. Were you supported by your parents? A. Yes. Q. Were you attending a night school? A. Yes. Q. What was the purpose of your attending there? A. Well, the intention was that I would learn shorthand and typing which would be useful B for secular employment as well as being an aid in my ministry work. Q. About how many calls a day would you make? A. Roughly, 30. Q. You know, didn't you, that you were required to spend at least an average of 100 hours a month? A. Yes. Q. Not including your preparation C work or attendance at the various meetings of the Society? A. Yes. Q. Did you put in that time? A. I did, yes. Q. Did you have any discussion or instruction from the Company Servant as to the scope of your duties as a Pioneer Publisher before you were appointed? A. Yes. Q. In D addition to the house to house witnessing or preaching, what did you understand your appointment as a Pioneer connoted as regards your spiritual duties or powers? A. I understood that I had an obligation towards those people to whom I preached in the house to house ministry, E not only making what we term first calls but in returning on making back-calls on those who were interested, helping them to understand the Bible more, and to that end my aim was to establish Bible studies with those people. Q. Did you receive any instruction as to your relationship F to the Memorial service? A. Yes. Q. What instruction did /

A did you receive on that matter? A. The instruction was that I was authorised to conduct the Memorial service. Q. Who instructed you to that effect? A. The Congregation Servant. Q. That is when you discussed with him what it meant to be a Pioneer? A. Yes. Q. That this B would lie within the scope of your authority? A. Yes. Q. Was that something new to you, or had you already learned that through your studies of the organisation of Jehovah's Witnesses? A. Yes, that fact was known to me. Q. It was known to you before the Company Servant told C you about it? A. Yes. Q. You learned that in your studies? A. Yes. Q. That a Pioneer Publisher would have that power? A. Yes. Q. That was impressed on you apparently by Mr Walker? A. Yes, the Congregation Servant. Q. Was anything else said as to the power to D conduct funeral services, if need be? A. Yes. Q. And as to undertaking spiritual guidance if you should have to deal with people who were outside your territory or if you were yourself pioneering in an area where there was no company or congregation? A. Yes. Q. Was that E told you by the Company Servant? A. It was. Q. Was that something which you had known before or did that come as news to you? A. Yes. Q. You mean Yes to the first part of my question or the second part? A. Will you repeat it? Q. Was that something you F had /

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A had known before through your studies prior to discussing your precise duties with the Company Servant? A. Yes. Q. Did you realise that this was a very serious matter for a very young man? A. Yes, I did. Q. Did you regard yourself as in any way set apart by the fact of
B your appointment as a Pioneer Publisher? A. Yes. Q. And had you in fact made up your mind to devote or dedicate yourself to the full-time service of God, as you understood it? A. Yes. Q. Did you regard your duties as very serious and important? A. I did. Q. Did you
C regard it as a means of making money? A. By no means, no. Q. You do receive, don't you, as a Pioneer a certain margin on the literature which you distribute or sell? A. Yes. Q. Can you tell me on an average how much you have received per annum since you were a Pioneer Publisher?
D A. Yes, I could give you an approximate figure. Q. Would you just tell me A. It averages round about £20 a year. Q. I think you told us that the next parish or territory of Jehovah's Witnesses to where you live is that of the Dumbarton congregation? A. Yes. Q. Was any approach
E made to you by the Circuit Servant, Mr Hopley, about the Dumbarton congregation? A. Yes, that is true. Q. When was that? A. That was while I was still serving as a Pioneer. Q. What year would it be? A. That would be 1952. Q. Was it the spring, summer or autumn? A. The
F autumn.

Q. /

A Q. What did Mr. Hopley say to you about the Dumbarton congregation? A. He asked me if I would be willing to accept the responsibility and appointment as a Congregation Servant if that appointment was made to me. Q. What did you say? A. I said I was willing. Q. B Did you consider carefully what it might involve? A. Yes. Q. Did you discuss it with your parents? A. Yes, I did. Q. Shortly after that did you attend a meeting of all the Glasgow congregations at Woodside Hall in Glasgow? A. Yes. Q. I think that was a C meeting which was addressed by Mr. Hughes? A. Yes. Q. Did you have an interview with Mr. Hughes? A. I did. Q. After that meeting? A. Yes, after the meeting. Q. Did you know that Mr. Hughes was going to interview you? A. No, not at the time, I did not. Q. Did you D have a discussion with him as to what was involved or might be involved? A. Yes. Q. And did you express a willingness to undertake the duty of Congregation Servant at Dumbarton? A. If appointed, yes. Q. When this proposal was put before you did you know what the E scope of your duties would be? A. Yes. Q. Of course, you had been a member of Jehovah's Witnesses in a congregation since 31st January, 1947? A. Yes. Q. And you yourself had been a Pioneer since 1st January, 1950? A. Yes. Q. Working in territory assigned to F you by a Congregation Servant? A. Yes. Q. You had attended/

A attended the Annual Memorial Services? A. At the Glasgow West Congregation, yes. Q. Those were conducted, I take it, under the direction of the Company Servant? A. Yes. Q. You would see the services? A. Yes. Q. Did you know what was involved in appointment as a Congregation Servant? A.
B Yes. Q. Just tell me what was involved on what I might call the administrative side? What did you understand was involved in that? A. I understood that as a Congregation Servant I would have the oversight of the whole of the Congregation's activities, including the records that
C were kept by the Congregation. Q. What about correspondence? A. Correspondence regarding the Congregation would be sent direct to me, and if it involved the correspondence for any particular Servant of that congregation it would come first of all to me and it would be my responsibility to pass it
D on to the other Servant. Q. What about responsibility for the weekly programme of the congregation? Had you responsibility for that? A. Yes. for the Service meeting. It was my duty to prepare that Service meeting and to appoint two different male members of the congregation
E and perhaps a talk that was to be given at the Service meeting. Q. Is that Service meeting one which is held on a Thursday? A. Yes, Thursday evening. Q. Then is there also a Theocratic Ministry School Meeting? A. Yes. Q. On what day is that held? A. That is held on
F a/

A a Sunday. Q. Is there a Watchtower Society meeting also on the Sunday? A. Yes. a Watchtower Study. Q. Have you any responsibility for conducting the Watchtower Study meeting. A. Yes I am the Watchtower Study conductor. Q. Have you any duty as to the Theocratic Ministry School?
B A. No, that is taken by the Theocratic Ministry School Servant, although I am, of course, present at that School. Q. You are present there? A. Yes. Q. And are you responsible for seeing that it is properly conducted? A. Yes, I preside at it. Q. Then on Tuesday, is there a
C Congregation and Book Study meeting? A. Yes. Q. And are you responsible for seeing that is organised and how it is carried through? A. Yes, I am. Q. Have you any responsibility for the Congregation Committee? A. Yes, I am the Chairman of the Congregation Committee. Q. And
D are the other two members of that the Assistant Congregation Servant? A. Yes. and the Bible Study Servant. Q. Have you any duty as to the conduct of funerals, if any require to be conducted? A. Yes I have, by virtue of the appointment, the responsibility of conducting funeral
E services. Q. Have you in point of fact done so? A. Yes, I have. Q. Then you have told us about the Memorial Service and your attendance there. Have you conducted yourself a Memorial Service? A. I have, yes. Q. As Congregation Servant? A. Yes as Congregation
F Servant/

Pursuer

A Servant. Q. That is funerals and the Memorial Service. What about marriages? Are you authorised to perform marriages or licensed to perform marriages? A. Not authorised. Q. I think there are two in Glasgow area who are so authorised? A. Yes that is true. Q. So
B far as leadership of your congregation is concerned how do you regard yourself in that matter? A. Well I recognise that as a Congregation Servant it is my duty to set and lead an example in all matters to do with the congregation, particularly as to the training in the preaching work,
C taking the lead in all different phases of the preaching work, and assisting each member of the congregation in one way or another to become more mature ministers. Q. Does that mean that you should advise them on any matter on which they seek spiritual counsel? A. Yes. Q.
D Is that part of your duty? A. That is part of my duties. Q. Is that a duty that you can possibly delegate to anybody else? A. No. Q. Have you any duty or do you regard yourself as having any duty in the matter of visiting the sick? A. Yes. Q. Do you
E in fact visit the sick? A. Yes in practice I visit the sick. Q. I would like to ask you, if I may, how many there are now in your congregation? A. 29. Q. Does that include yourself? A. No that does not include myself. Q. Are those all Jehovah's Witnesses
F or/

Pursuc

A or do they include persons who attend? A. No, they ar Jehovah's Witnesses. Q. How many are male and how man female? A. There are 4 male members of the congregati and 18 are female. That is of the adult members of the congregation. Q. How many children? A. There are 7 c

B Q. Are you quite sure about that figure of 29? A. Th includes the children. Q. 29 baptised members, you mean? A. No, some have not had the opportunity yet. Q. What I wanted was the number of baptised members? A There are 19 baptised members. Q. And the rest are

C moving towards baptism; is that right? A. That is right. Q. Now would you just describe a typical day in your work, how it is spent. Let us take a Sunda shall we, a typical Sunday? A. Sunday morning is devoted to the first call work. That is calling from

D house to house on people for the first time. In the afternoon that time is devoted to back calls and Bible Studies. Then on the Sunday evening we have the Ministry School which is preceded by the Watchtower Study. Q. Did you receive a form in connection with

E your calling up from the Ministry of Labour, dated 10th January, 1953? I show you No. 13 of process. Is that the letter you received? A. Yes. Q. I think that was a letter which was received by you after you had had so discussion with the officials of the Ministry of Labour

F and/

Pursuer.

A and National Service? A. That is correct. Q. At which you had put forward a claim to be exempt from liability to National Service? A. That is right. Q. Does that letter say, "Consideration has been given to your claim to non-"liability under the above-named Acts but this Department
B "is of the view that a member of the Society of Jehovah's "Witnesses cannot be regarded as coming within the "definition of a regular minister of a religious "denomination for the purposes of exemption from liability "under Paragraph 2 of the First Schedule of the National
C "Service Act, 1948. I have, therefore been instructed "to inform you of this decision, and request you to attend "at this office as soon as possible in order that your "registration may be effected. Should you so desire, "you can register as a conscientious objector." I think
D you did not suggest or desire that you should be so registered as a conscientious objector? A. No, I did not suggest a desire to do that. Q. Did you take the position that you were covered by Paragraph 2 of the First Schedule of the National Service Act of 1948 in respect of
E being a regular minister of a religious denomination? A. Yes. Q. And is it in respect of that that you brought the present proceedings? A. That is true. Q. I think you told us at an early stage of your evidence that you learned from your early studies with Jehovah's Witnesses that Jehovah's Witnesses reject the existence of purgatory or of hell as a place of eternal torment? A. That is so.
F

Q/

Pursuer.

A Q.- And you further learned that far from man having an immortal soul, he is mortal and can receive the gift of immortality under certain conditions? A.- Yes, that is correct. Q.- Did you also before your baptism learn certain views as to the Trinity? A.- Prior to baptism?
B Q.- Yes? A.- No. Q.- What I meant was this: did you know that Jehovah's Witnesses held that the doctrine of the Trinity was not correct? A.- Yes, I understood that they didn't in any way teach that doctrine of the Trinity. Q.- That was before your baptism? A.- Before my baptism,
C yes. Q.- Before your baptism, and in connection with the possibility that man can receive the gift of immortality, were you taught that that salvation came through the sacrifice of Christ? A.- Yes. Q.- And that because of that true Christians can achieve immortality
D as a reward for a good life? A.- Yes. Q.- With regard to the Devil - did you learn anything as to whether it was part or not part of the belief of Jehovah's Witnesses that the Devil exists today and that the Devil is responsible for the woes which afflict mankind? A.- Yes.
E Q.- Were you taught that as a boy before you became baptised? A.- Yes. Q.- And is that what you believe? A.- That is what I believe, yes. Q.- And are the other things which I have just been mentioning to you things which you also believe? A.- Yes. Q.- Before
F you/

Pursuer..

A you became baptised were you taught, or did you learn, anything about those who are the Anointed or the Little Flock? A.- Yes. Q.- I want you to tell me in the simplest of words what you as a boy prior to your baptism were taught about that. Don't put it into long words; B put it into the simplest language you can? A.- At that time I understood that those of the Heavenly Hope were regarded in the Bible as the Little Flock, numbering, according to the Scriptures, 144,000. Q.- And what was to happen to those who had this Heavenly Hope of which C you talk? A.- Providing God deemed them faithful they would gain the prize of immortality. Q.- Were these known by any particular title or name? A.- They were regarded as the Little Flock or the Anointed. Q.- And were you taught to believe that? A.- Yes. Q.- D And did you believe that before your baptism? A.- Yes. Q.- And accepted it? A.- Before my baptism, yes. Q.- When you say Heavenly Hope, may I translate that as "Hope of Immortality or Eternal Life"? A.- Yes. Q.- And were all these within the category of Jehovah's E Witnesses? A.- Yes. Q. You were taught to believe that, were you? A.- Yes - not that the 144,000 were then on the earth, but that there was a remainder, what has been termed the Remnant of the Anointed still on the earth. Q.- And that Remnant would all be members F of Jehovah's Witnesses? A.- Yes. Q.- For those who were/

A were not of the Anointed or the Little Flock, were you taught anything or did you believe anything as to their future prospects, if any? A.- Yes. Q.- What were their future prospects? A.- I was taught that their prospects were that they, providing they were faithful, would continue B to live on the earth for ever under Paradise conditions. Q.- Were you taught to believe that before your baptism? A.- Yes. Q.- And did you believe it? A.- I did. Q.- And do you believe it today? A.- Yes, I do. Q.- In connection with that belief, were you taught to believe C what the conditions were under which this Paradisal existence would begin? Just put it in very simple and childish language; what were you taught? A.- I was taught that there would be lasting peace. In addition to that I understood that there would be safety, perfect D health, and complete happiness. Q.- What was to happen before those conditions could arise? Was anything to happen? A.- Yes. Q.- What were you taught about that? A.- I was taught that before that Kingdom, or rulership of God, could bring about those conditions, there would E be an end of the present system, which should be brought about by the battle which the Bible describes as Armageddon. Q.- Did you believe that? A.- I did, yes. Q.- Were you taught as to whether Armageddon could be expected to occur in your lifetime? A.- Yes. Q.- That it F would occur in your lifetime? A.- That it would occur in/

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A in my lifetime. Q.- And what would happen to the Devil? How does he come into the picture in this earthly Paradise? A.- Well, I was taught that Satan, the Devil, and his Demons would be restrained at Armageddon and would be inactive for the thousand-year reign of Christ, and at
B the end of that he was to be loosed for a little time, Q.- And then? A.- Well, finally he would be destroyed along with his Demons. Q.- By whom? A.- By Jehovah God. Q.- You were taught that as part of your belief? A.- Yes. Q.- You heard, of course, at your Sunday School
C before you were in touch with Jehovah's Witnesses of the Second Coming of Christ? A.- Yes. Q.- Were you taught anything by Jehovah's Witnesses as to what that meant and whether it had already occurred? A.- Yes. Q.- Just tell us again in the simplest language what you were
D taught on those two points? A.- I was taught that Christ's Second Return had already taken place in 1914. Q.- Did you believe that? A.- I did. Q.- And were you told anything as to what was the authority for those things, where you could find proof of these things? A.-
E Yes, it was emphasised that only in the Bible could support for these statements be found. Q.- Were you taught anything as to the need for living a good life as well as believing these things? A.- Oh, yes, that was fundamental teaching too. Q.- To live a good life -
F as a Christian? A.- Yes. Q.- In the belief that the/

A the Second or Spiritual coming of Christ had already taken place? A.- Yes. Q.- I think you have told us that part of your duty lies in preaching the Word of God as you have been trained to understand it, from house to house as well as at your meetings? A.- Yes.

D Q.- Do you also have in your meetings and your services prayer and praise? A.- Yes. Q.- And acts of worship? A.- Yes. Q.- Do you regard preaching, the work of preaching, as included in worship? A.- Yes. Q.- As part of your service to God? A.- Yes. Q.- As part

C of your worshipping of God? A.- Yes. Q.- I didn't ask you, I deliberately didn't ask you, about what is called disfellowship. I want to talk about it now. When you were taught those various beliefs of which you have spoken were you taught that you must believe them to

D be within Jehovah's Witnesses or that you could if you liked believe some and disbelieve others? A.- What was impressed upon my mind was that I had to believe all that I would be taught through Jehovah's Witnesses. Q.-

Were you taught as to how the Scriptures were interpreted

E by Jehovah's Witnesses - by whom they were interpreted? A.- Yes. Q.- What were you taught in that regard? A.- I was taught that interpretation came from the Most High God himself through Christ Jesus and by means of his Holy Spirit, and his organisation on earth would make known

F tho/

A the truths of God's Word. Q.- What were you taught - what is his organisation on the earth? A.- Jehovah's Witnesses. Q.- How did Jehovah's Witnesses secure amongst themselves that interpretation? Through what means? A.- By means of the Holy Spirit. Q.- Yes, but
D through which body of men did that Holy Spirit operate? A.- Through the Board of Directors of the Society. Q.- And I take it through the Publications of the Society interpreting the Scriptures? A.- Yes. Q.- Were you taught anything as to whether or not those Directors must be, or
C would be, of the Anointed? A.- Yes, I was taught that they must be of the Anointed Class. Q.- You are Chairman, by virtue of your office as Congregation Servant, of the Congregation Committee? A.- Yes. Q.- And it is the Committee which can disfellowship or re-admit? A.- True.
D Q.- Are you given any instruction as to how you must proceed to consider a case for disfellowship? A.- Yes. Q.- And the grounds upon which disfellowship may take place? A.- Yes. Q.- How do you understand that you are required to proceed? A.- Well, that understanding comes, first
E of all, from the Scriptures as we find the account in Matthew, Chapter 18. Q.- Just tell me in the simplest language how you understand you have to proceed in a case which might lead to disfellowship? A.- First of all, no charge can be made or heard except on the basis of two or three witnesses, and no charge would be heard
P by any Congregation Committee unless the person who is accused of misconduct in one way or another is also present.

A Q. Those are the main rules of your proceeding? A. Yes. Q. You must have more than one Witness, and any charge which is made must be known to the person charged and considered in his or her presence? A. Yes, that is correct. Q. You mentioned the word misconduct? A. Yes. Q. . Which kind of thing would merit
B disfellowship? A. The Scriptures show that fornication, adultery, stealing, or one who causes division or tries to cause division in the Congregation. Those are some of the grounds. Q. Moral obliquity, cause of dissension
C in the community, in the Congregation? A. Yes. Q. What about disbelief or refusal to accept certain of the doctrines, would that be cause for disfellowship? A. Yes, it would. Q. Would you say that all the
D doctrines which are impressed on you, some of which you have mentioned, must be accepted without cavil or discussion? A. Yes. Q. I do not think that you had occasion during your time as a Congregation Servant to consider any case for disfellowship? A. No, no
E case. Q. But you have to tell us how you understand the matter would operate. As you were trained and taught by your Company Servant have you a responsibility as Congregation Servant in Dumbarton for the training and teaching of prospective members and ministers of Jehovah's Witnesses? A. Yes, I have that responsibility.
F Q. Do you discharge it? A. I do. Q. Have you continued/

A continued yourself to study the literature and publications of the Society? A. Yes. Q. So as to keep yourself in a position to act as the spiritual leader and guide of your Congregation? A. Yes. Q. In your position as Congregation Servant are you responsible to the Branch

B Servant? A. Yes. Q. That is Mr. Hughes? A. Yes. Q. Do you have a Circuit Servant and a District Servant who visit you from time to time? A. Yes. The Circuit Servant personally visits each Congregation, and the District Servant serves each Servant. Q. Can you

C discuss matters of difficulty in administration with them? A. Yes. Q. But you, yourself are responsible as head of the Congregation for making your reports into the Branch Headquarters? A. That is correct. Q. Do you have to make monthly reports to them. A. Monthly reports,

D yes. Q. Do you know that in the headquarters there are kept records and files of the meetings of all Pioneer Publishers? A. Yes. Q. Once you are a Pioneer Publisher do you always remain so qualified unless you are disfellowshipped? A. Yes. Q. Is it a permanent

E qualification, as you understood when you became so qualified? A. Yes. Q. In the same way is a record of your appointment as Congregation Servant in the permanent records and files of the Congregation and in the reports which go to headquarters? A. Yes. Q. Do

F you understand, or do you not understand that, having been/

A been appointed as being one duly qualified, you retain the qualification so long as you are within the ranks of Jehovah's Witnesses; you understand that? A. Yes. Q. As a man set apart from your fellows? A. Yes. Q. Would you look, please, at No. 21 of Process; is B that a copy of the letter of appointment which you received? A. It is. Q. You notice that it is addressed to a particular Company, isn't it? A. It is. Q. Dumbarton Company of Jehovah's Witnesses. Did you get yourself a copy of that letter? A. I believe so, C yes. Q. You believe you did? A. I got notified of the appointment, and if I remember rightly this is the appointment letter. Q. I think as the letter itself shows, it is addressed to the Dumbarton Company and, therefore, you would get a copy of it? A. Yes. Q. D It is to be retained as a permanent record in the Company files? A. Yes. Q. As a Congregational Servant you receive no subsistence allowance or salary? A. No. Except in the fact of being a Pioneer I get the subsistence allowance as it were. Q. Yes, E but as Congregation Servant you receive nothing extra? A. Nothing extra, no. Q. But you do receive a small subsistence allowance as a Pioneer? A. Yes. Q. Of course, you still retain your status and qualification as a Pioneer? A. Yes. Q. You have told us some F of the things you were taught to believe. Could you tell/

A tell me this; by virtue of becoming a member of Jehovah's Witnesses do you regard yourself as a Servant of God and His Gospel? A. Yes, I do. Q. I think that when you become a member of Jehovah's Witnesses you are known as a minister, aren't you? A. Yes. Q. Do you regard

B yourself as a member of a particular kind of organisation? A. Yes. Q. What kind of organisation is that? A. That is a theocratic organisation. Q. I suppose that is the earthly part of the theocratic organisation? A. Yes. Q. What do you understand theocratic to be?

C A. Well, the simplest definition is that of God ruled. Q. A God ruled organisation? A. Yes. Q. In which the rulership of God is transmitted through the stages you have told us? A. Yes. Q. The organisation and the Board of Directors being of the Anointed of the

D Watch Tower Bible and Tract Society? A. Yes.

CROSS: Q. What positions do you presently hold in the Congregation at Dumbarton? A. I hold the positions of Congregation Servant, Advertising Servant, and I am also the Ordained Bible Study Conductor, as well

E as conducting two of the groups of the Congregation Q. Who is your Circuit Servant? A. The present Circuit Servant is Mr. Bradbury. Q. He comes round how often? A. Once in every six months. Q. How long does he stay on his visits with the Congregation?

F A. He spends approximately one week. Q. In the

course/

course of that time he checks up the records in the Congregation, does he? A. He does that also, yes. Q. Does he check the stocks? A. He does. Q. And does he check the accounts? A. Yes. Q. Does he check whether the appropriate numbers of magazines are being taken by the Congregation? A. He does not know individually as to how many magazines each publisher obtains from the Advertising Servant. Q. No; on the Congregation. Does he check the numbers of magazines taken by the Congregation as a whole? A. Yes. Q. And decides whether there are sufficient being taken? A. Yes. Q. There being "The Watchtower" magazine, "Awake" and "The Informant" A. He checks on "The "Informant" too, yes. Q. You are the auditor for the Company, aren't you, or Congregation? A. Yes. Q. You oversee the accounts of the Congregation yourself? A. I do. Q. You do not have an independent auditor? A. No. Q. It is part of your duty to have regard to the condition of the stock by which I mean the books and various publications of the Society received by the Congregation? A. That is part of my duty, yes. Q. It is part of your duty also, isn't it, to see that new stocks are used and that old magazines are not circulated? A. Yes. Q. Is it also your duty to see that new publications are circulated and not old publications of the Society? A. Yes. Q. If you look at Nov 17 of Productions, Counsel on Theocratic Organisation, Page 34, as Advertising Servant you must know how to offer the magazines effectively? A. Yes.

Q./

A Q. What does that mean - to distribute them from door to door? A. Yes, in that way. Q. And at Paragraph 106 on page 34 of No. 17 of process it says. "Territory for street "and store to store magazine work will be prepared by the "Advertising Servant where territory of this nature exists". B Do you have such territory in Dumbarton? A. Yes we have. Q. Does that instruction mean the delivery of magazines from store to store? A. Yes, after preaching and giving the general outline of the purpose of our call and the aim of helping people to understand the Bible, then recognising C that people who work in business premises and in shops are very busy, we leave the message in printed form in the form of the Watchtower and the Awake. Q. Do you leave magazines in the shop? A. Yes. Q. And do you ask for a contribution? A. Yes, we do. Q. For the purpose D of a Circuit Assembly does the Circuit Servant consult with you as to the arrangement he has in your district? A. Yes, he does. Q. Would you look at page 54 of No. 17 of process. It says, "If no" - that being the Circuit Servant "is not close enough to the city to make these arrange- E "ments" - that is for the Circuit - "he may desire to a "local Company Servant or another brother whom he knows "to be capable of performing the work to look after the "duties." He can get the assistance of either the Company Servant or any of the other Servants of the F congregation/

A congregation? A. Yes. Q. Or indeed of any other member of the congregation? A. Yes. However the Circuit Servant would approach the Congregation Servant on this matter first of all and, if needbe, then he would consult the other Servants. Q. Would you look at No. 49 of process. That bears to be a District Servant's Report on a Circuit Assembly. Is the district above the circuit? A. Yes. Q. About halfway down the page that refers to immersion. Do you see that? A. I may add this is a form I am not handling. I do not deal with this. Q. Do you see halfway down the page "Was the Circuit Assembly programme "properly effected and arranged". Then the next question "What could be improved." A. Yes. Q. And what is the next question? A. "Were advertising, cafeteria "immersion, etc. adequately cared for." Q. After the advertising and the cafeteria comes the reference to immersion? A. Yes. Q. This particular report is dated at its top July 25th, 1954? A. Yes. Q. And on the back it refers among others to your congregation now in Dumbarton? A. Yes. Q. And the report says with regard to this question "Were advertising, cafeteria, "immersion etc. adequately cared for." - "Good coverage "of business with placards in window. Cafeteria served "hot meals this time. Immersion O.K." Does it not? A. Yes, it says that. Q. Immersion, you have told us, in/

A in the view of Jehovah's Witnesses is a solemn ceremony. Is immersion necessary to baptism? A. Yes, it is. Q. Is immersion a solemn part of the ceremonial? A. Yes. Q. Did you say or suggest - I may be wrong - that you could not delegate your Company duties to anybody else, B by which I mean your duties as a Congregation Servant? A. Yes, that is true. I cannot delegate those duties. Q. If you are ill and unable to do anything about your duties what happens to the Congregation? A. If I am ill, if I were ill, that is, I would go to the administration C of the congregation and, being in close touch with the Assistant Congregation Servant, I would inform me as to the congregation and its general activities. Q. What is the administrative - department, did you say? A. That would include the arranging of the Service meeting and the points D that I would particularly want to have stressed during that Service meeting. Q. If you were stricken by illness to the extent that you were not able to see people or to write to them would the congregation come to an end? A. It certainly would not. Q. Who would carry on? A. The E Society would no doubt appoint another Congregation Servant if I could not care for the duties of the congregation. Q. Is it not the case that the Assistant Company Servant could carry on? A. Yes that is..... Q. Without any appointment? Finish your answer by all means. F A. In the case of an illness that would last a number of weeks/

A weeks. then the Society would no doubt appoint another Congregation Servant. If, however that illness was only a matter of days then the Assistant Congregation Servant takes over meantime. Q. Would you look at No. 48 of process. That is a report on your congregation, B is it not? A. It is. Q. By Mr. Bradbury, the Circuit Servant? A. Yes. Q. As recently as November of this year? A. That is true. Q. There would be a report, would there, each six months from the time you became Congregation Servant? A. Yes. Q. Are the numbers of the congregation C given in that report? Incidentally you have seen it before, have you not? A. Yes. Q. Because a copy is left with the congregation? A. Yes, we have one for each six months. Yes, you have the total of the congregation on this form. Q. Where? A. On the overside D of the form. Q. Where is it, and what is it? A. You find it on the top of the page. It is under "Total "Publishers Record Cards". Q. Does that mean the total membership of the congregation in November, 1954? A. As it was between the preceding six months prior to E the making up of this report. Q. I suppose at any given moment you can say how many members of the congregation there are, can you? A. Yes. Q. You did tell us in your examination in chief, did you not, how many members you had? A. Number baptised. I stated that as well

F as/

A as well as those who are Jehovah's Witnesses witnessing to the name and who are also awaiting baptism. Q. Can you tell us this, please: how many members have you in your congregation at this moment? A. There are 29 members, including those who are awaiting baptism. Q.
B But you cannot be a member of JAhovah's Witness unless you are baptised? A. In the strict sense of the word that is true. Q. So am I to understand that in setting forth the members in a congregation the word "Member"
C includes even those who are not members of Jehovah's Witnesses? A. In the strict sense, no. The fact is that those, in addition to the number who have been baptised, adhere to the beliefs of Jehovah's Witnesses and are just awaiting the opportunity for becoming a member.
D Q. At the top of the obverse of No. 46 of process it gives total Publishers Record Cards 25? A. Yes. Q. Are those cards which would be in the files of the congregation on the Circuit Servant's visit? A. Yes.
Q. Would they necessarily represent, each card, a then
E member of the congregation? A. Including those not baptised. Q. So can those who are not baptised go round as publishers? A. Only under the supervision or only in company with the mature members of the congregation. Q. Have you got a roll of members of
F your congregation? A. I have. Q. Do you make a return/

A return of the membership by name and address to the Circuit or higher? A. It is on the Publishers Records Cards which the Circuit Servant examines or looks at when he comes round or visits the congregation. Q. Do you at any time send to Circuit or higher up a roll of members of your congregation, giving names and addresses? A. No. Q. What does the Record Card record? A. It records the number of hours that have been spent in ministerial work, that is the preaching from house to house, which would include the back calls and conducting of home Bible Studies. That is the time spent in preaching. It also records the number of back calls that have been made, the number of Bible Studies conducted by the member of the congregation, and it includes the literature placements. Q. By that, I suppose, is meant the distribution to individuals of the Society's publications? A. To individuals outside the organisation, yes. Q. And also to some extent to individuals outside the organisation by others also outside the organisation. What I mean is this: am I right - do correct me if I am wrong - that in the 25 recorded on this number 48 of process there were some who were not members of Jehovah's Witnesses? A. That is correct.

Q/

A Q.- And among that 25 would there be children? A.- There would, yes.

BY THE COURT: Q.- In the Yearbooks of Jehovah's Witnesses that have been produced figures are given under each country for Publishers preaching? A.- Yes. Q.-
B How many Publishers preaching are there in your Congregation? A.- Over the year there are 29. Q.- Does that include 7 children? A.- That includes 7 children, yes.

CROSS-EXAMINATION CONTINUED: Q.- Just while it is in my mind on this publishing - you said that once you were
C a Pioneer Publisher you retained what was put to you as the status and qualification of a Pioneer Publisher throughout? A.- Yes, except in the case of disfellowship. Q.- Is it not the case that Pioneer Publishers get special rates for their magazines? A.- It is, yes. Q.- Once a
D person ceases to be a Pioneer Publisher does he get those rates? A.- No, he doesn't, but the Society still have on their records that he has been a full time Servant of the Most High God. Q.- Would the children and those who were not members of Jehovah's Witnesses, included
E in the 25 Publishers of whom we have been speaking, all get a marginal difference to keep on literature which they distribute? A.- If they were distributing literature they would get the marginal allowance. Q.- Women and girls can also be Publishers, can they? A.- They
F can. Q.- Does each Publisher make up his or her own record/

A record card? A.- No. Q.- Who makes it up? A.- The Assistant Congregation Servant makes or puts on the record card the amount of preaching and other information that the card requires. Q.- How does he get that information? A.- The Society have printed a Publisher's field service
B report, and if a person has been out preaching the good news of the Kingdom then they obtain one of those slips and put down the amount of preaching that has been done, and it is turned in to the Assistant Congregation Servant, and from the different number of report slips he at the
C end of the month totals them and then enters them on to the Publisher's record card. Q.- To get back to the simple question - isn't it the case that each Publisher must provide the information for his own card? A.- That is true. Q.- Does he make out his own card? A.-
D Well, not his own card; his own Publisher's field report slip. Q.- And from that field report slip the Assistant Congregation Servant makes out the Publisher's card; is that it? A.- Well, he enters into that Publisher's record card the total of all the Publisher's
E field service slips at the end of the month. Q.- Because I am right, am I not, that the Assistant Congregation Servant can't be going round with all the Congregation? A.- Not with all the Congregation. Q.- Do the children provide information for their record cards?
F A.- They would.

BY THE COURT: Q.- What are the ages of the 7 children who are counted as being on the strength of your Congregation? A.- The eldest is 15 and the youngest is 9. Q.- Do you regard the child of 9 as a Publisher preaching? A.- If that child has published or preached the good news of the Kingdom they are regarded as Publishers, yes. Q.- Preaching? A.- Preaching.

A Q. Would you still have No. 48 of Process before you, please, that is the report on the Congregation; I see that three meetings are reported on, the Watchtower study, Service meeting, and Theocratic Ministry School, is that so? A. That is correct, yes. Q. Do the same persons attend each of these meetings? A. Wherever possible, yes. Q. As far as the Theocratic Ministry School is concerned, do the children attend that too? A. Yes, that is correct. Q. I see that in the report the attendance at the Theocratic Ministry School averages 13 weekly? A. Yes. Q. Can you tell me how many of those would be children on the average? A. On the average I would say five. Q. Who teaches in the school? A. The Theocratic Ministry School Servant presides. Q. Is he given on the front of that form, No. 48 of Process? A. Yes, he is. Q. Who is he? A. Mr Charles Adams. Q. Am I right that he was at one time the Congregational Servant? A. Yes, you are right. Q. Was it when you followed in that capacity? A. Yes.

BY THE COURT: Q. Are the matters which are taught at the Theocratic Ministry School such as can be understood by a child of 9? A. Yes. Much of what is said can be understand by a child of 9, and explained in such a way that practically all present will understand it.

CROSS CONTINUED: Q. Is everybody allowed to take part/

A part in the discussions at the school? A. Yes. In the discussions the arrangement of the Theocratic Ministry School is that there be first of all a talk on a particular subject, and following that you will have three student speakers. At the end of each student's talk the B other members of the Congregation are invited to give their comments. Of course, that invitation is extended by the Ministry School Servant Q. Is it the desire that each should contribute to the discussion? A. Yes, it is. Q. Am I right that at the Theocratic C Ministry School the history of manuscripts of the Bible is studied? A. From time to time the study of manuscripts is undertaken. Q. And Comparative Religions of the world? A. Yes, you are correct there too. Q. In detail? A. In general. Q. Is there any assistance D derived from the books by scolars on Comparative Religions of the world at the school? A. The primary Bible study aids are provided by the Watch Tower Society, though there is no objection on the part of the Ministry E School Servant to additional information being brought in from outside authorities.

BY THE COURT: Q. I think you said that you personally attended a Theocratic Ministry School in connection with Glasgow West Congregation, is that F right? A. That is correct. Q. When you were studying there were there children also among the students?/

A students? A. Yes, there were. Q. Of what age? A. The age varied. Children from as soon as they could almost toddle, you might say, were quite willing to attend and listen in to what was said; but on the average I would say from round about 8or 9 up until the B age of 15 had so attended. Q. Were the students or scholars divided into age groups at all, or were they all together in one class? A. They were all together in one class.

C CROSS CONTINUED: Q. You said that then the normal course of events at the school was that one person would give a talk to begin with? A. To begin with, yes. Q. Was that person always chosen from the Congregation? A. Yes. If I might addto that he is, D of course, notified beforehand to speak on the given subject. So he prepares his material and delivers it. Q. Women are not allowed to give talks, are they, at the Theocratic Ministry School? A. No, that is correct. Q. How many men did you say you have at E present in your Congregation? A. Four. Q. On the front of No. 48 of Process among the men we find yourself, Mr. Agnew; those are the only two men who were Servants? A - that is correct, yes. Q. Are the two others baptised members? A. No. I would like to explain this first, when I say four/including that is not F. myself. So two of the other three are baptised members/

A members of the Congregation. Q. Is the non-baptised member entitled to give a talk on the Theocratic Ministry School? A. No, I do not believe so. That is in connection with the Dumbarton Congregation the baptised members are invited to speak. Regarding that B Congregation I know that to be true. Q. Who decides as to which person is to speak? A. It is the Theocratic Ministry School Conductor that chooses the different ones to speak. Q. In the case of Dumbarton at the present time that is Mr. Agnew? C A. That is correct, yes. Q. Is it he who decides upon the qualification which the speaker may have for the particular subject? A. He being an active member of the Congregation does know to a good extent whether that person is qualified or not to speak, D though he does consult with me and get my own views on the matter. Q. I think that No. 78 of Process is, correct me if I am wrong, a typical form of schedule for the running of a Theocratic Ministry School? A. This is a typical schedule of the Ministry School E from March 22nd, 1953, through to December 27th, 1953. Q. Does that schedule change from time to time? A. This schedule does not change, no. When all the talks have been given them another schedule is produced by the Society. Q. Before a person can be F a Congregational Servant, is my recollection right that he/

A he is supposed to have done a certain period at a Theocratic Ministry School? A. He is more than supposed to. He must attend a Theocratic Ministry School/for at least 12 months. Q. The subjects which he will have studied there will depend upon the schedule

B for the time being? A. Yes. Q. What is 191, High Street, Dumbarton? A. That is the address of the Kingdom Hall. Q. What kind of place is it? A. At one time it was a shop until Jehovah's Witnesses rented that Kingdom Hall, until it was vacant and we took

C it over. Q. When did you take it over? A. That was before my time, and before I was appointed to Dumbarton and, therefore, I cannotgive you any date, though I understand it was about at least eight years ago.

-Q. Is it still leased by the Congregation? A. Yes.

D Q. What accommodation has it? A. The seating capacity is 50. In addition to that, I might add, there is another room of comparable size to the actual Kingdom Hall which is used for the administrative side of our work. Q. Do you have a library there? A. We have,

E yes. Q. How many books have you got in it? A. I would say approximately 100. Q. Does that include works by Pastor Russell and Judge Rutherford? A. Yes. We stock the Studies in the Scriptures which were written by Pastor Russell, and the many books by Judge Rutherford.

F Though in addition we also stock Bible Concordances/

A Concordances as well as a Bible dictionary and different translations of the Bible, four translations to be exact. Q. Do you, yourself, have any knowledge of Greek or Hebrew? A. No, except for certain words that have been transliterated from the Hebrew and Greek.
B Q. Do you mean you know the words in the original when they have been transliterated? A. Yes, that is what I said. Q. You know the words in the original language? A. Not the words in the original Hebrew or characters. But when those characters are, as we say, transliterated
C then I know some of the Hebraic and Greek words. I am not an authority nor have I made a study of either of those languages. Q. But do you teach anything about these translations in your Theocratic Ministry School, for example, translations from Hebrew and translations
D from Greek? A. Yes, we deal with these translations. Q. Do you take the view that Churches and the organisation of orthodox Christendom represent anti-typical Babylon? A. Yes. Q. Is that view
E promulgated at the Theocratic Ministry School? A. When the subject arises then we discuss that point. Q. Do you think Churches are wrong in the sense of buildings? A. I would say no. We do not object to any religious organisation having a place of worship,
F and if that religious organisation wants to build a structure that is costly, then it is up to them to make their/

their decision. But as for Jehovah's Witnesses they are content with a building or a roof over their heads, as it were, which they recognise must be kept clean, respectable, and conform to all the Christian standards laid down in the Bible. Q. But you do not approve of brick churches, do you, in the sense of buildings?

A. Well, we do not oppose them. Q. You do not?

A. We do not oppose the actual structures.

A Q. Do you oppose the use of them? A. No, we do not oppose the use of them. There have been on occasions opportunities for Jehovah's Witnesses themselves to preach in those churches, and if we did oppose the actual structure itself then we would not use them. Q. You do

B not agree, do you, with ceremonial in religion? A. That depends on what you term ceremonial. Q. You do not agree with ceremonial in your sense, do you? A. It depends. If you could give me, say a definition. Q. You do not agree, do you, with ministers in the pulpit with robes on and so on? A. We do not believe it is

C scripturally necessary. There is no actual account in the Bible as to Jesus laying any emphasis or stress on the wearing of gowns for the purpose of preaching the Good News of the Kingdom. Q. And the GoodNews of the

D Kingdom is the Society's explanation of the Bible is it not? A. Well, it is the theme of the Bible the Kingdom. Q. As explained by the Society? A. Yes, as explained by the Society. Q. Look at form No. 65 of process. That is a form of application for a

E Pioneer Publisher? A. It is. Q. You would require to fill up one of those forms at one time, did you? A. That is correct. Q. At the head of it it says that you make application for the service and agree to carry out all the Society's instructions pertaining to

F the same? A. That is what it says. Q. Are those instructions/

A instructions particularly to be found in the publications the Watchtower and the Informant? A. Yes, they are mainly to be found in those publications. Q. And in Awake!? A. And in Awake, too. Q. And in the books of the Society? A. Yes, in the publications of the B Society. Q. And the applicant, it says, "hereby "agrees to work wholly in accord with Counsel on "Theocratic Organisation", does it not? A. Well, I do not see that in print yet, but I agree with it none the less. Q. It is at the very top of the form. I C hope it is the same as mine? A. Yes, to work wholly in accord with Counsel on Theocratic Organisation. Q. I do not know whether you can answer this, but do you know what those cryptic letters for office use only at the side of that mean? A. It is D.K.D. and there D you have other seven or eight groups of letters, but I have no idea as to what they mean, as I do not handle this form, not being in the office in London. Q. It goes from the individual to the office in London? A. Well, first of all it is given to the Congregation E Servant and then it is sent along with his recommendation to the Society in London. Q. I see it asks, among other things, What is your National Service status? A. Yes. Q. What does that mean? A. Well I myself was never in the position of being at the age when I was F required/

A required for National Service back there when I became a fulltime minister, so I could not rightly say what is required here. Q. But then the form goes to you as head of the congregation, does it not, for vetting and transmission? A. True. Q. Well what is a person to B fill in there if he comes and asks you? A. Well he himself would naturally claim, in line with the Scriptures, to be either exempt from National Service or to register as a conscientious objector. Q. Are those the two answers, either of which might be given in that line? A. Yes, he C might wish to put either one or the other. Q. Then it asks "Are you in entire accord with the Society's explanation "of the Bible?" A. Well to that I would definitely answer yes. Q. Indeed it is not permissible to deviate at all from the Society's explanation of the Bible? A. D You are correct. Q. Do you discuss at the Theocratic Ministry School the points on which there have been changes in the Society's explanation of the Bible? A. We do. Q. And if a person who is baptised cannot accept some of the explanations by the Society what is to become E of him? A. If he cannot accept the explanations then dis-followshipment is undertaken. Q. And for one dis-followshipped and not readmitted what is his spiritual lot? A. The Scriptures themselves show that it is death. As the Apostle Paul said "Covenant breakers F "are/

A "are worthy of death." Q. Do you bring that home to the children in your Theocratic Ministry School? A. Yes that is brought home before anyone as was brought out earlier on in the case, even thinks or intends undertaking water baptism, because to go back on the vows B that you made between yourself and the Creator would be, according to the Bible, worthy of death. Q. That is a pretty grim sanction to confront a child with, is it not? A. It is the Bible sanction. That is why the seriousness of the step taken is emphasised upon the C individual, whether it be an adult member or a child member. Q. It is a very serious matter, is it not, from your point of view as a Congregation Servant, having oversight of a congregation, that the explanation should be true? A. Yes it is. Q. The explanations have D not always been the truth, have they? A. They have been the truth as far as we saw it at that time. Q. And promulgated as true? A. And promulgated as truth. Q. To be accepted by children under pain of spiritual death? A. That is right. Q. I see on the back of form No. E 65 of process it is asked "Do you now have a literature "account with the Society?" That is about a third of the way down? A. Yes, that is right. Q. And "Literature "is to be obtained from the congregation at Pioneer "rates, cash being paid for it as you get it." A. Yes, F that/

A that is true. Q. At the present time are you the person responsible for handling the cash in respect of literature? A. The Stock Servant handles the cash first of all, and then in due time it is turned over to the Account Servant and. when all the particulars have been drawn up then I send
D off the Account to the Society. Q. Is the Stock Servant at present Miss Moir? A. Yes, that is true. Q. The form goes on "If it is necessary for you to order "literature from the Society on credit do you agree to "remit monthly as literature is placed with the public."?
C A. Yes. Q. You will have oversight of that matter too, do you? A. Yes. Q. I do not know if I have canvassed this, but did you tell us how many members there were in the Dumbarton congregation when you first became associated with it? A. No. it has not come out
D in the evidence. Q. What was the membership? A. The membership, if I can remember rightly, was round about 15 or 16. That is those who were baptised. Q. There is no minimum fixed for numbers in a congregation, is there? A. The minimum, as far as I know, that the
E Society sets is 10. Q. Would you look at No. 49 of process. That is a District Servant's Report of a Circuit Assembly dated in July, 1954. and on the back of it is given a tabulation of Circuit activity" A.
Yes, that is correct. Q. Does the left hand side are
F given/

A given congregations? A. Yes. Q. I see Ayr has 23 in the column "Total Publishers"? A. That is true. Q. And Beith has 7 Publishers? A. Yes. Q. Q. What is the relationship between the numbers of Publishers and the numbers of members of a congregation? A. The B difference is that within the period of six months or more a person may have become acquainted with what Jehovah's Witnesses believe and so they begin telling this Good News to other people, and they report their activity as a Publisher. However, with the number C of average Publishers, that includes those who are baptised as well as those who over the period of six months published, on the average. Q. Am I right that it is the bounden duty of all members of a congregation to publish the Good News? A. It is. Q. So that am I right that, as far as Beith is concerned, really when D they say there are 7 Publishers it means 7 members of the congregation? A. If each of those Publishers has been baptised, yes. Q. Am I right that the figure of a congregation would not exceed the figures E given in the first column there under "Total Publishers"? A. It would exceed it, in certain cases the numbers of the congregation who are baptised members.

F Q/

A

Q. You see, this seems to be congregations. Why I am asking you is to be right about the numbers in the congregation. These seem to me to indicate congregations in the case of Beith, Dunoon, Cumnock, Kilmarnock and Rothesay, as comprising between 6 and 8 members? A. Yes.

B

Well, of course, it is not I that states the number as to how many would make up a congregation, though from my own knowledge, as I said earlier, I understood it to be 10. Q. That is what interests me. There is no publication, is there - at least, I have not been able to find it personally - which stipulates what is the minimum number to constitute a congregation? A. I know of no publication to state that. The discussion no doubt with the Branch Servant would determine the matter, for while you might have, say, a congregation of 15, a large number of them could be children, whereas in the case of another district, such as perhaps in the case here of Beith or Dunoon, they might be all male members. So that it is a matter not for me to decide but the Branch Servant. Q. And in the same table of Circuit activity, looking along the line relating to Cumnock, you see the average weekly attendances given for three meetings. You see the headings?

C

D

E

Question objected to.

Objection repelled.

F

A. Yes. Q. Do you see on the right hand side the average /

A average weekly attendance? A. Yes. Q. Is the last of those - Attendence at the Theocratic Ministry School? A. Yes, it is. Q. And upon this form, for what it is worth, the average weekly attendance is given at [illegible] A. It is. Q. In your experience, dealing with the
B Theocratic Ministry School, the average attendance will include everybody there, will it? A. It would include everyone who could possibly get there. Q. Would it include teachers and taught? A. It would, yes. Q. You were, I think you said, 11 or 12 years old when you left
C the Church of Scotland, was it? A. The Church of Scotland, yes. Q. At that age? A. Yes. Q. Were you 11 or were you 12? A. I had just turned 12. Q. Before you left it, had your parents become interested in Jehovah's Witnesses? A. Yes, they had. Q. How long
D before you left? A. I would say, roughly, six, seven or eight months; that is the nearest figure I can give you. Q. You, of course, at that time, I assume, were not a member in full communion in the Church of Scotland? A. I was a full member of what we called the Sunday
E School. Q. Do you know what being a member in full communion in the Church of Scotland means? A. The adult members, to my knowledge, who attend the services as delivered by the minister, would be full communion of membership. Q. Is that what you understand by a
F member /

A member in full communion in the Church of Scotland? A. Yes. Q. Do you teach comparative religion? A. I do. Q. You had not partaken of Communion in the Church of Scotland, had you, before leaving it? A. No, I had not partaken of it. Q. Had you been instructed in the significance of the Communion service before you left? A. No, I cannot say that I was instructed. Q. Had you been instructed in the Creed accepted by that Church? A. No, I was not instructed in the Creed, though I know some of the doctrines which are in that Creed, and I later found them to be without Scriptural support. While a member of the Church of Scotland I was not informed that they had a Creed. It was only after becoming one of Jehovah's Witnesses and making a study of comparative religions that I got that information. Q. Did you study Zoroastrianism? A. No. Q. Did you study religions based upon the Vedas? A. Yes. Q. Which ones? A. The Moslem or Islam, or it is called. Q. Did you make a study of the Far Eastern religions? A. A general study, yes. Q. A detailed study? A. No, a general study. Q. You see, at page 19 of the Record which gives pleadings on your behalf, at page 19 E it says that before becoming a member of Jehovah's Witnesses and a minister the Pursuer was a member of the Church of Scotland. Were your parents members in full communion /

A ...nion? A. Yes, I think so. Q. Do you know whether they were or not? A. Yes. Q. They were? A. They were, yes. Q. And that it goes on "Believing "that the teaching of that Church was based upon erro- "neous premises". At the age of 12 were you in a position B to assess the soundness or otherwise of the teaching of the Church? A. Yes, I sincerely believe I was, just as Jesus could discern in his day the truth of God's word from the traditions as they were taught by Judaism. Q. Is that because Jesus was teaching in the Temple at C the age of 12? A. It is because of that I make that statement. Q. And in your view, that is applicable to all children of 12, is it? A. To those who have been brought up by godly parents and properly trained and instructed, as Mary and Joseph instructed Jesus; to D that I would say Yes, and the Apostle Peter in his Letter said that Christ set us an example that we should follow his steps. Just to quote the Scripture, if I may? Q. If you wish? A. It is in the second Epistle of Peter and he says that Christ himself left you a model that you E should follow his steps closely. The Apostle Peter himself made that statement. Q. And the Record goes on to say that you left the Church of your own free will in or about November, 1946? A. Yes, that is true. Q. When had you first been approached by a member of Jehoveh's F Witnesses /

Witnesses? A. Approach would not be the correct word, because the Jehovah's Witnesses mentioned earlier on, Mr Meek and then followed on by Mrs Willis, made a point of regularly calling on my mother and father and conducting home Bible study, and when I would return in the evening I would join in the study that they were having. Q. That was for some time before you left the Church of Scotland? A. It was, yes. Q. And when it says you left of your own free will, does that mean without reference to your parents or the persons you have named who instructed you in the matters pertaining to Jehovah's Witnesses? A. Well, neither my parents nor any of Jehovah's Witnesses forced or coerced me in any way to leave the Church of Scotland. Q. But they indicated you were following falsehood, did they not? A. It was obvious that what I was being taught was not according to God's word, so I had to make the decision myself as to what I would believe and follow. Q. Obvious because of what they told you? A. Whom do you mean by they? Q. Your parents and members of Jehovah's Witnesses with whom you had been meeting before you made your decision? A. Yes, but with the point in mind that they backed up everything that was said by the Scriptures. That is why I particularly remember the occasion when the Bible study point was - will there be enough room for people to come back on /

A on earth in the Resurrection? and, could the Ark really hold all those animals? The Bible said it would and did hold them, and, of course, all these points were proved and brought up and the matter finally settled. And on the doctrinal side of things, there was

B always the Scriptures to back up the teachings of Jehovah's Witnesses.

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Q.- In other words, the view was expressed by Jehovah's Witnesses and Biblical support found for the view? A.- That is true. Q.- The statistics you have referred to would be statistics, would they, given in explanation of the Bible by Jehovah's Witnesses? A.- Yes. Q.- Were you told when you were 12 years old that the statistics had been wrong about events in 1925? A.- No. That in itself was not, if I might just say this, a fundamental teaching, and therefore it would not be a matter to raise when one starts out in the study of God's Word. Q.- Were you in a position to say what was fundamental and what was not in their explanations? A.- No, perhaps not at that time, but they themselves would recognise what was fundamental according to the light of the Scriptures, and therefore they would deal with the doctrinal points, the fundamental points, and then we later learn of the beliefs of Jehovah's Witnesses in times past. Q.- Including those which had been wrong? A.- The fundamentals, of course, were never wrong. They have always been the same, but as for dates, then Jehovah's Witnesses mistimed the events. Q.- Isn't it terribly important to promulgate the truth about Christ's Second Coming? A.- It is very important indeed. Q.- But it was wrongly put by Jehovah's Witnesses, wasn't it? A.- As to the actual time of his return, yes. Q.- But then Armageddon dates from the time, doesn't it? A.- No, not necessarily. Jesus himself said/

A said that the generation that would experience certain events from his Second Coming or presence would see the end of Armageddon, yes. Q.- It makes a vital difference whether it is the generation in 1874 or the generation in 1914, doesn't it? A.- It does. I might add this, that
B the doctrine of Christ's Second Return or presence has always been recognised by Jehovah's Witnesses, but it was only when it came to the actual date that they were wrong. Q.- What school did you go to? A.- The Clydebank High School. Q.- When did you leave it? A.- When I was 15.
C Q.- What form were you in then? A.- That was the third form. Q.- I am beginning to forget now, but were those the days when you sat an intermediate certificate? A.- No, I don't think so. Q.- You have started learning Shorthand and typing, I think? A.- That is true. Q.-
D When did you start that? A.- I started to learn three terms ago. Q.- When? A.- Each term ran from September to March, so it would be 1951, September, 1951, when I took up the shorthand. Q.- It was, was it, towards the end of 1952 that you became due for call-up? A.- That
E is true. Q.- When were you approached about becoming Congregation Servant of the Dumbarton Congregation? A.- As to the month, it would be October, and that was when the Circuit Servant was visiting the Congregations in Glasgow. Q.- October of what year? A.- I would
F say early in October, 1952. Q.- Do you regard Memorial/

A Memorial Celebration as important? A.- Yes, very important. Q.- Where is it laid down as of importance in any of the books published by the Society? A.- The Watchtower every year has a special article on the Memorial, and it is dealt with fully in each issue of
D the Watchtower, or in the Watchtower each year. Q.- Not in any permanent book do you find it? A.- Permanent book? Well, publications in the past have dealt with what was involved and meant in the Memorial Celebration. Q.- What book dealt with it? A.- What one particular
C book? Well, I would need to see the index, but I know it is covered in one of the books that are in Process. Q.- It is not in "Theocratic Organisation", is it? A.- I couldn't say definitely until I actually perused it. Q.- But you are very familiar with it, aren't you? A.-
D Yes. Q.- You are the Congregation Servant? A.- Yes. Q.- And even when you apply to be a Pioneer Publisher you agreed to follow that book? A.- I do, yes., but that doesn't necessitate that I remember every sentence that involves parts of different instruction. I cannot
E recall anything in the "Council" booklet on the Memorial. However, as I say, it is to be found in one of the books, in fact different books in Process. Q.- Does any book lay down when and where and how often it is to be celebrated? A.- Yes, the books in Process bring out
F just how often it should be celebrated. Q.- Which books? A.-/

A A.- The "Everlasting Life" book, which is one of the books in Process. Q.- I just couldn't recall that; is that No. 16 of Process? A.- Yes. The beginning of this book in Process deals with the Memorial. Q.- Where? A.- On page 9 reference is made to the Memorial - - no, it is
D with regard to the Passover, I am sorry.

BY THE COURT: Q.- Is the Passover referred to on page 9? A.- It is, on page 7, 8 and 9.

CROSS-EXAMINATION CONTINUED: Q.- We haven't got yet the reference to the Memorial Celebration? A.- I
C understand, or I did understand, it was in this publication that reference was made to the Memorial. Q.- Are you not in a position to tell one of your members the importance of the Memorial Celebration and times and seasons that it is to be celebrated? A.- I
D am, yes. Q.- But you cannot say where it is to be found? A.- I don't recall any particular reference to the Memorial as to just when it should be conducted. Such understanding as to when it should be conducted, of course, and the manner in which it should be conducted, is
E outlined in the Bible itself. Q.- As explained by the Society? A.- As explained by the Society, yes. Q.- Look again at No. 48 of Process. That is the report which you have seen? A.- Yes. Q.- That is - correct me if I am wrong - a report upon the whole activities of
F the Congregation? A.- It is. Q.- Is there any reference/

A reference in it to the Kingdom Hall? A.- I believe, if I can remember rightly, there is some reference to it. Q.- The address is given at the top of page 1, the front page of that? A.- Oh, yes. Q.- There is nothing else, is there? A.- Regarding the Kingdom Hall itself? Q.-
B Yes? A.- No, as far as I can see there is no other reference to the Kingdom Hall in this Circuit Servant's report. Q.- There is nothing in that report, is there, as to the Celebration of Memorial Celebration by the Congregation? A.- No. Q.- There is nothing in that
C report, is there, as to what the reporter may or may not have found with regard to praise or prayer or reverence in the Congregation? A.- Praise? By praise we include that in the preaching activity of Jehovah's Witnesses. Q.- I am talking about the report? A.- Yes, well, the
D report refers to the amount of praise that is made to God's name on the other side of the sheet when it shows an average of 9.9 hours are spent in praising God. However, on the point of the Memorial I would say this, that the Society know direct from the Congregation Servant
E as to the Memorial and how many attend and partake, so therefore on this form there is no space left for any report regarding the Memorial. Q.- Correct me if I am wrong - none partake in your Congregation? A.- Yes,
P there are two that partake of the Memorial emblems in my Congregation. Q.- They are of the Anointed? A.- They/

A They are of the Anointed, yes. Q.- Where is prayer referred to in No, 48 of Process? A.- I don't think prayer is referred to in this report. Q.- I suppose, as you put it, worship is regarded as the whole B activity of the Congregation? A.- It is.

BY THE COURT: Q.- Are there any Pioneer Publishers attached to your Congregation in addition to yourself? C A.- At the moment, no. Q.- Have you any definite area assigned to your Congregation? A.- We have. The Society assigns the section of territory for each D Congregation that their work should cover from house to house. Q.- What area is given to your Congregation, speaking quite generally - I don't want a minute description of boundaries or anything. Does it E include the whole town of Dumbarton? A.- It does include the whole town of Dumbarton and the neighbouring districts too.

F RE-EXAMINED /

A RE-EXAMINED:- Q. Just look, would you, at No. 48 of Process again; I think you did tell me at your Service meetings you do have prayer and praise? A. That is true. Q. You find, don't you, in the analysis of Congregation activity on the back of this report

B refcrence specifically to the Service meetings, do you see? A. There is. Q. The average weekly attendance, what day of the week it is, at what hour it is held? A. Yes, that is true. Q. It is a service of praise and prayer, isn't it? A. That is true. Q. Then, do

C I rightly understand that the Watchtower study meeting and the Ministry School meetings are opened with prayer and close with prayer? A. They are, yes. Q. In regular customs, we have been told. This is also referred to, isn't it, on this analysis? A. Yes, it is.

D Q. I think that in addition to the attendances and hours and days of these services there is a note, an entry for the number attending at the Tuesday Service meeting, how many at the Sunday public meeting, and the

E Saturday service; that is so, isn't it, if you look at that? A. That is true, yes. That is during the visit of the Circuit Servant. Q. I notice that at the end of that page the person who fills it up is required to give a proved to be complete report of what you

F believe is the general condition of the Congregation? A. That is true. Q. The general condition is described/

described also. That bears to be for the period up to November, 1954; this is a six monthly report, isn't it? A. That is true, yes. Q. When was the Memorial Service held this year in your Congregation? A. It was held on April 17th of this year. Q. So that it would not come within the period of this report? A. It would not, no. Q. I think you referred to the book, "This means "Everlasting Life" as showing a reference to the Memorial Service and referred to Pages 7, 8 and 9 in which the Memorial Service and Last Supper is related to the Passover Feast; that is right, isn't it? A. That is true, yes. Q. Is the matter again referred to in the same book at Pages 103 and 112, if you will just look at it, in the chapter headed, "A new Covenant for "God's People"; do you see on Page 103 a reference to Christ starting the Memorial, in capital letters? A. Yes. In the first paragraph of that page reference is made to the Memorial and what Jesus said regarding it. Q. At the end of the paragraph is there this comment, "By these words Jesus indicated that the making of a new "Covenant was at hand and that he was the sacrifice "required for it."? A. Yes. Q. Then on Page 112 at the top of the page do you find reference there to the actual Memorial Celebration of our Lord's evening meal, those, that is to say the appropriate persons, "those rightly eat the bread and drink of the cup which "Jesus/

A "Jesus said means the new convenant by virtue of my "blood."? A. Yes, I find it on that page. Q. Then if you turn to "Make Sure Of All Things", No. 27 of Process, I think on Page 169 you will find this passage which is sub-headed, "Christ's death on Nisan 14", that
D is the assumed date in the Jewish calender for the Crucifixion? A. That is true. Q. "to be observed "by a memorial meal, not his resurrection on Nisan 16 "A.D.33". Then there is a further sub-head, "Day of "Memorial (so-called 'Good Friday') which is not always
C "held on the same day of the week.". I think I should also give you a reference in that connection to Page 259 and the Lord's Supper, in dealing with the doctrine of the Mass? A. Yes, that is true. Q. There are only two
D other matters I want to ask you about. Would you look again, please, at No. 17 of Process; you were being asked about the Circuit Assembly, and you have also been cross-examined on No. 49 of Process, which is the District Servant's report on the Circuit Assembly. Look
E at No. 49 of Process first, and the printed question, "Are advertising, cafeteria, immersion, etc., adequately "cared for?"; do you see that there? A. Yes. Q. If you look at Page 53 of No. 17 of Process dealing with Circuit Assembly, you will find that the sentence which
F Mr. Leslie read to you is taken from paragraph 179 dealing with the organisation of a Circuit Assembly? A. Yes. Q./

A Q. Do you observe that the first sentence of that paragraph is that "the Circuit Servant will make the "necessary arrangements for obtaining a hall, immersion "pool, and cafeteria where advisable, sufficiently in "advance to allow for all arrangements to be properly B "cared for. If he is not close enough to the City to "make these arrangements he may designate a local Company "Servant or another Brother whom he knows to be capable "of doing the work to look after these duties."? A. Yes. Q. So it is quite plain, isn't it, that a question in C No. 49 of Process is dealing simply and solely with the administrative staff arrangements for these particular matters which are necessary in the running of a Circuit Assembly? A. That is true. Q. I think you were also asked a number of questions about your duties in your D Congregation at the moment in relation to publicity, advertising and care of stock? A. Yes, that is true. Q. In answering that these matters fall within the scope of your duties, do I understand that you were E referring to them falling within the scope of your duties as both Stock Servant and Advertising Servant for the time being? A. No. The Stock Servant, Miss Moir, deals with that particular side of it, and is in charge of the distribution of the literature too, and F Bible Study Publisher. Although, so far as advertising goes/

A goes I am in charge of the distribution of the "Watchtower"s and the "Awake"s to the different members of the Congregation. But at the end of each month I handle and send off to the Society the amount received from the stock as well as the amount received from the
D money from magazines. Q. Yes. I notice in No. 48 of Process, which is the six monthly Congregational report you appear under the character of Advertising Servant? A. That is true. Q. So that for the time being you are Advertising Servant? A. That is true. Q. Therefore,
C that matter falls within your duties as such? A. Yes. Q. But not as Congregation Servant? A. That is true. Q. As regards the stock you have the general administrative supervision of the Congregation? A. That is true. Q. Therefore,
D you have to supervise what is done by the Stock Servant, is that right? A. Yes. Q. One last matter. Would you look again, please, at the form of application for Pioneer Publisher, which is No. 65 of Process; have you
E got it? A. Yes, I have got it here. Q. You were asked, I think, by my learned friend Mr. Leslie, whether that application form contained the words, undertaking to work wholly in accord with Counsel on Theocratic Organisation. But you observe that is only part of
F the sentence from which it is taken? A. That is true, yes. Q. And the whole sentence provides, "I the undersigned/

"signed hereby make application to the Pioneer
A "Publisher Service and agree to carry out all the
"Society's instructions pertaining to the same and",
this is only secondary, "to work wholly in accord with
"the Counsel on Theocratic Organisation."? A. Yes.
Q. So the Society's instructions come first and accord
D with the book of instructions comes second? A. Yes.

ALFRED HOPLEY (58)

EXAMINED: Q. Do you live at 34, Trinity Road,
C Birmingham? A. That is my Circuit-address. Q. When
you say your Circuit address what is the meaning of that?
A. My forwarding address. I am travelling all the
time through the Birmingham Circuit. Q. Are you
Circuit Servant of the Birmingham Circuit of the British
D Branch of Jehovah's Witnesses? A. Yes. Q. I think
you have been Servant in that Circuit since September,
1953? A. Yes.

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Q./

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A Q. I think your Circuit is lettered and numbered M40? A. Yes. Q. I think it was whilst you were serving during the first World War that you first learned about the Body now known as Jehovah's Witnesses? A. That is correct. Q. I think you were at that time or had prior
D to the war in 1914 been trained to become a colliery manager? A. Yes. Q. I think you joined the Forces in 1914 and were demobilised in 1918? A. Yes. Q. During that time did you learn about Jehovah's Witnesses. as we now call them? A. Yes. Q. After your demobil-
C isation did you decide to join that Body? A. Yes, I decided to dedicate myself to God and I associated with that Body. Q. I think you were baptised in 1919? A. The latter part of 1918. Q. Did you continue to do
D secular work in coal mining in 1931? A. I did. Q. During that time did you serve a congregation at Walsall in Staffordshire? A. Near Walsall in Staffordshire. Q. I think in 1931 you and your wife became Pioneers? A. We did. Q. Were you Pioneers for six
E years? A. Yes, about that. Q. Were you called Pioneers then? A. There was a period when it changed over, from about 1929 to 1932. We were just in that time when the change over was taking place between colporteur and Pioneer. Q. But were you called a Pioneer when you became your pioneer work in 1931? A.
F No/

A No. Q. You were called a colportour? A. Yes, it was just at the time the change over was taking place. Q. Was there a change or expansion of your duties? A. Yes. Q. In what direction? A. Well we were giving a little B more time to the people in the immediate neighbourhood where we were stationed, but of course we moved on fairly quickly, but after that the work was greatly changed in the sense that we spent a lot more time in our areas. Q. The work is very much changed today from C what it was when you first began? A. Yes. Q. And has expanded? A. Yes, it has expanded to include Bible Studies and return calls, public meetings and all kinds of discussions with the people. Q. I do not want to take you into that, but in 1950 were you appointed to D the West Scotland Circuit as Circuit Servant? A. I was. Q. I think that Circuit includes the congregations of what was then called Glasgow West and I think is now known as St. George's Cross, and Dumbarton? A. Yes. Q. Did you have occasion to visit each congregation E every six months? A. Yes. Q. Did you also have occasion to visit all the Pioneers within that Circuit who were not themselves attached to any Congregation? A. Yes, about every six months. Q. Would you just tell me in your own words what is your procedure in visiting F A/

A s congregation and in particular what is your procedure with respect to your callson the Pioneers? A. About a month before making such a call on Pioneers I send a blank form through for them to fill in with various questions appertaining to their hours spent in house
B to house work, return calls, and Bible Studies upon people. When visiting them I take an hour or more's discussion with them on that reportform, particularly relating to the meetings they hold, their work in house to house ministry and the number of people of Goodwill
C that they have been enabled to bring along to the meetings, or whether they are starting a meeting in that area if there is not one already established. Q. Do you discuss with the Pioneers any of their other duties or authorities? A. Yes, we go through their work, how they do their
D work, whether it is work thoroughly done, whether they make their calls on the people's homes when they are not in on the first visit, and they go back, and the nature of their meetings. If they are an isolated
E group we discuss the Memorial with them and such meetings with them. Q. Why do you discuss the Memorial with them when they are working in isolated groups? A. Because the Pioneer can take a Memorial meeting when he is requested so to do, if they are unable to attend a nearby congregation. Q. If they are not within a
F congregation/

A congregation? A. Yes. Q. How do the Pioneers act as spiritual guides to those who are in isolated areas? A. Yes, I have had that experience myself, establishing a congregation, and was able to establish such a congregation. I was their spiritual guide for 18 months
B before it was established as a congregation. Q. Did you find that they came to you for guidance on matters on conduct and of spiritual difficulty? A. Yes. Sick visiting and everything was included. Q. Did you say sick visiting was included? Is that one of the functions
C of a Pioneer? A. Yes, it is, to visit people in hospitals or in their homes. Q. Now as regards handing over from one Congregation Servant to another do you know how that is done or how it should be done? A. Yes. Q. Tell us in your own words? A. I always give instructions,
D when such a change is taking place, that the old Servant should meet with the new one and a full handing over of the complete records and files should be made, going over every item seperately, and a full discussion as to the Congregation Servant's duties made with the new
E Servant. that he can ask any questions he likes, so that he is taken through the whole procedure of the duties of the Congregation Servant. There is no loose change over. Q. Did you have a part to play in the appointment of Mr. Welsh, the Pursuer, as Congregation Servant
F at/

A at Dumbarton. A. Yes. Q. At that time I think you were the Circuit Servant? A. I was. Q. I think at that time also Mr. Agnew was the Congregation Servant? A. Yes, at Dumbarton. Q. In 1952 had his health been giving cause for anxiety? A. Yes, he had spells of migraine and it caused B him to be forgetful, and the congregation was rather disorganised and in need of a leader. There was a lack of leadership there. Q. Did that come to your knowledge as a Circuit Servant? A. Yes it did during my visits. Q. Did you report that to the Branch Servant? A. Yes, I C reported that to the Society. Q. Did you look round to see if there was anyone who would be suitable and would be qualified to take his place? A. I did. Q. What did you find? A. I found the most suitable and most convenient one was Mr. D. Welsh, situated in the D Glasgow West unit. Q. Did you know him? A. Yes, I had previously contacted him. Q. Was he to your knowledge from his personal way of living suitable? A. Very suitable indeed. He had good speech, he had a flair for organisation and taking charge and E leadership. I could see that really, although he was young, it was an old head on your shoulders, so to speak, and he was the right man for the job. He was spiritually minded to my idea. I took him with me on several missions of service. Q. And F did/

A did you form the view that it would be a suitable replacement for Agnew? A. I did. Q. Did you report that? A. Yes, to the Society, Mr. Hughes, and I also spoke to Mr. Walsh to see whether he would be willing to take the duties of Congregation Servant. I may add here that B I never make a recommendation to our Headquarters of a change of Servant or a new Servant unless I give it very prayerful and careful consideration. Q. And on this occasion also did you give it that consideration? A. I did. Q. I think that you after full consideration, C made a recommendation of Walsh for this post? A. I did. Q Then it is within your knowledge that Mr. Hughes, the Branch Servant, came to Glasgow? A. Yes. Q. And interviewed Walsh at Woodside Hall? A. Yes. Q. Is it within your knowledge that Walsh was thereafter appointed? D A. Yes. Q. I think that you received notification of his appointment? A. Yes. Q. I think you yourself found that he had taken over when you next visited the congregation? A. Yes, on my arrival. Q. How did you find he was acting? A. He had taken over in that short E time quite well. I could see he had the organisation in mind immediately and there was good collaboration between him and Mr. Agnew. Q. I think Mr. Agnew undertook the duties of Assistant Congregation Servant? A. F Yes/

A Yes. Q. That was a situation which might under some conditions have led to difficulty . Did it lead to any difficulty in operation? A. None whatsoever. Q. You told me about your discussions with Pioneers when you go on your Circuit journeys. Can you tell me whether B you know what the Pioneers who are not attached to a Congregation receive in the way of outlines of discourses? A. They receive outlines of discourses of all public meetings to be given, the Memorial Service, the funeral service. Q. Do they get the Baptismal Service as C well? A. I have never known a Pioneer receive a Baptismal Service, because that is normally done, in the normal way by Circuit Servants and Congregation Servants. Q. I take it the Congregation Servants also receive the outlines of the Memorial Service the funeral service. and D the Baptismal Service? A. Yes. Q. Apart from Pioneers and Congregation Servants are there any other persons who receive these documents when they are appointed? A. No. Q. What is the matter in which you yourself are particularly interested when you have occasion to E visit a congregation on your six monthly visit? A. Do you mean what is the procedure? Q. No what is the matter in which you are most interested, to which your presence is mainly directed? A. The spiritual progress of the congregation and its increase in the F number/

A number who are taking their stand for the Kingdom of God. Q. Do you ask or are you interested in any questions as to the amount of literature which any one individual of the congregation as a whole has distributed

B since your last visit? A. No it has nothing to do with it. I ask for the service in hours back calls and Bible study undertaken for each congregation and

C public meetings, and I ask for the service in hours of back calls and Bible Study for the individual, but no reference whatsoever is made for the placement of literature.

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E

F Q/

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Q. I think if you look at No. 48 of Process, which is a typical report of a congregation, you will find there are no questions asked and no spaces provided for any information about the distribution of literature? A. That is so.

D

CROSS: Q. Was that No. 48 of Process you have just referred to? A. Yes. Q. What does it say at the foot of the first page of No. 48? A. You mean the actual print? Q. Yes? A. "How many copies of "Informant does the congregation receive? Total number "needed". Q. On the back of that page, halfway down, you do have reference to the stocks, don't you, of literature and the value? A. That is right. Q. And in that particular report reference is made under the heading, "List the things that should be checked carefully, etc. "Magazine account too high"? A. Yes. Q. "Keep "accounts in proper form" A. Yes. Q. And at the very foot of the page, include value of stock of that same month, remittances, etc? A. Yes. Q. You do have regard to the stocks of literature, don't you? A. Yes, to see that there is that amount with the congregation. Q. Indeed, I think your duties are set out in the "Counsel on Theocratic Organisation"? A. Yes. Q. If you just look at No. 17 of Process for one moment, the duties are mainly referred to, aren't they, under the heading /

heading "Circuit Servant" on pages 46 to 51? A. Yes. Q. That speaks for itself, but I think you will agree a great deal of it is taken up with the checking of stocks and the issue of magazines, and so on? A. Yes, because literature is sent out by the Society for the dissemination of Christian knowledge, and it is quite businesslike for each congregation to be able to keep those in order, that as they place that literature the contributions are returned to the Society. It is just a businesslike method of keeping Christian literature in an orderly way so that it can be distributed properly. Q. And to keep it flowing? A. Yes. Q. And to keep the latest editions flowing? A. Well, yes, to keep it in currency. Q. It is, isn't it, of great interest to you as a Circuit Servant to know just that the literature is being distributed? A. Yes. It is good to use the literature of God going out, but that is not the main thing at all. We go to the people with our Bible in hand. After a word of introduction, we quote Scriptures direct to the people on the coming of the kingdom of God, and our literature is entirely secondary. We spend three-quarters of our time at one door on the Bible, and then literature is mentioned quite separately, and we don't push literature. Q. Would you look please at No. 82 /

A No. 82 of Process? That is a copy of the "Informant" for November, 1954? A. Yes. Q. Do you see that in the first column on the first page it is dealing with field service and does it say, "Present the three books, "'Let God Be Free', green cover edition, 'The Covenant B "'is At Hand' and 'The Truth Shall Make You Free'", on a contribution of five shillings? A. It does. Q. Or where only one is wanted, any one of them on a contribution of two shillings? A. It does. Q. And it again C impresses the value of those publications on the last page, doesn't it? A. Yes, in the first column. Q. First column, second paragraph, "An essential of "living now as a world Society, actual knowledge of its "requirements", and then it goes on, "Offer them the E "three books", and there is reference to the same three books in the same phraseology as on the first page? A. That is correct. Q. And, indeed, on that page there is a reference to coming literature offers, namely, P the Watchtower subscription 7/-, with three booklets free /

A - free? A. Yes. Q. "And "Increase your supply of the "Watchtower to meet campaign need"? A. Yes. Q. And then, when you go to the inside of that, "Presenting the "Good News", in the third column in the first paragraph. it says, doesn't it, "To assist people to get better B "acquainted with the Bible and to understand what it "teaches, you are invited to obtain these three Bible "helps on a contribution of only five shillings to "enable you to make a proper study of the Bible", A. Yes. Q. And on that page there is the 1955 Year Book and Calen- C dar advertised? A. Yes. Q. It is the case, isn't it, that it is the duty of the members of Jehovah's Witnesses to pass all these publications to those who take an interest as essential to a proper understanding of the D Bible? A. To help them to understand the Bible, yes. Q. But they cannot get a proper understanding of the Bible without these books, can they? A. Without a systematic study of the Bible ordinary people reading of the Bible does not get you anywhere. It has to be E studied under its different headings; otherwise we are picking and choosing passages just to suit ourselves, and we do not get an all-round viewpoint. Paul says we must rightly select the word of truth, so it is that systematic study which the literature makes on the F different /

A different doctrines we can actually prove what is put there? Q. I think we are in complete agreement that we have to be awfully careful not to select texts to suit our view? A. That is the trouble in the 650 sects of Christendom. Q. And the books are essential B to the proper understanding of the Bible? A. Yes. We believe the Lord has raised his organisation in the earth to-day as foretold in the 24th chapter Matthew when he said he would send forth his angels to gather his chosen ones together, not separated, and it speaks C of the faithful and distinct slave organisation of God's people by which this final witness would be given to all nations of the earth, that the kingdom, the brotherhood of man, is at hand. Q. Do you subscribe to the view D that all the churches in Christendom are wrong? A Not personally. There are good individuals in all religions on earth, as individuals go, but there must only be one true interpretation of the Bible, which is Christianity, and that, of course, would show that any diversion from E that true interpretation could not be true, even though the people were very sincere indeed. Q. Isn't it on record in the Society's publications through the mouths of Pastor Russell and Judge Rutherford that Christendom is really part of the Satanic organisation? A. As a F whole /

A whole, the organisation of this world is what Jesus said. He said "I am not of this world, therefore you are not of "this world", so a worldly organisation democracy is not a theocracy; it is truth from the bottom upward, but God's kingdom is from the top downward. Q. And your Society. B was organised from the bottom upward in 1929-31? A. No. It was brought into existence by God's word of truth by people of different religions coming together and studying the Bible prophesies. Q. I want to get down to the factual organisation, if I may, for one moment. Up till C about 1929-31 weren't the congregations organised on the basis of Elders appointed by the congregation? A. They were, yes. Q. And because of these Elders becoming obstreperous and obstructive to the work, it was decided D the Society should be ruled from the top down? A. It was because the Scriptures were made clearer that democracy and voting on Elders was not right. Q. So the Society had been wrong until 1929-31? A. Just as the Apostles were wrong in thinking that Jesus had got to E come; he was coming to earth to set up his kingdom there and then. Q. You are a co-equal minister with each baptised member of Jehovah's Witnesses? A. Yes.

RE-EXAMINED: Q. Using the word "minister" in the sense you understand it? A. Yes. Q. One who F is /

A is called upon and dedicated to preach? A. Yes. Q. And is also a member of the select organisation known as Jehovah's Witnesses? A. Yes. Q. The "Informant", I understand, is distributed free, isn't it? A. Yes. If I may add a point there about literature, many scriptures use the term "Publish the "good news of the kingdom". The watchman who watch these says, "Write it down to make it plain at he who "runs shall understand it". Literature planning is as much gospel preaching as the verbal word is. Q. That is what you believe? A. Yes. Q. If you look at the back of No. 82 of Process on "Congregation Organisation" page 4, do you find this sentence, "The primary purpose "of our ministry, that of leading the lost other sheep, "should never be lost sight of. That is why we devote "time to house to house work"? A. Yes.

Counsel for Pursuer put in documents per Inventory and closed his Proof.

Counsel for Defender intimated that he did not propose to lead any evidence.