

COURT OF SESSION, SCOTLAND.

A LORD STRACHAN.

P R O O F

B L.C.

DOUGLAS WALSH

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

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Tuesday, 23rd November, 1954

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

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

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P U R S U E R ' S P R O O F

F 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 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 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 Cincinnati? A. Yes. Q. Had you then the view of taking a Bachelor of Arts degree there 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. 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 explain later, is believed by all Jehovah's Witnesses to 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-

C 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. I entered the Pioneer Service in April of 1914 on-

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

F 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 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 Congregations of the Society exist? A. That is true.  
 D 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 these theological publications and 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 wish to be and remain members of the Society? A. It is obligatory. Q. Does the responsibility for the  
 P is also/

- 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 organization, but may I take this from you. Is that a chartered body? A. The Board of 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 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 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 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? 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. /

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 Portuguese 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 the Christian Greek Scriptures? A. Yes. (Shown Ex. 41 of Process) I recognize that as an authentic copy of the new World Translation of the Christian Greek Scriptures issued in the summer of 1950. Q. Right as it shows, does it appear 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 Tract Society Incorporated, and made in the U.S.A.? A.
- E Yes. Q. And I think you have a foreword. Are you responsible yourself for the foreword? A. That is prepared by the Translation Committee as the signature will show. Q. And are the Christian Greek Scriptures referred to there what are usually called the/
- F

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  
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;  
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.  
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  
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  
the/



A the Hebrew Scriptures issued by and on behalf of the Society? A. In 1953. Q. Would you look at No. 42 of proceeds. 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 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 flyer 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 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 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 No. 38 of Proceeds, 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. P.W. Frans, 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 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 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, 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 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. Basilio reminded me, where I asked you whether these 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 these 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 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 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 organized on any particular basis you would ascribe to it? Is it what you call a theocratic organization? A. Yes, it is a theocratic organization. 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.

P

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 page 5 ?
- B 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 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 ?
- C A. Yes.
- Q. Look at the next phrase: "constituting a theocratic organization for the purposes of worship of Jehovah God and preaching the Gospel of the Kingdom throughout the earth". Would you regard that as an accurate summary of the organization and its purposes ?
- D 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, and so is the word "Kingdom". I think you said that the preaching of the Gospel of the Kingdom was <sup>an</sup> essential part of the purposes ?
- E 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 throughout the world ?
- F A. The Kingdom is the theocratic government which Jehovah God establishes in the /

A the hand of his beloved son Jesus Christ, who is the  
 appointed King of Kings in the 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 theocratic 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  
 D text which refers in particular to the duty of preaching  
 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:  
 E "And this Gospel of the Kingdom shall be preached in all  
 "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 't 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, copyrighted in 1960 by the Watch Tower Bible and Tract Society, and issued in an edition of 2½ million copies in England ? A. 2½ million. Q. Mine is 2,250,000 ? A. I have 2,750,000. Q. Is there a chapter headed: "The Appointed Times of the Nation",
- 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 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 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 production 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

find the pagination 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 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 arraival 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 witness-  
ing 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  
at the battle of Armageddon has great wrath during this  
E 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 king-  
 -dom, 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  
 F evidences? A. Yes, we do not merely call attention to  
 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 ~~requirement 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 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 authorized 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

D of the inhabited earth as we can, and our printed message, 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

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

F

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 Arm-  
geddon, 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 Armageddon, 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 account-  
able for the death and destruction of anybody at the battle  
of Armageddon, which is near. Q. In that setting; there-  
fore, 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  
is 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-interpretor.  
D He does this by the use of his invisible active force,  
the Holy Spirit operating upon the minds of his  
Witnesses upon the earth, and he causes events to come  
to pass in the earth which are in fulfillment 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/

A 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.

B 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

E 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,

F "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 spake 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 Founder 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;  
 that it is, therefore, not a democratic organisation  
 C 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  
 P Witnesses? A. Yes. That is the visible theocratic  
 organisation on earth to-day. Q. Are these  
 directions/



A 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.

B 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.

C 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. In publications both periodical and in book form?

D A. Yes. Q. Issued by and with the authority of the President and Directors of that Society? A. Yes.

E 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?

F 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 again  
 "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 verso 20 where he says:
- B "But ye have an unction or anointing from the Holy One, and ye all know it." and verso 27 "But the anointing which ye have received of Him abideth in you and ye need not that any man teach you, but the same anointing teaches you of all things, and is truth and is no lie, and even as it is taught ye shall abide in Him." Q. So that may I
- C 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
- E expansion of that body of anointed in the Book of Revelation? 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
- F to setting apart those persons who were inspired at Pentecost, you regard that Pentecostal inspiration as indicative that the Kingdom of God was to be a spiritual andy

- 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
- E ~~written on their foreheads.~~ Q. In the view which you take 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. 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 cut side? A. The remnant, we have reason to  
 believe, are sufficient in number on earth today to complete  
 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  
 who will succumb under the test and fall out, in which case  
 they will have to be replaced by others who dedicate them-  
 selves 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  
 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  
 in name? A. Yes. You used the expression "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  
 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. Then "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 we not, that there is a distinction in this Association of
- D 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.
- F Q. Would you just tell me how those who are of the other sheep category can be synonymously called Jonadabs? A. 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 Elisha 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 richite, named Jehonadab or the shortened  
 form occurs also in Jeremiah's prophecy 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  
 and says, "Come with me and see my zeal for Jehovah." So  
 D 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 got the synonymous title of Joadabs 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 operate 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 of being one of the anointed evidenced? Is it a self-
- D 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, and he is the only one who can best those whom he accepts
- E 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, 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

D spirit within himself, and God manifests that he is a 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

E the individual knows by the evidence of his own heart and /

F

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, 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 divine inspiration? A. Yes, as recorded in here.

C Q. I think you have told us that it is only through these chosen and selected instruments that the theocratic form of government in the Spiritual Kingdom can be exercised? A. That is right. Q. And which you 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 involve expulsion or dis-membership? A. Yes.

E 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, John 17 - 17, in prayer to God this word is truth.

P 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 "Let 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
- E Christ was in existence as a spirit creature in heaven 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.
- F Q. If you look at pages 32 and 34 of the book which 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 resurrected 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. Q. Is it also part of your belief in that connection that from the date of his resurrection 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

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 <sup>that</sup> 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 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, what are you are looking at that page, so 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 resurrection 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 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 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.

D That is right, isn't it? A. Yes. That refers to the 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,

F "Different ranks". Q. Do you also find in the same volume at page 398 a passage as to Mary, the Mother of 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 Wit-  
 nesses, 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  
 their activities in relation to Jehovah's Witnesses?

C 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  
 "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  
 "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.

P

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 active 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  
 E Jesus Christ as also being a faithful witness of Jehovah  
 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 these 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 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 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 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?
- P 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  
C No. 15 of Process. Do you find your rejection of the doc-  
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
- C Genesis, Chapter Two, Verse 7, "And the Lord God formed "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
- D First Corinthians, the Fifteenth Chapter and the 45th Verse and says, "The first man Adam was made a "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
- E soul, and that is the reason why God warned him that if he ate of the forbidden fruit, in the day that he ate 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 Jesus 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 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 Dagon upon the Philistines, he said, "Now let my soul die with the Philistines." There is no Scripture in the Bible which says that the human soul is immortal. Q. Do you find the mortality of the souls 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 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? 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 First Corinthians, Chapter 15, Verses 50 to 55, where it shows that Christ Jesus, 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 class as those who by devotion and continuance in well-

C 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 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 dies, then there is nothing to carry over into an invisible world. There is no soul. That escapes from the body and goes to an

D 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

E 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 obtained? A. Yes. It is acquired only by the Lord Jesus Christ first of all, and then by the 144,000 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 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 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 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 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 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 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 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, 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 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 shalt 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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Q./

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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" on that page.

B 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 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 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, 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 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-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.

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 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 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 that battle, saying that the devil and his demons would be/

A do 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  
E Son of God, and converted himself into an antagonist of  
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 obeyed not the truth because there is no truth in him, so he was the one 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, 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? 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 international 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 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 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 N<sub>o</sub>. 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.
- D
- E
- 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

C favourably and loyally to the universal sovereignty of Jehovah God. So Jesus Christ was sent primarily to earth to indicate the universal sovereignty of his Heavenly Father by becoming 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. Secondly 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

E "born, and for this cause became I into the world that "I should bear witness to the truth". Then is it through the sacrifice of Christ's crucifixion 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

P 144,000 pertaining 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, 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 thou forsaken me". He certainly wasn't crying to himself, 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, where he applied to himself the prophecy of Isaiah receiving his anointing of the spirit of God, and page 40, where he was resurrected 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 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 ?", which is No. 25 of Process, on 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 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 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 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 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, and that some survivors of the battle would enter into the new world without dying. That was the reason that /

A that the lecturer 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 with an entirely new and purified human society.

B 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 must be loyal from the out-break of this battle of Armageddon until its close, in order to be brought

C 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 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.

D  
E Q. /

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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.

B Q. Then the population of 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 other sheep. The continuance of the remnant upon the earth

C 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.

D Q. Does that 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.

E Q. Do you find that promulgated in the chapter on the end of the world in No. 13 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 Armageddon and the earth abiding for ever, showing that

F 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 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 creatures, out the 144,000 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 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.
- D 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 body of 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  
D time of the establishment of the kingdom and who have not  
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" IN 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 man", 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 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 dedication 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

F of /

A 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?

B A. Yes. Just as Jesus at the time of his baptism in 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 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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Q. /

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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 part in R on Pages 137 and 138; that is so, isn't it? A. Yes. Let me see. Yes, it refers to water immersion there also, that is true.

B This dedication of himself he properly symbolises by being immersed in water. Once made that dedication he is and is beyond recall. It binds the believer for ever to do God's Will, which requires him to continue in his ministerial capacity faithful to death and not prove himself to be a Judas.

C Q. I take it that once dedicated, that dedication also involves acceptance of the tenets which you have summarised in your evidence? A. Yes. Q. From your study of comparative 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 baptism, they do not hold with us in this respect.

D 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 indicated certain of them which in your view are unique in Christian belief? A. That is right. Q. In your view/

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- 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 Minister or Servant and also a preacher of the Gospel.
- B. 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
- F. verse, "But the path of the just is as the shining "light, that shineth more and more unto the perfect day." We believe that we are walking in the light, and that
- tho/

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  
B certain developments which you can discuss if need be in  
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.  
C But in connection with the last matter I mentioned;  
was there a development which resulted in a change in  
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  
D nineteenth century the form of organisation of the body  
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.  
E They were permitted to elect their own Elders and  
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  
F and 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 realized  
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.

However, /

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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 organization 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 load in the preaching of the Gospel in that field, in that local congregation, and thus the organization 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 organization between 1932 and 1938? A. Yes. Q. In the sense that in 1932 the organization was congregational and democratic, whereas in 1938 the organization was theocratic, as you understand that word? A. Yes. Q. And appointments to congregational charges were made and are still made by the Society? A. Yes.

E that is right. That continues to this day. Q. That of course, is a very vital difference in organization from that which obtained from the early days of Jehovah's Witnesses, as they are called today, until 1932? A. Yes.

P 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 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 the conducting and the guidance 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 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. D If he commits immoralities then too he must be expelled or dis-fellowshipped by the organisation. E 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 any/ P

A anyone of the beliefs and tenets of Jehovah's Witnesses as these 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, 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 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 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, 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 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 fall 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. These are all personal offences and  
 personal conduct. Do I understand you to say that these  
 would qualify for expulsion but that reinstatement might  
 E follow? A. Yes, based upon their sincere repentance and their  
 reform of their course of action. Q. Then where re-instato-  
 ment 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 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 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 to this in Matthew, Chapter 12 verses 31 and 32. saying:

D "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 "speaketh against the Holy Ghost it shall not be forgiven "him neither in this world, neither in the world to come."

E Since the personal salvation depended on his forgiveness, since no forgiveness is possible it results in his destruction everlastingly. Now the Scriptures show that the sin against the Holy Spirit is a wilful, deliberate, self-

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A self-chosen action upon the part of the blasphemer against the Spirit of God, that is against the visible active force of 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 these 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 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 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 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 and/

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- A    end evil propensity 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.
- C
- D
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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 now called a Congregation ? A. Yes, he must. The Congregation of a theocratic ministry school ----
- B 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 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 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 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 considered by the Congregation Servant ? A. Yes. Q. And is his degree of devotion, his witness to renounce /
- C
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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 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 the Circuit Servant? A. Yes. Q. He may do it himself, or authorize 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 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 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 despise thy youth", and he therefore tells Timothy to continue on with his studies in order that 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 biblical want for imposing it? A. Not with regard to baptism, dedication to baptism.



- 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 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 its Registered Offices in Pittsburg Pennsylvania.
- C            Q. It is also, isn't it, as 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 Bible and Tract Societies? A. Yes, the Pennsylvania 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 of Directors of the International Bible Students Association? A. No. Q. To become a Director of, if /
- F

- 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 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 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 his vote cast by proxy. Q. Privilege to be present wasn't /
- E
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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, 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, 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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Q. /

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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 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 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 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.

E Q. /

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- 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 accompanied 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.  
D 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 organization 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 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 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 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 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. /

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 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.

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.

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 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 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 accep-  
tance 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 /



A 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 Committee decides 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. /

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- 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 Committee 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
- C Incorporations which decides upon and authorizes the issue 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
- E between those who are Directors of the New York Incorporation 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-
- F president are members of the Board of Directors of both Corporations? A. Yes. Q. And the same with the secretary 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 learned 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 English of examination you got 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 ecclial Greek, the Greek of the New Testament. D 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. E Q. Writers of books and translators do not always get glory and honour for their efforts, do they? A. But

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- 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 elder, an ordained elder of the Cincinnati Ecclesia. We used to call them ecclesies 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 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 of the Society, I came to Brooklyn and became a member of the Headquarters 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 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 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, 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 Corporation.~~

B 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 Pennsylvania 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 some thing assigned to 1876? A. No. Q. You say no? 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

F "or Congregation of Jehovah's Witnesses."? A. It is Jehovah God who makes one his Witness, and that depends 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 Jehovah's Witnesses. Is that not so? Q. I appreciate your point of view on church buildings. But, prior to 1870 there was an earthly organization. In the sense that has existed since 1870? A. No. All the Scriptures show there would not be. The 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 literature are still circulated. Q. In that position due to the fact that you are now in a position better/
- F

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 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 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.

D Q. If they are not re-elected, are replacement 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 members from persons in the membership? A. The Directorship only continues for the term designated, two/

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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 translators? A. The translators know their sources, and they leave 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?  
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 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 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, 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 the chief spokesman the President for the time being?
- B 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/

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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

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translation promulgated to the whole of the Witnesses?

A. The Board of Directors considers the translation too.

Q. And would be enticed, wouldn't they, to vote

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

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A Wednesday, 24th November, 1954.

PURSUER'S PROOF CONTINUED

FREDERICK WILLIAM FRANZ (61)

CROSS CONTINUED: Q. First, I just wanted to

B 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?

C 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,

D 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

E 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?

P 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. C. Do  
you subscribe to the view that in Ancient Hebrew it was  
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  
pronounced? A. Yes. The Massoretic 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  
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  
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  
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, used to be understood? A. That is right. Q. That was issued as a fact which was to be

C 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 passed 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 something on these Scriptures? Q. His date of 1874 as a crucial date 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 accepted 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 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 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 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 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 approval and sends it to press. Q. Does it come before the Board of Directors? A. Not as a Board in session/

A 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?

B 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

C 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 / <sup>but</sup> before publication is effected? A. The matter proceeds as I have

D 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

E 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

F 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.   C. 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 it may be discussed by the Board of Directors together, although it hasn't been <sup>a</sup>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 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 agreement.

D           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 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 procedure of being reviewed and approved. signatures attached /

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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 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 ?

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

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 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 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 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 religious leaders are 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 of Christendom. Q. Look please at No. 16 of Process, which /

A 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-  
B "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  
C 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  
D 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  
E 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,  
F applied it to existing countries of the world? A. He  
made /

A made applications of prophecies 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 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 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 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 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 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: Where upon 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 Ruther-  
ford did not publish until he also was certain?  
... 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 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 these 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 not right about that. Q. Will 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 earth.
- P

- 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 not putting Great Britain and America in a favoured light, together? 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? 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 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 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. 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 dragon but speaks  
like a dragon, and comes out of the earth and recommends that  
there be formed an image of the Beast.   Q.   Do you say that  
B    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 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 interpretations of what? Q. That Satan is the god of this world and that the British 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 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 not/
- E
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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 say that a Beast was interpreted by Judge Rutherford as

C 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 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"

D but the first Beast in Revelation, Chapter 13, which comes out of the sea - that still remains understood as embracing 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,

E

F took/

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  
 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  
 dis-fellowshipped 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 waits 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  
 P been published as authoritative Scripture? A. Yes, as  
 authoritative chronological dates. The creation of man  
 remains absolutely true.

Q/

F. W. Franz.  
(Cross)

- 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 Issac, 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~~ <sup>came</sup> 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 these. 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 there was no minimum age for baptism? A.- That is
- C 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 with, possibly, a godfather standing in for the child.
- D 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.-
- F He will be aided in his understanding of the Scriptures by reading those books. Q.- But does promotion depend upon/

W. J. CROSS  
(Cross)

A 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 these 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 versa, what does he do? A.- The Scripture is there in/

P. E. 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 Scripture 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 these books in a  
F. different position from these magazines? A.- "Watchtower"  
is/

F.L. Jones.  
(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 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 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 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 think Pastor Russell was actually a pastor of any church, was/

P. G. Bronz  
(Cross)

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  
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  
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  
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.-  
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/

A 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.

B 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.

C Q.- Anyway, he took over as head of the organization 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 organized and carried out by the Incorporation? A.- I was not at Headquarters to know at that time.

E 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  
to Mr Knorr's article on Religion in the 20th Century, in  
B 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. 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 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 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 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 separate from all religion?" A. Party, sects, or 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, 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 "Watchtower" back there, he would not. Q. And in fact, it is not what it says, is it? A. It says just "religion" here.

B 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? 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 churches of Christendom. 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 Christendom? A. No. Q. Indeed, am I right that Jehovah's Witnesses do not fall under the 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 236,

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  
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  
Jewish nation, that was under the law of covenant as given  
through Moses. Q. And I suppose it is your view that  
Christendom 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  
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.

Q. /

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 repealed.

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 that was promulgated by the Society? A. Christ Jesus was born in Bethlehem, and that was  $33\frac{1}{2}$  years before he was nailed to the torture stake. Q. Was the view promulgated that Christ Jesus was born three days after the Crucifixion? A. He was born from the 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 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 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/

C

D

E

F

- 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 regarded as Christ? A. Yes. Q. Is that view still held? A. Yes. Q. Where does one find it?
- B 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 now adherent to Jehovah's Witnesses is that view to be found 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 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 believed in? A. No. Q. Didn't the view of the Society change with regard to the resurrection?

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 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 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 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 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 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 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, 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 worship at all, did you? A. I do not know that I defined religion. C. 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 because worship primarily means the service of God. Q. What are 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 of, and desire to please a Divine ruler power? A. Yes. Q. You do not stress on action 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 primarily obligations of members of your Society? B 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 them on the sick and afflicted and who are not members of E Jehovah's Witnesses.

C2/

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. 18A 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. .. Now
- F Article II, as amended, sets forth: "The purposes of this /



A "this Society are: "To act as the servant/<sup>of</sup>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. 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.
- 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.
- 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 disfellowshipped 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 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 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 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 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?

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 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 they not? A. That is right. Q. And all Witnesses preach or publish? A. All of them publish or preach.
- B Q. There is no further action 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 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.
- C Q. Would you look at No. 12 of Process. That is the 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
- D "inform you that your application to share more fully "in the expansion" - which has been referred to - "as "a Pioneer Minister of the Gospel has been accepted."
- E 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 letter/ . . .
- F :

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 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 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 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 the following brothers to serve in the position designated below", and the Company Servant is given as Mr. Walsh 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 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 or those  
 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, say  
 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 organization did involve elders and deacons?

B A. Yes, elective ones. Q. But you explained that that organization 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 brought the subject of elective elders to a Congregation

C under study and investigation to see the Scriptural warrant for having elective elders. Q. And there was decided to do no such warrant; was that it? A. No, that elders must be such by spiritual growth. Q. I think 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 Organization.

D "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 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 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 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. 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 Jondab? .. I am not acquainted with the 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 ~~the~~ 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 anointed or a Jondab? 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 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 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 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 establishment who were accepted to membership in the Body/
- B
- C
- D
- E
- F

F. W. Brown,  
(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 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 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 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? 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. Q.- Is the Memorial Service regarded as a very important matter/

F.W. Franz.  
(Cross)

A 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/

F.W. Franz.  
(Cross)

- A publications. So far as I can see, for example, No. 15 "Let God be true" is copyrighted in 1946? A.- Yes.  
 B.- 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 Organization" 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 not sure about that, I think it was - this is the first-
- C 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 1372? Q.- 1872? A.- That is right. Q.- Then I am right, 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 the Society in its interpretation of Scripture has been matters of chronology and the forecasting of the Kingdom in fact? A.- The main emphasis/
- F

F.W. Franz.  
(Cross)

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 said in your evidence-in-chief that this generation would see the Second Coming, was it, or Armageddon? B 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 of 1914. C 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 no other wish. The Corporation does run, in fact, does it not, a very big printing and publishing side? D 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 1937? E 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 organization and so on from you, but did you know, or can you tell us that in/ F

F.W. Franz.  
(Cross)

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 the sale of the publications of  
 the Society? A.- We allow people to contribute for  
 D 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,  
 and if the poor are unable to contribute a Kingdom preacher  
 P 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 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 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 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, 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 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 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 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 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 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 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 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 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 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 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 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 V. 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  
C Witnesses receive any substantial salary? A. The members  
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/

F.W. Frens  
(Re-examined)

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 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 the literature he does receive a small concession on the literature. Q. From the point of view of a 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? 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, 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  
to /

F.W. Franz  
(Re-examined)

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  
not done for commercial purposes. Q. And I think you told  
B 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  
travelling expenses are paid, are they not? C. 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  
association? D. 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's  
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? F. As stated the Congregation Servant does  
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 altar? Even so had 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.  
 Q. And from these texts to which you have referred may  
 B 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  
 C Schools for young persons and children, and you said no.  
 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  
 E linked up with this matter of the ten Commandments to  
 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  
 P so/

P.W. Franz  
(Re-examined)

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, the 22nd Chapter. Q. On these two hang the whole law and the prophets? A. Yes, that is right. C. Is that matter which I have summarised very briefly set out in No. 27 of Process dealing with this matter of the law, on Page 237, the section devoted to law; I would just like very briefly to refer to that? A. Yes. The matter as 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 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. C. "False religion claims the law was divided into two parts: (1) God's 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. C. "According to the Scriptures, the entire Law covenant, namely, the Ten Commandments as well as all sacrificial 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. Emanated 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
- F the principle stated in those laws is correct. The  
 principle still holds true. You have the fulfilment  
 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  
the two matters are linked up, aren't they? A. Yes.

B C. 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 our view do not represent the true  
Christian? A. That is right. C. To put it

very plainly do you regard Jehovah's Witnesses as  
P those who alone are clinging to and are supported by  
the true Christian faith? A. Yes. C. That is the  
position, /

A 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. If <sup>do not</sup> the case, is it not, that the letters of appointment/in any case bear the signatures of individuals? A. No.

C. 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 Sergeant 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.

C. From study at the Theocratic Ministry School and participation/

A participation in the other watching 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 a part from disfollow-  
:ship, 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/

L 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. These 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  
C qualified to receive appointment as Congregation  
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  
D Servant? A. That is true. Q. As regards the  
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  
Bergant, 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.

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Q./

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- A . . 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 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, 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 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. . . I show you form No. 72 of Process. Does that bear to be a print of the order of service of the Memorial 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 ? 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 of comfort and assistance. These should be visited"?
- B 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 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 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. 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, 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 That is a matter which is in the hands of the congregation? A. Yes. Q. Acting through its duly authorized Committee? A. Yes. Q. So that the Congregation Servant, as Chairman of that Committee, has a very substantial power over the members of his congregation? 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? 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 organizing, and greater zeal, and his presence in the congregation as 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 .. 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 ? Q. 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 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 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 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 that in the wider sense of the word you would regard the Master of the Society as a religious master ? 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 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 realize.

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  
 D translation as the correct text in the disciple James'  
 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. 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 enthronement in Heaven, feeds his 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 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 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 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 prophecy says that there was to be an eighth which owes its existence to the 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".

B 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 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 the sea and the one out of the earth in Chapter 13.

C 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 Year Book shows in Western Germany? A.- They are in Westerr/

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A Western Germany. Q.- I think Jehovah'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  
C instances screened religions are permitted to operate  
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 organizations 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,  
diploma 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  
call a 'lay preacher'. But He was really God's  
C 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 scholastic 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 University 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 one other matter. Is it the case that you sat for an

B were awarded a Rhodes Scholarship? A.- Yes, I was offered a Cecil Rhodes Scholarship, I took an examination for that in the University of Ohio, the State University of Columbus, 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 RAYDEN 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 licensed to practice before the United States Supreme Court. I am 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 District Court Bar at Pittsburgh 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 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 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 organization of Jehovah's Witnesses? A. I have.  
Q. As well as a thorough understanding of their practices  
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  
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  
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  
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 these 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  
dividend/

A dividends. 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  
 organization, which is organized under the Charitable  
 Corporation laws of the District of Columbia. Q. And  
 if somebody forms itself into a charitable or non-profit  
 corporation I take it by its name that that is a Corporation  
 which is not allowed to earn profits? A. That is correct.
- B 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  
 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,  
 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  
 it/
- F

- 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 organization and its history and the Charter, it is to
- C and has been used for the purpose of giving perpetuity to the organization 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 bears 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 the name 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 1900 was the Headquarters and seat of direction of the Pennsylvania Corporation moved from Pittsburg to Brooklyn?
- F 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.

B Q. I think by 1909 the body now known as Jehovah's Witnesses had become an international organisation? A. Yes. It had spread into many countries by that time, according to our records and the history that is available. Paster 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 it, for moving too.

C 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 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.

D 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 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 organizations working for religious purposes. Q. Has that interpretation of the law been reversed? A. The higher Courts, after a review ~~in the latter~~ part of 1940, held that 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 from one of the other States 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 Pennsylvania 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. 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 not be a branch of the Pennsylvania Corporation for the holding of American property and to direct the American work as a branch. It 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 <sup>Pulpit</sup> Association? A. That is correct. Q. Was that name changed in 1939 to its present name of the Watch Tower Bible and 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 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 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 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 Witnesses 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 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 the Society, located at 117 Adam Street. D 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 Manhattan across the East River, and the two properties are situated in Brooklyn near the East River. E The 117 Adam Street printing plant is between the Brooklyn Bridge and the Manhattan Bridge near the East River. Q. I take it that both the Pennsylvania Corporation and the New York Corporation have a Board / P

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

C Corporations and the Vice-President of both Corporations and the Secretary and Treasurer of both and the Assistant 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

E Director of either? A. I am not. Q. Are all or any of the Directors of the Pennsylvania Society members of the anointed class? A. The Pennsylvania Board of Directors are all of the anointed class, and I might say that there is,

F 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 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, Pennsyl-  
vania, 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 amend-  
ment, 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. 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 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 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 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 certificate of the 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, 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 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 earning? A. That is right. May I add that in New York, as I said before, the charitable corporations are organized under the membership corporations law which is distinct from the section of the New York statutes describing business 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. C. So, in fact, the holding of shares merely a certificate that they are members and have a right to vote? A. That is right.

B C. 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 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. C. I think the purposes are set forth as moral and mental improvement of men and women, dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which its Board of Directors shall deem expedient? A. Yes. C. And it has certain subsidiary purposes in that clause to enable the main purposes to be effected? A. That is right. C. Including the operation of a radio broadcasting station? A. Yes. We have a non-commercial radio station. The premises are located, its broadcasting studios, at 124, Columbia Heights. The transmitter of this 5,000 watt station is other property owned by the community in New York/

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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

D      organisations from making all such returns and the  
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's  
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  
B Pennsylvania Corporation in its world wide preaching  
activities. This would include books and booklets and  
"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  
E Corporation would be supporting this branch in the  
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  
these 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

E Amburgh as Secretary. Mr. W.E. Van Amburgh was for 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.  
Ho/

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. Qualifications for membership, I think, are set out in Article 5 of the charter of the Pennsylvania Society, 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. B of Process? A. It is 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 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 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 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  
"elect~~ed~~ 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 matter, and advise in accordance with this amendment, together with other amendments, that it was made.
- D        .. You did say, didn't you, that the 10 Dollar qualification was the time the first Charter was granted?
- .. Yes.    .. A specific requirement of the law of
- E        Pennsylvania?    .. That is what I found in my search of the law, and in consultation with Pennsylvania lawyers practising at that time.    .. Now how may a member be suspended or expelled. Is that set out in the Charter, - I think it is?    .. Yes, it is.
- F        .. 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 ?
- Q. 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 recognized as the Ecclesiastical 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 ?
- Q. Yes, if I can explain how it came about ?
- Q. Yes, please ? A. Under the law of the State of 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 wherein the Society has its principal, or rather its Registered Office. So we made this application to the Court of Common Pleas in Pittsburgh. The Pittsburgh /
- E
- F

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 Common Pleas. The Court then returned and consider-  
ed the report together with other documents introduced  
at the hearing, and then, as shown here, the Court of  
Common Pleas -- that is a three Judge Court -- made the  
Order approving the amendments. Q. So would it be  
D           fair to say that the Pennsylvania 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  
E           necessary part of the Jehovah's Witnesses, and it  
constitutes the nucleus or legal governing agency of  
Jehovah's Witnesses.

A D J O U R N E D.

F

Thursday, 25th November, 1954.

PURSUER'S PROOF CONTINUED

HAYDEN COOPER COVINGTON (13)

EXAMINATION CONTINUED: C. Must all members of

B 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

C Jehovah's Witnesses. C. 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

D 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.  
C. Was that decided by resolution of the Board on the  
17th of September, 1945? A. That is correct. It

E was. C. 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. C. Would you look  
at No. 75 of Process; that is a resolution, isn't it,  
of 17th September, 1945? A. That is right. C. I

F think the whole Board were present? A. That is right.

All/



A All seven members of the Board were present. C. Were you, yourself, a member of the Board of Directors at that time? A. I was. C. Pursuant to the resolution did you resign office? A. That is correct. I had prepared to resign even before this resolution was adopted. C. But as a result of the resolution did you formally resign? A. Yes. C. 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 occupied with the world wide body known as Jehovah's Witnesses. I might say that I considered myself then and now as not being of the Remnant class but of the class that has been described in evidence as the other sheep or the Jonadab class. C. As Mr. Franz has told us, the authority of the Society is concentrated in the Board of Directors? A. Yes, that is right, under the law of Pennsylvania and also under the charter of the Society. C. Are you in agreement with that evidence given by Mr. Franz? A. Yes, I am. C. I think you heard his evidence? A. I did. C. 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 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 proscribed by the charter. Q. So far as the law  
of the United States is concerned is there anything  
C 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 <sup>the</sup> 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  
B 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  
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  
D Russell, as he was called by those on the other side,  
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  
E existing in the body since the beginning, that the  
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  
was no other Corporation or legal person that could be  
F 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. C. I think that under the original charter of 1884, Article 7 provided that the said Corporation by its Board of Directors shall 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. C. And further to do any and every thing useful for the good governing and support of the affairs of the Corporation? A. That is correct. These bye-laws were based, of course, in order to carry out the purposes of the Society? C. 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? A. That is true. C. Consisting of seven members? A. Yes. C. 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 as the bye-law or charter of the Corporation. C. 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? A. That is correct. C. So the full authority controlling/

A controlling the affairs of the Corporation lay in the 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 persons now known as Jehovah's Witnesses from the start?

B 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 work throughout the world. Q. I want to ask you now

C 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 from 1884 to 1916. The second was Joseph Franklin Rutherford, Judge Rutherford, from 1916 to 1942?

D A. Yes. Q. And now Mr. Nathan Homer Knorr from 1942 until to-day? A. That is right. Q. I think you

E also familiarised yourself with the magazine or 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 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  
1831 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 appellations which had been given to  
them by other organisations and persons, such as the  
Millennial Dawnist'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 Millennial Dawnists were not used by the Jehovah's Witnesses. That was the name used to characterize the organization known as the International Bible Students Association, now known as Jehovah's 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 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 organization itself that of the International Bible Students Association ? A. It was, and of course 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 Millennial Dawnists, was the name which applied externally to what we now know as Jehovah's Witnesses ? A. That is right. Q. Is it within your knowledge, or not, that the Organization 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 countries, and the Organization 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 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 was extracted from the various Year Books of Jehovah's Witnesses. Q. And does it indicate, assuming the 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 you not, in the Year Book for 1954, which is No. 38 of Process? A. Yes. I might explain, incidental to that, that those 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 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 correct a matter that I mentioned yesterday concerning the./



- A. the death of Mr. Van Hemburgh. 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. 36 of Process gives the final figure 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 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. 36 of Process, do you find 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 that ? Q. When you say the British Isles that excludes Eire ? A. It does. Q. I see the 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 1952 ? A. There was a progressive increase over the years. Q. Now for administrative purposes is the world divided into areas, each placed under the supervision of a particular agent 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 ? A. Are there 72 ? A. 72 I think is right, about half as many as there are countries.

B 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 eked out, or looked 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 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 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.

4. Now can you give me any idea of the extent of the 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 believe it is well over 600 million copies.

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A 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 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 these 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  
B in corroboration of Mr. Franz. 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 helping 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 Head-  
quarters, 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  
F assigned to one or more of the congregations of Jehovah's  
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. 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. 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 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 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 printing plant. B If I may 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. C Within 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. These 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 these are at Brooklyn. Q. In addition 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 WBER that is the call letters of the station and it operates on a 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, that is correct. Q. In addition to these 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 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 and/



H.C. Covington

A and then sent forth or back into the countries from which they came to help load 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 been graduated and sent into foreign fields for missionary and preaching work.

C 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 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 time 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 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 got to be either a Pioneer or a fulltime minister who is serving either as a Circuit Servant or a Branch Servant or on/

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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 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.

D Q. So that you have drawn your missionary students from a world-wide body? A. That is right. Q. And they have 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 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.

D I think there was one held in New York in August, 1953? A. That was the last one. We had a lot's 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 filled/

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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 Letchtower Title and Trust Society conducted that as well as all other international assemblies. Q. Just for the sake of the notes, you are much more familiar with the Yankee Stadium than I am. Is that in New York?

D 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 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 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 in 1950, and of course, the volumes known as the

C "New World Translation of the Hebrew Scriptures" were released at the Yankee Stadium Convention of Jehovah's Witnesses in 1953. Q.- That is the headquarters' function. Now I want to proceed from there to come 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

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

E has/

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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 and Articles of Association of an unlimited Company

C 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 1914 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  
D 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/

- A substantial amendments to the Charter of the Pennsylvania Corporation which were carried out in 1944? ...- 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 Bible 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? ...- 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. ...- 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. Hemby 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 far 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  
the/



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 organization 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 organization  
E which you have just described is published in a volume  
known as "Counsel on the Theocratic Organization 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  
F these regulations setting up the divisions that you have  
mentioned/

A mentioned in your question are contained in this  
booklet. Q.- I think that you find Company

B organisation beginning to be set out on page 19  
of No. 17 of Process? A.- Yes. Q.-

C ~~Then you find the~~ Circuit and District activities  
set out on page 46, and the functions of the

D Circuit Servant set out on page 46,  
until you come to page 52, where the District

Servant is then dealt with? A.- Yes.

E Q.-/

F

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  
B responsible for the supervision of all the activities of  
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 authorized by the Society? A. If he were a  
D Branch Servant he would be authorized by Power of Attorney  
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  
E unusual. That is the practice of the Society since the  
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  
F Attorney in favour of Mr Alfred Pryce Hughes? A. Yes,  
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 diffi-  
culties 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 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 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 headquarters? A. Each Branch has a Branch headquarters, yes. Q. I think that headquarters houses the administrative offices of the Branch as well as the headquarters staff?
- F 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 the members of the Bethel family. Q. Do they get any salary 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.
- B Q. Do they get food and lodging? A. They get this money allowance, and in addition to that, they have food and 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 business.
- C D 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 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 nature /
- E F

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.

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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 Society, to direct the preaching activity of Jehovah's Witnesses round the world. They print also incidentally printed books necessary for the management of that branch and the carrying on of the work of Jehovah's Witnesses in this country.

B C. Do the branches 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 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.

D C. In Germany and Switzerland, as Mr. Franz told us, is it within your knowledge that there are substantial printing establishments?

A. I have visited both in Berno, Switzerland, and also in Wiesbaden, Germany, where the Swiss and German offices are located, and there I have seen large printing offices. Of course, these two countries do more printing than the average branch./

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A branch. They print books and booklets for the use of their own countries and other countries. C. 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 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 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, 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 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 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, Columbia Heights in Brooklyn.  
C. That gives us a picture of the functions of the branches? A. Yes. C. 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. C. Is each district in charge of a District Servant? A. Yes.  
C. The districts are, I think, in turn divided into circuits? A. Yes, that is right. C. 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 C. Between 15 and 24? A. Yes. C. Does each circuit have at its head a Circuit Servant? A. That is correct. C. In the case of the British Branch is it within your knowledge that there are 35 circuits?  
A. I believe that is true. C. Mr. Hughes will be  
F able to tell us in detail? A. Yes, that is right, according/

A according to my recollection. C. As regards the District  
Servant what are his principal functions? A. The District  
Servant has, of course, under his supervision certain  
circuits and he visits 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  
D Servant and he checks with Pioneers. He attends the  
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. C. 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 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. 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 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 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 tabulations that the figures which appear in the/

X        ~~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        C. 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.    C. 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  
D 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 these 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 it 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, /

A 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  
B 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  
C in organising the people generally.

C./

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- A Q. Tell 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. Q. Do
- 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 jurisdiction.
- Q. So the Congregation really signifies two things, doesn't it ? It signifies a particular Unit or Body of Jehovah's Witnesses ? A. Yes. Q. And it signifies a Body operating within a particular delimited area ? A. Yes. Q. Who delimits the area physically, or geographically, here ? Q. In 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 requirement for regular meetings. Q. Do the purposes of these meetings include the study of the Bible?
- C 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, and closed with song and prayer. Q. From your description of the organisation it would appear that appointments are made from the top downwards?
- D A. That is the case. Q. Does that apply also to the appointment of the Company or Congregation Servant? 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 under authority from the President, who acts under authority /
- E
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A authority of the Board of Directors. Q. Was it  
 always the case that that was so? A. No, it was  
 not. There used to be a different type of Congre-  
 gational government. Q. 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. Q. 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. Q. I  
 D mean having oversight in a particular area? A. Yes,  
 it was a Director that he was called. Q. Have you  
 found traces of what were called Pilgrims? A. 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 <sup>the</sup> 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 Organization? A. It was. Q. There were no such so-called Pilgrims now? A. Not now. Q. All the functions of oversight are exercised by officers whom you have described in the last few minutes? A. Yes. I might emphasize that the Pilgrim would never have any power to make different appointments of servants, because the Society didn't at that time make the 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 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 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 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  
 but always  
 to the Society, ~~XXXXXXXXXXXX~~/the appointment of  
 qualified men were made directly by the Society to have  
 supervision and control over the Congregation. Q. If  
 D you look at Nos. 35 and 36 of Process, do you find  
 in the Watchtower of June 1st and June 15th, 1936,  
 reference to this change of organization? 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 Organization is a theocratic  
 Organization rather than a democratic one, and they  
 also show that it was improper to have a democratic  
 D process in a theocratic Organization, and consequently  
 the need for the change in the method of operation  
 from a democratic appointment of Servants or super-  
 vising ministers in the Congregation from the Congre-  
 gation 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? Q. Yes, it is on  
 page 726. Q. Does that make clear that in 1936 there  
 F was a change in organization? A. It does, it  
 emphasizes /

A emphasizes 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

D 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 to-day, that is Congregation-Servants, and after that

C these 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, Tross No. 35 and Process No. 36 of 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, some 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 Q. In considering who is to be appointed as Congregation  
B Servant what matters are taken into account by the  
C appointing authorities? A. Well the first is maturity,  
D the length of time that he has been associated. His age  
E may and often is considered. There are other considerations  
F 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  
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  
back studies. In other words he must be an example in  
every source of service and he must be spiritually and  
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  
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  
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 please 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 organization? 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 brothers 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  
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  
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  
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.  
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 very responsible or  
onerous obligation that falls upon him really to live up  
to the name of being an example to the flock of God that  
he/

H.C. Covington.

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 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 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 contentious. All these Scriptural rules were the rules of the church, of which we are like the same. We are a primitive type of 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 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 Congregation/  
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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 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 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 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. E you/ P

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  
would ever receive appointment as a Congregation Servant?  
B 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/

H.C. Covington.

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 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.

B 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 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.

C 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

D of/

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A 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 emphasize. 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 confer with the Committee and it is shown to them.

F 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 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 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 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 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 of its establishment, correspondence directly between the Society/
- B
- C
- D
- E
- F

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 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 status? A.- Yes. Q.- Should he be required for

C 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 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

D he resigns or is expelled do I take it he retains his status and qualification? A.- Yes, as long as he is 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 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.

B You would like me something about the appointment and  
qualifications of the Congregation Servant. I want now  
to ask you in a little bit more details 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  
may designate other persons from time to time to preside  
D 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  
E Meeting, and he supervises and keeps a watch upon the  
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  
F of anyone stopping coming to the meetings, why, then,  
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 load 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,  
as you call it? A.- Yes. Q.- And in addition he is  
P responsible/

A 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 has a discretion in all those matters. Q.- Do his duties include any

B 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?

C 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

D 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

E 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

F at the Theocratic Ministry School the talks delivered by the/

A 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  
B ~~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  
C 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  
D 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  
E 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.-/

F

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

B any recognised form of service amongst Jehovah Witnesses?

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 /

A 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

B 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

C 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?

D 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,

E 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

F 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 Publishers" in the second sentence and the fourth line down. C 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 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 recognizing and accepting the doctrines of Jehovah's Witnesses? A. He does. Q. And agreeing to deport himself properly at all times and to endeavor 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 has to be a copy of the applicant's own field service record over the previous six months? A. As a Congregation Pioneer.

B 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, 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 recommendation and state the qualifications of the applicant.

C 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 Circuit Servant's recommendation together with that of the Committee, which accompanies the Circuit Servant's recommendation.

D 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

E Congregation /

F

A  
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  
D 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 ques-  
tions answered and the recommendation of the Congregation  
C 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  
D 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  
E 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 con-  
gregation, 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  
F preaching and back-cull 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.  
Q. /

A Q. Is 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 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 time that he must devote to the attendance at meetings.

D 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 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 these. They cannot be canned and cut and dried and just repetitious, the 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 himself for the book Bible studies that he conducts in his/

E

F

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.

B These are all times that are outside of the 100 hour minimum that is required for him to devote to the field ministry. C. 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 booklet, No. 17 of Process, he may like the Apostle Paul have secular work to maintain himself. But this

C 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 cannot perform it without it being his main job.

D C. 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 he preaches from door to door and house to house, he will have become acquainted with a large number of

E people that are interested in the work of Jehovah's Witnesses. As I said, he visits back on these people and when he learns that any are sick or in distress he is required, and it is his custom, to visit these

F 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 organization.

Q. Does he receive any salary? A. There is no fixed 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 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, 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 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. Would Mr. Hughes can give us details of that? A. He will give the details of that. Of course, the Pioneers are women and men as well, both male /

A 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<sup>in</sup> the field during the year. C. And is his name and record kept 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. C. I 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 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. C. Is it within your knowledge as to how the records of Pioneers are 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 Pioneer or a General Pioneer when he quits the Ministry for one reason or another his name is still kept in the records/

A 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  
D 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  
C 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  
D status of maturity or qualification for maturity is  
continued to be recognised by the Society.

E Q./

F



- 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 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.
- D Q. There was one figure which I took from you that I may have taken erroneously. You gave me a figure of 616,000,000 items of literature as having been distributed since 1920, 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 should have said excluded, because the Watchtower issues one and a half million copies per year. It also excluded the Way Magazine. It included only the books and booklets and pamphlets which are distributed by Jehovah's Witnesses.
- C Q. It excluded the Watchtower and The Way. Does it 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 associate the Pioneer with a saltour? A. We cannot compare the two. There is a vast difference between/
- E
- F

A 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 do. A Pioneer Publisher and Minister is an  
 ordained minister of the organization known as Jehovah's  
 Witnesses. In addition to the use of literature he  
 preaches primarily. His main function is that of  
 C 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.  
 D Following that he revisits or beck calls on the interested  
 person, and then 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  
 E 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 read 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 save 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 of the Pioneers 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 recognized 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, authorized 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.

E

F

Q/

- 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 probably tell you about that, what it is. Q. That
- D 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 slow by step. Is there a weekly meeting called a 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? 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 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 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 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 once a week?
- E 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 religions, - I suppose these things are all studied?
- F A. /

A        3. 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-  
course and public sermons and public speaking.    4. In  
B        addition to the texts of the Bible, does the study  
extend to some of the other works such as the  
Apocrypha and ---- ?    ... The history and origin of  
the Bible initially and they consider the Talmud and  
C        Apocrypha even, and showing their relationship to the  
different religions that use them, and also establish  
that the Apocrypha 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.    5. 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 terri-  
tories. 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 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 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 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 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 lecture not always, but sometimes he does, but he may himself select the men who are to give the public talks. Usually the public talks /

A 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, designated 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

B this is usually <sup>at</sup> ~~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 previously ascertained their qualifications, because

C 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 than others in that regard. I would say, however,

F 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 scrip-  
tures, 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.

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  
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  
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  
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  
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  
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 sbinding 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. Frenz, 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  
Eton/



A 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  
B 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.

C 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  
D 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  
E 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 organization. Q.-  
Would you tell me first of all what is the procedure,  
F 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 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 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 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 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 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  
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  
associates himself with is notified of this action.  
C 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  
no way of following him, but if the Congregation knows  
D 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  
said/

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  
D 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 it stand,  
or else it will reverse the recommendation and order  
the Congregation to reinstate the person, and make an  
F apology to the wrong person. If a special representative  
is/

A is sent to investigate the matter when 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.-/

F

A Q. So there is some kind of right of appeal which lies direct to the Society through the Branch? A. Yes.

B 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. C Q. You require two witnesses?

D 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?

E 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 /

F

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 rein-  
stating? A. Well, the procedure for reinstatement is  
that, of course, he is called before the Committee and the  
D 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 any-  
thing 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  
offense 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  
B scandalous conduct, and the matter is personal behaviour,  
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 expul-  
sion? 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 any 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. 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 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 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 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 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 be /

A. 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 organization 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. /

F

A Q. If the Ticheur 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  
B would be investigated by the Society itself. The Society  
itself, incidentally, has power to disfellowship. The  
exclusive jurisdiction does not remain with the Society.  
C For instance, if one were a member of the headquarters staff  
it would not be necessary to have the congregation hear the  
letter. The Society could hear it and would disfellowship.  
D The Branch officers do that.

D

E

Q. /

P

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 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 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 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 wrongdoing of the individual. There is no reason for the Society then to notify the company and have that company 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 suspended list or the inactive list? A. Yes, which would include infirm and retired ministers of our organisation 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  
E annual practice to insert a notice in "The Watchtower"  
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. Q. Yes. That will be Page 141? A. It is on Pages 139 to 140 in this, No. 40 of Process. Q. I think you can take it that each one of these issues 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 136 to 140. Q. It is an article headed, "The Christian use of material wealth"? A. Yes. Q. 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. Q. Has the Society ever conducted a public subscription campaign of any kind? A. It has never done that in its entire history. Q. 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 even from the organization. No one has ever done anything in that manner. Q. Are collections ever taken from any of your Congregation, Circuit, national or international meetings? A. No. Q. Are you the only body that does it? A. Yes, I believe we are. From my knowledge I will say that. I might add that we operate on/
- F



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 possession of one floor? A. My. I say this?

B 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 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 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 British Branch does show substantial assets in hand?

E 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 securities for the Society of £114,830:14/-? A. It does. Q. Which is quite a substantial asset balance?/

F



A balance? A. Yes, it is. C. 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. C. 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. C. 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. C. 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.

E

F

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 organization also has a source in the first and theo-  
cratic organization 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 organization that was then to be  
on earth. Q. I was thinking at the moment rather of the  
early Christian church than 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 country-  
side 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  
organization 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 organization 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  
there 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  
D 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 so free 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 such 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 best 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 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 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 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 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 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 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, 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 of 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 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 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.

P 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 appli-  
cable 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 Almighty 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. . . 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 /

A 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 ?

B

A. That is our belief. Q. I think that is set out in the works, No. 27 of Process, going through

C

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

D

things.

Q. /

E

F

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  
or the anointed still on earth are a body the members  
C 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 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. - 1' is all right. I was right, was I? A. - Yes, that is correct. Q. - So far as the 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. - 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 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 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  
 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? 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  
 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  
 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 15 of Process  
 at Page 68 and also in the Tract No. 25 of Process at  
 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 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 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 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 invisible to human eyes. That is the God of this world. Q. Then in these intervening days between the Second Advent and Armageddon, I think it is your view that the devil is still loose, is he to speak?  
A. We certainly speak of that. Revelation 12, 12, 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 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 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 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 Pages 57 to 65? A. Yes, that is correct. I am now looking at Page 57 over to Page 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 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 had no 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 47? 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 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 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 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 for ever. 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  
are just two last matters of belief. It also it  
F 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 these 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. May 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.

E

F

A Friday, 26th November, 1954.

PURSUER'S PROOF CONTINUED

HAYDEN COOPER COVINGTON (43)

B EXAMINATION CONTINUED: Q. I think we were discussing 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 Christian congregation to-day? A. We believe that it is a theocratic organisation. It has to be. C. And theocratic in the sense that you have defined? A. Yes.

C. 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.

C. 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's 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. 1951.    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  
B 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. C. I might  
have asked you this too. You were good enough to tell  
us the various ways in which a Congregation Servant  
C 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.  
D Q. I think you assented to the view or have expressed  
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/



A. Then 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. C. Then  
it continues until when? A. It continues to 5.40.  
Then there is supper at 6 o'clock. C. 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 congrega-  
tional 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. C. Two  
weeks in the summer? A. Yes. We live in community  
style in the Bethel Home. C. 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. C. You, yourself, have  
there. You told us that the allowance in cash is 14  
dollars a month? A. 14 dollars a month. C. I think  
you act as the qualified legal adviser and Counselor  
of the body? A. Yes, I have since August the 21st,  
F. 1939. C. Are you yourself remunerated, if I can call  
it remuneration, on the same basis as any other member  
of/

A of the organization? 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 14th 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 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 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 1933 until 1939. Then I moved to New York where I undertook not private practice but to act as General Counsel for the Watch Tower Bible and Tract Society and Jehovah's Witnesses.

C.7

E

F

1 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 1935 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

2 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.

3 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

4 that was my vocation or trade and my main occupation ever  
since the date of my ordination to the ministry, because  
one might change his secular work but still never change  
his ministry work. Q. But with the ministry the word  
voca tion should spring to the lips, shouldn't it? A. It  
does if a man pursues the ministry as his full time employ-  
ment. We do not put a special meaning to the word

5 vocation, because vocation means what it is, a man's  
occupation to the exclusion of any other fields of activity.

6 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  
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 organization? A. We regard  
all of the governments of the world as under the domination  
and influence of Satan the devil, but we do believe that  
what 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 realize that every  
Christian owes an obligation to the government within which  
he dwells, and therefore since it is necessary for there to  
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  
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  
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  
full time minister. Q. But you have gained knowledge 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 used 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 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 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 have a court which will sit in several counties and sit in circuit. So in this strange way Judge Rutherford lived and practiced law in Bloomfield 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 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 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  
D if anyone would agree with that except a lawyer. A. That  
is correct. Q. Now Pastor Russell 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  
D organization under Pastor Russell was, at one time, was it,  
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  
persons 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?  
Q. 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  
article over before it is published.   Q. 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  
D 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  
C 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 truthfulness and boldness as did  
the Lord Jesus Christ. Q. You have read Judge Rutherford's  
D 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  
E as a minister. Q. It was the duty, was it not, of all  
in the ministry of Jehovah's Witnesses, to familiarise  
themselves with these 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  
F read these two books before I was ordained. A. But after  
baptism /

A  
 B  
 C  
 D  
 E  
 F

"But also there must be the reading of the whole literatures.  
 must not there, published? "Q. 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  
 books that were published by Judge Rutherford. "A. 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. "Q. But all these books are kept,  
 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  
 books, of Judge Rutherford, in reference libraries. "Q. I  
 wonder if you think this was seenly in Light 'ol. 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  
 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. "Q. You  
 can have the book, but my question was addressed to the  
 clearness 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.

4. /

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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-  
F typical" mean? A.- "Antitypical" is the fulfilment of  
a picture that has been written before time. Q.- Does  
one/

A- Q- We 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 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.- 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.- 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, 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. Frank, whose 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     ... and got 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 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 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 erroneous, that is the way I put it, and mistaken.   Q.- Is it a most vital consideration 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 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 Jehovah's Witnesses that the Lord's Second Coming took place in 1874?   A.- I am not familiar with that/

A        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,  
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  
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  
statement.    Q.- That was the publication of false prophecy?  
...- That was the publication of a false prophecy, it was a  
false statement or an erroneous statement in fulfilment  
of a prophecy that was false or erroneous.    Q.- And that  
had to be believed by the whole of Jehovah's Witnesses?  
...- 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 worldly armies, do you?    A.- We believe  
in the Christian Army of God.    Q.- Do you believe in the  
worldly 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 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 erroneous, and somebody else starts 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 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.

G. /

F

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  
E strictly to the bible as authority for its utterances,  
it is entirely free and separate from all religion,  
parties, sects, or other worldly 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.-/

D

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A 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 represented 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 actions 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 separating 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.

W. /

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  
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,  
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 organization, and  
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 Spring  
Court of the United States, where this very question you  
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  
"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: 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 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 a distinction between Christianity and religion. 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 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 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.

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 organisations called

"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 organisations, both Catholic and Protestant, there are to-day many souls

"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

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 Scumur case in the Spring Court of Canada, reviewing the testimony I gave

is /

A 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"?

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

C 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.

D 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

E 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 three are gathered together there I will be". That is a statement in the Bible and God pours out His Spirit upon assembled /

F

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 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 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 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 deriving 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 as a result of our freedom of speech in this land, and even in nations where we have no freedom, and because we speak the truth is no 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.

A Q. 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.

E But that proves that we are a real life moving Christian Congregation. If we did not move we would never have to correct ourselves. Q. Have you studied comparative religion? A. I have to a certain extent, not very sensibly I must confess. Q. Do you know of any 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 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.

D Q. 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 the good news go forth and release them by teaching them the Truths that they might keep their minds from error. Q. Yes, but it is the phrase I am interested in. Organized systems of religion are rather criticized? 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 the Truth, then he would not understand. Q. So he would not understand?

to/

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. C. So the preface is not just right? A. That is correct. It is right only with the 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 than had we done it. But again that is just one of the mistakes in the past that prove that we are moving. We have 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 organization called Christian. In each congregation of these ecclesiastical organizations there is a shepherd or watchman otherwise called pastor." The phrase I find significant is ecclesiastical organizations? A. Yes. Q. Does that mean that your Society does not claim to be an ecclesiastical organization?

Line of cross-examination objected to.

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

A 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 Two 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 documents? 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 Almighty 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. C. 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. C. 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. C. 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? C. That is the amendment which is on the front of yours? A. Yes. What page of the amendment, please? C. It is on the first of mine, the third object or purpose? A. Yes. Religious documents, is 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 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, the purpose was the promotion of Christian knowledge from the start of the Incorporation in 1914 until 1949? A. Right.

E

C./

F

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  
and publication of Bible study works? A. Yes, and you see  
B 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  
was handled by our London solicitors. Q. Reverting to  
C "Prophecy" 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 organization  
of /

A of Jehovah's Witnesses, but Bibles have helped of course. There are millions of Bibles in the world today, 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 received an oral preaching that has been done in the Kingdom Hall together with <sup>the</sup> 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 only through these books that Jehovah's Witnesses with the unseen spirit of heaven have reached an understanding of the Bible.

C 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 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 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 Hebrew Scriptures, or rather the Greek Scriptures translated word for word with the English super-imposed above the Greek words. That was the dye-block. That was the first Bible printed, and was /

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. When 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  
 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 ---- .. You'd say if you cannot. Q. On that question I will say definitely Bibles are less than half, much less than half. .. I thought that must be so, because you can perhaps help me on this. Looking at No. 16 of Process, while you have these figures before you, which is "This sound Everlasting Life". Q. That page please? A. Right at the very front where it gives the publisher and the edition. A. Yes. Q. First of all that was copyrighted in 1950. A. Yes. C. 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 office in Washington. Q. Now that edition is 3,250,000? A. Yes. Q. To be 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 too, because as 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 figures I cannot give it to you, because that requires speculation

P .. /

A Q. 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. What 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 Hebrew 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 round 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.

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 inadvertent statement made by me yesterday. Q. That is an easy enough slip. Let us pass from that. At one time the society was organized, 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 responsibility of that type of government for each particular church.

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  
E five or ten persons to act as assistants to this Director  
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  
F administration were published, when the Society then  
completely abolished the office of Elder and Deacon, and  
then appointed a Servant in the Company; it was called  
P 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  
B. 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  
E Jehovah's Witnesses follow out that Commandment that  
is to be found in the Hebrew 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  
D at sixteen or eighteen then, of necessity, you would  
find them ministers at a later age, but because they are  
trained for the 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 Covenant, 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 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 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 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 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.- 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, Isaiah 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/

A 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,  
B 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  
C 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  
D 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  
E 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,  
F 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  
D 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  
and women and little children, and this is pictured at  
C 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 never-  
theless 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 under-  
stand. 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".<sup>4</sup> 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  
P 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, "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? A. That is true. They are organized 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 mandanely worldly created Corporation. That is the only way 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 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.

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 explained 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 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 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 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 are, as was graphically put, synagogues of Satan?

A. /

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 organization, 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.

C 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.

D

E  
Q. /

F

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 the word dedication there 's 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 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 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 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 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 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 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.

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 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. 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, 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 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 an 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 in a locality there will be a congregation? A. I will agree to that, yes. C. 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. C. Yes, I see? A. Yes. Again it would require me to speculate, and 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 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 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.

C. The other matters we can perhaps take from Mr. Hughes. Was it the view of the Society at one time that all Jehovah's Witnesses were entitled to be called Anointed?

E 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 suppose. Q. Yes. It is just, I notice in "Life" by/

F

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  
 taken all were Anointed? A. No, I do not think so.  
 If you asked me to answer the question, yes or no, as  
 I understand now with my knowledge I would say no,  
 subject to whatever correction may come from other  
 witnesses. Q. But as far as the Anointing of the  
 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 C. 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  
 Directors? C. 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  
 "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  
D 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 became 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 held 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,  
B "Professing to be of the Anointed class and who give  
"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./

D

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A Q. That of course, again, as we lawyers would say, I think, is simply coming from the individual himself? .. 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 fabricate and lie to each other. .. You yourself are very humble? .. 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." .. 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? .. I can explain that. The headquarters of the 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", 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. .. 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, + 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 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 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 Directors. Q. But upon the failure of the Board to find such /

F

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 selection can be made, and this generation of anointed will not pass away, Jesus said, before the end comes. 4. 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 are none of those it is all right to have the non-anointed?

B

C A. Of course if you understood our belief you would know that was not inconsistent. It may appear to you to be, but to us, no, because on our belief we know that during this 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 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 that is true. Q.- But before 1951 was there in
- D 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
- F every so often a Memorial Celebration which will follow 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 those two issues I am quite sure that earlier in the Society's history there was such a procedure established, but again that was before my
- C 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 of the Memorial and what it means long before these
- E 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 Celebration throughout the history of the Society? A.-
- F 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.-
- C        Yes, that is right, provided that he has been designated 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.-/
- F

- 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 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" 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 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 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 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  
D 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.-/

F

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 Scrip-  
tures to refer to. Q. But if this matter of the Memorial  
D Celebration is one of primary importance, surely the mature  
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 3a. I say I do not find myself  
inerture /



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  
C "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  
D 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; 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.

E CROSS CONTINUED: 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 illus-  
trated here in the Memorial. Q. What is provided? Do  
you know the word "elements" as used in Christian denomina-  
tions? 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 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 mani-  
festation of that person's stating to the world, and, of  
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  
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?  
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  
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  
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  
D 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  
"authorize and appoint agents, servants, employees,  
E "teachers, instructors, evangelists, missionaries and  
"ministers". Does each of these words indicate something  
different from the other? A. Well, in our organization,  
for the purpose of service they would be synonymous,  
because no one would be authorized 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 organization 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. 16  
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.

E

Q. /

F

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 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 principle and policy, and really the overall direction 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 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 & out the various meetings. Those all are assemblies for worship. You also find in the publications of the Society 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 one with the footnotes, please? Q. Yes. The footnotes are in my copy? A. Yes, that is the one

A I have. Q. Do you see it 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?  
 B 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 sending 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  
 it not, with the figures we were looking at for the  
 D 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 aright as  
 saying, by conducting Bible studies on the  
 F 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 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 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?

C A. Yes. Q. Does that mean first of all, all Witnesses are ministers? A. That has been my statement 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 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 23 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/  
the  
Congregation Servant and other Servants in 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  
E sometimes we have more than one. Like, in England 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. So cause, /

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.

B 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  
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. C. But I suppose the Secretary  
and Treasurer can tell us about the financial side of it?

D 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 are within my knowledge.

E Q. But the main source of revenue is, isn't it,  
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  
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 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 works in the factory or at headquarters. C. 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? C. Yes, if you must? A. The institution is operated on the same basis as 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 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 Jehovah's Witnesses. We have a headquarters, a religious community that is used for the governing body/

L 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  
B religious and not labour in the sense that they must be  
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. C. Let  
us pass, from that, and just tell me briefly about the  
Theocratic Ministry Schools. Has each Congregation  
C got its own Theocratic Ministry School? A. It does.  
C. Is that independent of the size of the Congregation?  
A. Yes. C. In other words, if it be the minimum  
number, I do not think you know the minimum 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. C. It has its school? A. It has its  
School of Theocratic Ministry. C. That school will  
be held where? A. In the Kingdom Hall. C. 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. C. He is one  
of the Servants? A. He is one of the Servants of the  
Congregation. C. In No. 17 of Process at Page 19 it  
is given as the School Servant? A. Yes. C. Is he  
F a member of the Congregation? A. Yes. C. Independent  
of/

A of the members, 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 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 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 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. /

P

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 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 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 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 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 on, questions are asked, comments are received, there is a summary /

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  
where he may correct the manner of delivery and method of  
E 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, 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 named there, and special letters of instruction issued by the society? 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? 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, 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? Q. He is more acquainted with these different administrative functions than I. A. We will leave that, then. Will you tell me this. When a Witness is baptised, he is ordained, I 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 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 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? 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 sum and substance of what appears in that book and I would think, without saying it expressly, it is to be implied.

A 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 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 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.

D Q. But all Company Servants are entitled to celebrate marriages, are they? A. Not all Congregation Publishers? Q. /

E

F

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  
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  
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  
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  
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  
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 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 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, but my understanding from that book is that the Archangel Michael is the name which is accepted by the Society as being 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 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, 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 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-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 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 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. 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.- Although at the same 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 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 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 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 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 244 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<sub>2</sub> 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 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. 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 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 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 principal objects clause, you will find that 3 A, which is the first statement of the object, is the promotion of Christian knowledge?

P 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. 13 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  
D from all other bodies of Christian persons by certain unique fundamental beliefs? A. Yes, and so did the Court at Pittsburg in issuing the Order approving 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. 13 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 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 purpose 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 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 ~~cris~~ to say that you yourself were in fact 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 recollections go, the 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 view which might have taken place in the authoritative

C 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 prepared to accept authoritative exposition are liable

D 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
- D 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 where in times past they did not allow it, but to have me
- C 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 drawing 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, or else, in virtue of his own authority, to delegate such
- E 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 orders of service are laid down both for funerals and baptism?
- F 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. C. 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 and thereby the hand has been laid on him, and he has been set apart to the general oversight of the
- C Congregation which is authority that the others do not have. C. And that that setting apart is recognized and accepted by all members of the Congregation?
- D A. It is. C. I show you No. 78 of Process; is that a Schedule for March to December, 1953, for Theocratic School Ministry operation? A. Yes. C. And contains on the back its functions? A. Yes, it does. C. Is that the type of thing you have seen 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?

B

A. Yes, it is. Q. I think you are the Secretary 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

C

is correct. Q. Did you become a member of Jehovah's 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?

F

A. That is right. In 1928 I came to Bethel. 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. C. 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. C. You were called to that service, were you, in 1928? A. Yes. C. From 1928 until 1937 were you in the Pioneer department? B A. Yes. My work during those years was in the Pioneer Department at the office at 117, Adam Street. C. What functions did you there discharge? A. Clerical functions. C. You lived there, I take it? A. I lived at 124, Columbia Heights. C. 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. C. You are medk 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. C. As well? A. Yes.

E

Q. /

F

G. Suiter.

- 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.-
- B Yes, that is correct, during those years I served in connection with the Congregation in New York City in 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.
- C Q.- From 1937 until early in 1943 were you put in 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 of both the Corporations, the New York and the Pennsylvania? D 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 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 have heard their evidence? A.- Most of it, yes.
- F 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  
like to put to you on that matter? A.- I can respond  
C 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 end 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/

A 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 appointed class? A.- That is correct. Q.- You are, of course, familiar with the distinction between the appointed 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 's 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 common and usual procedure to use such a document. Q.-

B 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 of such officers as District Servants, Circuit Servants,

E 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 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 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 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 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 means, of course, that you cannot distribute to members or officers /



A 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

B 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,

C 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

D 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

E certificates to show that you are not in fact distributing any part of your profits, if any, amongst members or  
F officers /

A 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.

B 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.

C  
A D J O U R N E D.

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Tuesday, 30th November, 1954.

A

PURSUER'S PROOF CONTINUED

GRANT SUITER (46)-

B

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./

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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 county. Q: And, therefore, more than one field? A: Yes. On the National description basis that is correct. C: 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 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 right. C: 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 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. Q: In charge of the District Servant? A: That is correct. C: 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 his District. C. Within the District are there so many circuits? A. Yes, there are several Circuits in each District. Q. Does each Circuit comprise a certain number of Congregations? A. Yes. In each Circuit there are from 15 to 25 Congregations. C. You are now describing the typical organisation of a Branch as you know it throughout the world? A. That is correct. C. So far as you know is the organisation of the British Branch in accordance with that? A. As far as I know, that is correct. C. 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 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. C. Who ministers to the spiritual needs of an isolated group? A. Pioneers and Circuit Servants. C. 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 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

E there are some natural abilities of organisation they 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

F members of the Congregations and to persons of goodwill 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. C. 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. C. That appears, does it not, on the form of recommendation that is used by the whole
- C. body? A. Yes, it does. C. A form of recommendation for office as a Congregation Servant? A. It does so appear, and also on the form used by the Circuit
- D. Servant in making his recommendation. C. So that is a practical requirement, twelve months? A. It is. C. When he is appointed does he receive anything in the nature of what might be called an induction by the Congregation Servant whom he believes? A. Yes, he
- E. does. Upon being appointed the Congregation Servant receives from the Congregation Servant whom he
- F. 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 Congregation Servant, both those which have general application and also any which may have special application/

- A 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
- B 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. C. Then once appointed does he act as the leader of his Congregation?
- C 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
- D 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.

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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  
publica tion 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 authorized to  
perform funeral ceremonies? A. The Congregation Servant  
is fully authorized 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 author-  
itative 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 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. 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 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 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 Bible Study Helps are provided for the congregation and then/

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

D communications with the congregations the Society does it solely through the Congregation Servant, and all letters, special or general, are sent to him. Q. And has he

E 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 he the chairmanship of the Congregation Committee? A. He has. He is Chairman of the Congregation Committee.

F 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 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 he is the Chairman of that body, ex officio? A. He is.

B 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 on cause shown and repentance offered? A. It has such

C 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 has also powers of re-instatement. The Society does

D 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 and re-instatement. Q. Are there any functions of

E 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 Con-  
gregation 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.  
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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 qualifications, so that he can minister on behalf of persons he

C 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 as an ordained minister? A. My recollection is that the stated requirement is training<sup>in</sup> 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 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 them/

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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.

B If I may illustrate this by my own personal experience, 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 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 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 recognized the Pioneers as their special appointees and men whom they can appoint as such.

C Q. I think there are two classes of Pioneers; I think there is a Special Pioneer and a General Pioneer?

D A. Yes, that is correct. Q. Is the General Pioneer attached to a congregation? A. Generally, that is the case/

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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 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 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 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 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, 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.

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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

D 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

C 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.

D BY THE COURT: Q. Is there any limit on the number of Pioneers that may be attached to any one congregation?

E 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 advantageously 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  
F 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, 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 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 qualifications 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 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 at the time of the appointment, and from then on. That would /

K would include outlines of public meetings, funeral dis-  
courses; the Memorial Service and all of the information  
relative to congregational activities, because their pur-  
pose 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 organized into a con-  
gregation, 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, 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 remuneration, 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 congregation rates, which in the case of a book/in America would 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 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 an /

A an 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  
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  
work if he has these 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 Ser-  
vant to his successor? A. That is correct; I so stated.

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  
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  
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.



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 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 responsibility 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, 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 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? A. Yes. Q. Please look at No. 15 of Process, page 199.

- 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 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 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, that is Christ's return. Q. You also find this referred to in No. 15 of Process at page 203? A. Yes.
- E 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? A. Yes. The Society does not keep a list of them, although /
- P

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 anointed 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 col-  
 porteur as I understand it is to distribute literature  
 probably some type of religious publications and books  
 and is therefore a type of book-seller, 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 colporteur and a Pioneer. The one is a book-seller, in my understanding, and the other is a Minister of the Gospel, and, as such, is a special anointee and a man to whom one can point and say, "He is our Minister". There is no commercial aspect nor remuneration. The colporteur does not become the spiritual adviser or the leader of the person to whom he sells the publication, but the Pioneer does. Neither is the colporteur a child of communication between the ecclesiastical body and the persons who are proceeding with their study. Q. We pass now to the financial side of the matter/<sup>with</sup> 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 original letters from the U.S. Treasury Department, dated /

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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 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 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. 60 and 61 of Process. Are these photostatic copies of letters dated 21st 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 making returns or reports as well. Q. I think you produce 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 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 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 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 because you have a number of items for receipts and disbursements under various headings? A. That is correct.

B

J

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, as you have described it, that is correct.

B 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 and received during the year coming to 2,772,474 dollars and 69 cents? A. That is correct, that is the total.

C 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 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.

D In the case of the others, the substantial payments as 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 case that, as we know, you cannot remit sterling to dollar area countries without Treasury permission?

E A./

F

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  
B 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  
C 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  
D 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  
E 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. C. Does  
F 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

B purchase or construction of Kingdom Halls. The Society has taken back from the Congregations mortgages at generally 3% interest . . . rate, 2 $\frac{1}{2}$ % 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 lends 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

E represents cash received from the liquidation of 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

F large portion of that was put in mortgages for Kingdom Halls during the years as the statement will show./

A show. C. 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 C. Do you see property income and property sales? A. Yes. C. Just above that there are two entries of 4,312 and 60¢. A. Oh yes, thank you. C. What are they? A. The Society has constructed a building in Pittsburgh, Pennsylvania, and these items here are an abbreviated form of Pittsburgh, Pennsylvania,

C 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. C. Interest on time deposits: 247, what is that? A. Some of the

E bank accounts earn interest, and such is represented in this item. C. What would could 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 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 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 as cash received, and that is this item. Q. What is the Convention Transportation Fund? A. The Convention Transportation Fund makes reference to funds that have been received in anticipation of the 1955 Conventions that are going to be held throughout 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.

P 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.

D 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 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 56A 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 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 76 cents? A.

F The New York Corporation prints not only for the United States/

G. Suiter

A Sta was 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 direct, 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 4. 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 dollars as against 6,224,000 the previous year? A. Yes,
- D 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 direct during the year on such land contracts.
- B 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 estates.
- C 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 by other persons to Jehovah's Witnesses, and then given to the Society as a gift. They are all for Kingdom Halls.
- D Q. The next item "Properties". Are these gifts, except in the case of the Registered Office at Pittsburg and some land at San Diego? A. That is correct. The 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.
- E Q. Why have you got land at San Diego? A. After Serum was disposed of/
- F

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 these represent 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 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 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 it will remain in the Society's funds indefinitely. Q. Then I think you have got the "Hungarian Translation Fund" which you explained <sup>and</sup> interest payable on Remer Mortgage? A. That has reference to the charges made to one of the branches in Switzerland, and a corresponding 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 Remer. That is the man's name.

Q. Who is Mr. Remer? A. H.H. Remer is one of the directors of the Society and is assistant secretary and treasurer of the Society. The purpose of the mortgage

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 9 cents for the Liabilities? A. Yes, that is right. Q. I think you then make a discount 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

D 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

E your/

F

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

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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 on Process, which is, I think, a report of cash receipts and disbursements for the service year ending 30th August, 1954, for the New York 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 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 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 from the operation of our shoe or tool 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, 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  
earn interest, or other similar investments which it owns.  
D 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 Penn-  
sylvania 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  
P 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  
D 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 21. No. 18 gives a  
number of regular and temporary persons employed at the  
branch, totalling 427? A. Yes. Q. No. 19, Allowances,  
C Bonus. What does Bonus 20,100 dollars represent? 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 calendar 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 expenditures directly to meals for the Bethel family, the headquarters staff in Brooklyn, not at Kingdom Farm. Q. No. 21, housing, 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 fact is all for illness. The item B.F.A.E. 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 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, and treatment of the sick on the premises at Bethel.
- E 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 and supplying of food, laundry and other facilities to the Home /
- F



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 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 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 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 literature 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 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 Corporation. They are receipts in respect of royalties? C 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 congregation in the congregational field activities for the weekend. E 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 allowances of five dollars each month and also their travelling expenses and their expenses for food, because there are some / P

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 allowances 173,000 dollars. What does that represent?

B 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 30 dollars. At the end 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 regular allowance.

D

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 purchases of office supplies for our legal  
department, the payments made to various Courts,  
B 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  
C 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 organization and for the purposes which  
I have stated. Q. No. 62 family allowance 36,766  
D 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 miscel-  
E laneous expenses of 17,000 dollars in round figures?  
A. The Bible School is located on Kingston 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  
F 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 Letch 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 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 these in respect of literature? A. They are all in respect of literature.

B 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.

C Q. What is the next item, Watch Tower Bible Tract 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 at the end of each month as paid in cash to the New York Corporation during the succeeding months.

D Q. Turn over to the second page, "Funds Receivable". What does that represent in your assets? A. They represent obligations of the congregations, there described to the New York Corporation for funds which they /

E

F

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 family. Q. I think you have made certain calculations

C 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 51 cents. That is item 23, is it not? A. That is

D 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

E of 153,000 dollars to the total receipts which are set out for the year of 3,318,577 dollars, the cost is 2 1/2% 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 3,919,937 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 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 disbursements 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 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 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 Hall. The Pennsylvania Corporation is also located

ns /



- A as far as the operational offices are concerned at Bethel and the expense of operation is part of the Pennsylvania responsibility. That is the reason why both Corporations were considered in calculating the percentage of payments to individual on the basis on
- B total receipts and disbursements of the two Corporations. Q. That is the Bethel family, but you make a similar 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 is  $4 \frac{2}{5}$ 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  $4 \frac{2}{5}$ 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  $1 \frac{2}{5}$ ths 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.

D 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 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 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 Pennsylvania 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  
D        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 these 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  
establish a Kingdom upon the area and rule over the  
P 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 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 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 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 as a Creed in the Churches of Christendom? A. Yes. All of our publications from the seven volumes of *Scriptures in* 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 Bible. Q. But yourselves admit --- ? A. We ourselves/

A ourselves have. C. Admitted things to be wrong; do you  
mean? A. We have. C. 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  
D what the Society stands for, am I right? A. You are  
wrong. It does not mean that. C. 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 everything 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/

A all of the Society's publications. Q. What is the  
position of a Company Servant in that respect? A. He  
must have met the qualifications that have been  
previously testified to, of maturity and understanding  
and spiritual understanding, and in ability to read the  
B 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  
C 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  
D 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  
E understanding of the Scriptures? A. That is right.  
Q. Is that not arguance? 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  
P 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 these

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 these years. Q. Do you take for the name of Jehovah's Witnesses the definition that they are a Christian organization? A. Yes. Q. Do you say that they publish Christianity? A. Yes. Q. Do you agree that the view the main emphasis of their preaching is upon the Theocratic Kingdom? A. Yes.

E 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

D        expression of the mind of its author in respect of his 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 very earliest issues of "The Watchtower" magazine.

F        But it was not correct that Armageddon came in 1914. That/

A That is obvious. It did not come. C. 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

B 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. C. You see, what I am a little anxious about, if you look at No. 27 of Process, "Make Sure Of All Things"? A. Yes. C. 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, 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 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 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 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. You can take a text from the Bible and apparently support some creed of man. 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.

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. Assure 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 <sup>the</sup> 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  
and developing in your heart a love. Now in order to  
B 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.  
D I refer you to the Society's publications in general, and  
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 Beattitudes, they all do. Q. Those Scriptures,  
you see, the Beattitudes, 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  
D Matthew Chapter 24 verse 14 and Revelation chapter 17  
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  
E requirements of that Kingdom and, you know, there is no  
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  
fulfillment 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 - lest you be partakers of their sins. Therefore these
- C great Babylons, these great religious organisations that we 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
- D denominations from previous conditions of servitude to a false religion. Q. I think you will agree that the publication of the Society was pretty forthright, to use a neutral term, in their criticism of these other churches and organisations? A. Yes, they were forthright, because
- E the point of view of the Bible has to be adopted, and when they see an organisation representing itself as the representative of God between God and man and when you know that the doctrine 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/

A to error just as Jesus told the religionists of his day that they were a generation of vipers and said, "How can you "ascend 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?

B A. No, 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.

C 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 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 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 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. 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  
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  
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  
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  
that Jehovah's Witnesses believe in No. 25 of process.  
Is that not so? A. That is right. Q. Indeed, it is  
just "Go on, 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  
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 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, 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 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 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.

P

✓

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 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 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 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 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 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?

D 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  
C 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  
D 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,  
E 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  
F 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 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 Word God". Q. But that is developed in some three or four pages of that book, isn't 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 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, 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 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 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. Q. In the latest publication, "A new translation of the Christian Greek scriptures", No. 41 of Process, there is an appendix at Page 766, 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 appendix it is pointed out, is it not, that research has shown according to the Society that the cross was not a /

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 <sup>phallic</sup> ~~faux~~ 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

C "Cross -- definition: In Christendom, the symbol falsely 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.

D Q. Do you take the view or not that it is desperately 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 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

E inspired scriptures." A. Yes, I follow your reading.

F The /



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  
B cross. So that was adopted or carried along by Jehovah's  
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. /

F

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 /

## Cross.

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 because 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 of it are versions of God's word. They are translations

D from original languages into English and other languages and what we want here to-day is to study it. It makes no difference whether one studies one version or the other. You are still studying the word of God - whether

E it is studied by way of the authorised or King James version or another way. There are various irregularities 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 1828? A. Yes, I thought that. Q. I think it

F must be later than that because Judge Rutherford in 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 authorized 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 himself, of course. Q. I think you still have before you that book of Judge Kutherford 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 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 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 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 the blessings of our King on all peoples and nations of /

A 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 Authorized  
Version to the Jehovah Witness calling upon the old  
man? A. That is right. Q. You expressed the view that  
D 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?  
C A. Yes. Q. Would you disagree with Judge Rutherford's  
indexing 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  
D 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  
E 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  
P literature, to cover the publications they are receiving.  
Q. /

- A Q. But if an interested person says "I want to give  
"you" 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.
- C Q. /
- D
- E
- F

- A Q. 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. Q. 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 D may shorten it for you, if you look at that? 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 such Ministry School, Theocratic Ministry School, is it? A. Yes. Q. Does such 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 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 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. 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 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 through the Society. We have concordances and some other reference works that they would want to put in their/

A 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 organization and the various ecclesiastical pronouncements and professions in advance of Bible prophecies 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.

F 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 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.

C Q. You see, I think Mr. Covington said, correct me if 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 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 translated into English to be read by English speaking peoples, or whatever the language is. The Talmud is quite/

D

E

F

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  
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  
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  
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  
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  
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 organized and themselves come under the appointees of the Society, the Congregation Servants specifically.

Q. Any Congregation and any school alike could have people of 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.

- 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 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 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. 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 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 referenced works, different ones for the different items, but throughout this/

A this particular schedule all these 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 these 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 have 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 Watch-  
tower Bible and Tract Society, non-profit-making,  
Pennsylvania Corporation. This certificate is given to  
the members of the Corporation. Q. This Certificate  
F says/



A 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  
B "organized 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 certifi-  
C cate 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 appoint-  
ing material from the Society, his letter of appointment  
and covers relating thereto, which specify his duties,  
D 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  
E 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 appoint-  
ment to the position of Congregation Servant by the  
Watchtower Bible and Tract Society. Q. Which is  
F 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, so the appointment letter binds him to all these things.

B 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 ✓

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  
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  
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  
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  
Congregations, 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  
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  
an appointment letter in my hand. It is not signed. It  
is marked "copy". Q. That is the appointment dated  
D 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 every 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  
F "carry out the duties as outlined therein." A. Yes.

✓

A 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  
B saying that he is appointed as Congregation Servant and  
has to carry out his duties as set forth in No. 17 of Pro-  
cess, "The Counsel of Theocratic Organisation". I think  
that is right, isn't it? A. Yes. Q. Is it your view  
that the Memorial Celebration is a vital matter in the year  
of a Jehovah Witness? A. Yes, very much so. Q. Where  
C 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  
D 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  
E 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  
F 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 some other man in the congregation. Q. A youth of 16? B 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 age of 18 for that. C 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 Organization", "The chief work of any servant is his ministry in the field, assisting and training others". That is so, isn't it? D 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? F A. Yes, basically that would be 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 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 these other servants is his too.

B 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.

C Q. Who exercises the oversight, to get back to the point, 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 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 facilitate the congregational operations - meetings, care of the old and field service itself, no other such matters /

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A 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 administra-  
tion of the congregation. Will you deal with that or  
B 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-  
C "Theocratic Organisation", that the Congregation Servant  
has these duties - to approve bills and payments, Para-  
graph 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/<sup>remittance</sup>form? A. That is correct.  
D 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  
E "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  
F 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 property 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 expendi-  
ture 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-  
cations of the Society with the congregation, including  
C these 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 communica-  
tions 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 corres-  
pondence and other data to be retained for future  
reference is properly filed so as to be accessible  
to those concerned? A. Yes. All the instruc-  
F tions and commissions and data relative to the  
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  
P 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:  
C        tional Servants because of these qualifications  
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 through-  
out the earth in the field ministry. Q. Does  
that mean the current offer is the current publica-  
tion? A. Yes, the publication as being current  
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  
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,  
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  
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  
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 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 separateness or apartness? A. No. We have an obligation to those who make the contributions to 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 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 far as the Accounts of the Society are concerned, just /

E

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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 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 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 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 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.

P 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 amount of money coming to the Pennsylvania Corporation from its publications than from any other source?

C 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 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.

D 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

E and the Pennsylvania Corporation, the New York Corporation is the publishing society, is it? A. No. That/  
F

A 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  
B 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?  
C 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  
D resulting from the publication? A. It receives the  
contributions resulting from the publications that are  
distributed in the territory of the United States  
Branches, but in the case of the Pennsylvania Corporation  
it receives only what we term Branch rates, which is 5  
E 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  
P 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 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.

B Q. In the preparation of these accounts are there subsidiary accounts kept, for example, to show in detail conditional donations and that kind of thing?

C 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 Process, the Counsel on Theocratic Organization, is it? D 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 know it is stipulated. Q. As far as the donations are concerned at Bethel headquarters, is it right that the position is this; that you have there a self-contained unit which is supported from the point of view of board and lodgings and laundry and the like by the Incorporation? E A. The New York Corporation, yes. F Q. It has farm produce coming from the Incorporation's own/

A own farms? A. Yes, the New York Corporation's farms.

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 us 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 fares in New York City have increased, and we use it for

E getting about the City in our field ministry. So it was of further 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 or a 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. These 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  
D 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 those 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  
of the Board constitute a quorum, you can take it from  
D 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/

A "to you. This book does not take the place of the  
"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 profess,  
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  
continued, and on Page 404 under the heading, Bible  
C 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 Messic  
F Law. I do not want to go over the same ground that  
has/

A 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

C 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

D 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

E 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 authorized instruments is accepted as P 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 on 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 these Servants? A. That is correct. Q. If any one of these Servants receives an

F 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  
these 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.

A

PURSUER'S PROOF CONTINUED

ALFRED PRYCE HUGHES (59)

B

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.

C

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. C. I think there are, in point of fact, four members of the Society in the British Isles? A. Yes. C. Yourself and three other gentlemen? A. That is right.

D

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. C. Prior to that were you, yourself, not a

E

member of the Society? A. That is right. C. Are you, yourself, within the category of the Anointed? A. Yes. Q. I am not going to take

F

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. C. 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. C. 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.  
C. 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.  
C. 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 Ancients 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 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 understand to be true. Q. As a result of his visit which included England and Scotland were several Congregations established in Britain? A. Yes. C. I think by 1900 there were nine Congregations? A. That is right. C. In London, Oxford, Birmingham, Liverpool, Glasgow, Edinburgh, Newcastle, Nottingham, and Eccles? A. Yes, that is correct. Q. By 1900 was a Branch set up in Great Britain? A. Yes. C. I think that as Branch Servant, as you would now call it, a Mr. Homings was sent to England? A. That is right. Q. Was he then known and designated as Manager of the British Branch? A. Yes. C. I think the first headquarters were set up in that Ham at an address in Gipsy Lane there? A. That is true. Q. At that time was the London Congregation which numbered some 50 members using for its meetings the premises of a Radical club in Forest Gate? A. I understand so. Q. Do 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 enrolment of what were then called 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 what was the beginning of the 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 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 was at Forest Gate in the premises you have mentioned, and the other at Talwar's Hall, Rustom?
- F A. Yes. Q. I think at about that time the headquarters were moved to other premises near Fuston 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 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 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 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 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. Craven Terrace. Q. It was a building which, I think, had been the Craven Hill Congregational Chapel? A. That is 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 No. 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?  
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  
the premises at 34, Craven Terrace? A. Yes. Q. It  
was then occupied by a headquarters staff of Mr. and  
Mrs. Emory 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  
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  
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  
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  
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 a annual Memorial attendance?  
A. Yes. Q. Is that the total recorded number of  
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  
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./

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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 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? 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 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 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 people/

A people on your roll? A. Well the reason for these figures is to show the number that are in association with us at our meetings. These 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 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 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 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 information/

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A information is that each circuit comprises about twenty congregations? 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. 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 Headquarters 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 thirty-two, does it not? A. Yes. Q. Including yourself? A. Yes. Q. Then next in the chain of the organisation come the 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 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. Q. We have had evidence, and I think you heard it too/

A too, as to the frequency with which the Circuit Servants 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: 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. 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 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 hours? A. That is so. Q. When saying 100 hours do you recall the evidence of Mr. Covington as to how those 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 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 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 enough to tell me that at a very early stage of development certain gentlemen were appointed as colporteurs? A. Yes. Q. Are you yourself familiar with the colporteur 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 colporteur 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 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. Is your assignment was merely to leave the literature and hope 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 Colporteurs as that seemed a more appropriate name 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 door to door work. Q. I do not want to duplicate evidence, but did you hear the evidence of Mr. Suitor 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?
- A. Yes, I do. Q. Have these functions over the years developed from the colporteur work more familiar with to the work now done by Pioneer Publishers? A. Yes. Quite a proportion of their time of recent years has been given over to conducting Bible Studies and making return calls to develop the interest amongst the people. Q. And performing the various functions to which Mr. Covington and Mr. Grant Suitor referred?
- A. Yes. Q. Apart from the Special Pioneer can the Pioneer Publisher take up part time secular work to 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 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? 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 what has been said by Mr. Covington and Mr. Sutor? 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? A. Yes.

Q. 17 in Northern Ireland? A. Yes.

Q. And 44 in Eire? A. Yes.



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  
C practice in recent years to have a Dedicatory Ceremony  
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  
D specified territory for its activities? A.- It has.  
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  
E Congregation is there appointed a Congregation Servant?  
A.- Yes. Q.- You heard the elaborate testimony of Mr.  
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.  
F Q.- and is the method of appointment that which has  
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 Servants, 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 F responsible for making all appointments of District and 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 get 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/<sup>Company</sup> Publishers at 28,517, and  
 Peak Publishers in one month 2,335? 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.P. Hughes.

A service"? A.- These are the ones that have gone through the School of Gilbead 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 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 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.- 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? 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 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 afternoon is there a public meeting and public lecture? B 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/

A  
I  
on the situation of each Congregation? A.- He does. Q.-  
I think he leaves a copy of that report with the Congre-  
gation 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.

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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, 1954? 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 con-  
gregation, 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. Those 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 had or you any recom-  
mendations 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 Ser-

B vant? 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

C 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

D 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"?

E 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.

F 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 the general organization matters. Q. Is No. 24 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 of the monthly field service report on the second page?
- C 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 Organization"? 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 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 territory of each Pioneer who does not work in congregation territory? A. Yes. Q. Is that map kept up to date /

A  
 late 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.  
 E  
 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?  
 F  
 A. Yes.

Q. /

- A Q. That shows, doesn't it, that of the Pioneers totalling 880? A. Yes. Q. The men born between 1928 and 1936 number 107? A. Yes. Q. And born in 1937 and after, 12? A. Yes. Q. So that would mean, wouldn't it, that 119 would be of military age? A. That is true. Q. 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. Q. So that 59 would be within military age? A. Yes. Q. Out of 718?
- C A. Yes. Q. 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. Q. But in the ordinary course of furtherance of the work in the British field is expenditure determined by you? A. Yes. Q. 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. Q. I should 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. Q. Do you, yourself, in the course of your duties visit the United States? A. I have been over there three times. Q. Has the President been over here in 1945, 1947, and 1951? F A. Yes. Q. Will he be coming again in 1955? A. Yes. Q./

A C. 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?

D A. They are made up of the donations we receive and legacies and the money which was received from the distribution of literature. Q. Then the expenses, I see, are related to the United Kingdom, British possessions, South America and other countries? A. Yes.

E Q. How do the British possessions, South America and 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. C. That shows the receipts and expenditure for these various years? A. Yes. C. Have you got a note on that document? A. Yes. C. 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, 1947. These are omitted. C. Why have you omitted those?

A. I am afraid I cannot answer that just now. C. However, you have omitted them? A. Yes.

Q. There is no free remittance, of course, of sterling to America? A. No. C. We have been told that the British Branch has been piling up a debit balance due to America? A. Yes. C. In respect of literature sent here but not paid for? A. That is right. C. May I take it that the diversion of funds to British possessions, South America and other countries is a diversion of funds which can be sent to those areas by permission? A. Yes. C. 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 get in on licence, and that is only a certain percentage. C. 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 get payments for publications too? A. Payments for publications 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"? 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 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 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 if any is payable to the British Servant, that is yourself, /
- F

- 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 1957? A. I think it was £21. C. Do you receive any margin on the distribution of literature? A. Yes. Q. At the same rate as the Pioneers? A. That's right. Q. When what does the District and Circuit Servant receive? A. You mean allowances? C. Yes? 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? A. Yes, they are paid for travelling expenses. Q. The Special Pioneers, what do they receive? A. The Special Pioneers receive £7 per month. C. 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. 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 receive any monthly subsistence allowance? A. No, not Pioneers.

C

C./

D

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- 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 or elsewhere do they have to engage in many cases in part time 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 sterling to Headquarters, is 8d per book? A. Yes.  
 D 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, 3d and 1d and the margin is between these figures and 4d? A. Yes. Q. Magazines 2d 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 literature/
- F

A 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 General 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. These 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 for Special Pioneers. The average number of Pioneer Publishers, I think you have is 226, 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 Bible Students  
 B 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.

C BY THE COURT: Q. Is there an Auditor's docket  
 on the production? A. No, not on these. I understood  
 the Deen to Deen are our Accounts in general audited

EXAMINATION CONTINUED: Q. I want to ask you  
 were these Balance Sheets audited? A. No, not these.  
 Q. But are the accounts themselves audited? A. Yes.  
 D Q. The accounts from which these documents are made up?  
 A. Yes. Q. Are the accounts themselves 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  
 E 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 Workers?  
 A. Yes. Q. I think you find that in items 48 and

F 49/

- 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 these under items 32 to 37 inclusive? A. Yes. Q. £9264? A. Yes. Q. These are all disbursements of the Branch? A. Yes. Q. Now the International
- F List/

- 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. 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 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 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. \$128,835? A. Yes. Q. Am I right in thinking that these should be the same figure? A. Yes, I think so.

- EXAMINATION CONTINUED: Q. Because you took the figures in No. 45 of process from your copy 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.

B Q.- In connection with the financial arrangements of the Branch any money remitted abroad, I take it, has to be 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 to the Society or to its branches? A.- None at all.

C 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, beck calls, return visits for the purpose of conducting Bible studies, are 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 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 of them in England buildings duly registered for the solemnising

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A solemnising of marriage? A.- Yes. Q.- Recognised by the English legal authorities? A.- Yes. Q.- Are you and some other authorised persons to register marriages in those Halls? A.- Yes. Q.- As regards the appointment of Mr. Walsh, the Pursuer, as Congregation 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? 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 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 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 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 qualifications 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 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.- 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 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 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.-

D 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.-

D 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

F Congregation Servant to draw another 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 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 Pioneer Publisher 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 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 <sup>bill</sup> receipts/for the year ending 31st August, 1953, are £121,029.2s.3d., and in your Production No. 45 of Process the receipts are £91,132. Is that accounted for by the fact/
- F

A fact that your note is "Bible 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 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 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.

C CROSS: Q. There was exhibited to you a document  
 which I understand was received by the Dumbarton 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  
 wouldn't know, I suppose, who would put that on? A. I did.

E On behalf of the Incorporation in America? A. On  
 behalf of the Watch Tower Bible and Tract Society. Q. In  
 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.  
 F Q. I don't just understand that, the spiritual power  
 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 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 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 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. 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 of hands 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 you come to make an appointment in a congregation, do you consult with the headquarters of the Society? A. No.

C 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 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, at the top of page 3 "Said Procurator and

D "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 the /

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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 get 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 scrip-  
 tural qualifications and is authorized to conduct bap-  
 tisms? 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, D 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 C with the remnant? A. Well, the Scripture which I quoted, I think, earlier on to-day, Matthew 24, 45 to 47, D 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.

E CROSS /

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A 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 Dumberton Company?  
A. Yes. Q. It says, "The Society is herewith  
"appointing the following Brothers to be Servant  
"in the positions designated below"? A. Yes.  
B C. Each and all of the Servants of a Congregation then  
are appointed to a position, are they? A. Yes.  
C. Then it says, "Each one is obligated to the Lord to  
"faithfully study the Counsel on Theocratic Organisation  
"of Jehovah's Witnesses and obediently 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. C. And, do  
D you say, the letter of appointment issuing from you with  
regard to Mr. Walsh? A. Yes. C. 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. C. There is no reference to  
E these <sup>powers</sup> or authorities, is there, in No. 21 of  
Process? A. No. 21 of Process is the letter, is it?  
C. Yes? A. No, there is not. Q. Would you look,  
please, at No. 17 of Process, which is Counsel on  
F Theocratic Organisation; where in that book are the  
duties of <sup>the</sup> Company Servant with regard to baptisms,  
funerals/

A  
 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  
 D  
 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.  
 C. Am I right that in that book at Pages 27 and 28 are  
 set out the purposes of the appointment of the Company  
 C  
 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  
 D  
 Process, is the authority under which the Congregational  
 in this case  
 Servant, Mr. Walsh, 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  
 E  
 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  
 F  
 "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 36 on? A. Yes. Q. Which if I read them a right way don't 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 in 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, 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 for the letter, No. 21 of Process, dated October the 20th, 1952, Dumbarton 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 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, records, and files pertaining to his duties. If no appointment is shown below then the present 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?
- 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 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 a dhibited the rubber stamp of the Watch Tower Bible and Tract Society? A. Yes. C. 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 sent to Dumbarton Congregation appointing Mr. Walsh, the Pursuer? A. Yes. C. I want to be clear about that, because I am putting to you, that is the actual letter you sent? A. This is the actual letter, yes.

C. Not a copy of it? A. No. Q. Did you send copies of that letter to anybody else? A. This was sent to the Dumcarton Company, and a copy of this would have been sent to Walsh, the Pursuer.

BY/

A BY THE COURT: Q. Was the copy which was sent to Mr. Welsh rubber-stamped in the same way as that one? A. Yes. Q. And is that all the evidence that Mr. Welsh is given as to his appointment as a Congregation Servant? A. Yes. He would contact the previous Congregation Servant immediately.

B 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 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 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 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 duties/

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D  
E  
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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?

B A. I could not say. Q. As far as baptism is concerned it is the case, is it not, that Mr. Walsh was not authorized 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. D Mr. Walsh, by reason of his appointment, would be authorized to see that those 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. E 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 those duties were carried out, by reason of his F 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 subject to that he could nominate anyone he wished? 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 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 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 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 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 authorize any other one to do any particular duty. Q. But I am speaking about the people who can carry out these duties. If any 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 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, 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 organized by the congregation, the Company Servant or Congregation Servant may appoint one of the congregation to speak at it? A. Yes. Q. That 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? 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, 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 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 authority in the congregation to direct its activities, 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 by/

A by reason of his appointment is authorized 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 wait 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, authorized, whether it may be by word of mouth or by letter. 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 death, 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  
D the present time is that the baptism services are held  
at the Circuit Assemblies, in which case they are arranged  
by the Society and the baptism is attended and appointments  
are made 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.  
Q.- And at the Circuit Assembly do you say that any one  
who was assigned to conduct a baptism would have to be  
so appointed by the District Servant? A.- The actual  
D procedure is for the Circuit Servant to send in recommend-  
ations to the Society, and the Society make the appoint-  
ments and print the programme. Q.- Does that mean it  
S is sent in to you? A.- Yes.

CROSS-EXAMINATION CONTINUED: Q.- Are these recommen-  
dations 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  
tho/

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 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 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<sup>up</sup>/in that way, the Society is notified, and the appointments are made. Q.- Is any record kept of these matters? 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 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 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. B 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. C 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? D 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. E

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/ F

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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 Process, 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  
are the others? A.- Mr. Chitty, Mr. Jones, 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.-  
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  
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  
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  
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. 5B 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 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 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 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 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 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  
B so. 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 estab-  
D lished with the growth in numbers, and with the congrega-  
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  
E is used for the worship of Jehovah God, is dedicated.  
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  
F matter, and then the one that is appointed to give the  
discourse /

A 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 organization 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 /

A 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 geographically? 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 Attendances"? 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 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 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 those figures? A. Yes. Q. 4,000 is your recollection? A. Yes, round about 4,000. Q. And in No. 44 of process 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? A. Yes. Q. Do Watchtower Subscribers get admitted on 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 tree showing the 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 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 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, conveying it right to the fact that there are a great number of Watchtower Subscribers who regularly take the 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 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 of/



of the position. taking 1954 the numbers 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?

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 these are Watchtower 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

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 those the actual numbers in each congregation? A. I just do not get that. Would you mind repeating it.

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

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, 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 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 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. 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 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 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 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.

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? A. Well, that may be so. 131 was for last year. Q. In No. 58 of process, the Accounts for 1953, what does article 48 say? A. Special Pioneers 113.

BY THE COURT: Q. Does it not say "Average 113"? 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 those 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, I think so.

B            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.

C            CROSS CONTINUED:    Q. I thought I asked you if you 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. C. Did you make that

up? A. Yes. C. You have put in the figure of 131

Special Pioneers? A. Yes. C. 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.

C. And for which year? A. It is for 1954. Q. You are

speaking to No. 44 of Process? A. Yes. C. 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. C. Who made

up No. 58 of Process, the Accounts? A. The Secretary

and Treasurer, Mr. Chitty. C. 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. C. Where did you get your

figures in No. 44 of Process? A. From the records in

the office. C. 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. C. 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

P

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,

D 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 year records at headquarters as the actual figure for the Special Pioneers? A. Yes. Q. Had there been a mistake in

C those records when 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

E Congregations? A. Yes. Q. Have you got for the North of Scotland any statistics of the members 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.

P 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. C. 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. C. 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. C. 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. C. 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/

A 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  
B 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. C. Do you visit the Congregations in  
C 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  
D 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.  
E Q. You are not sure? A. I am not certain of the  
number, but in the neighbourhood of 150. C. 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. C. You do not know much  
about the detail of membership of Congregations in  
Scotland? A. I know the Congregations in general,  
but/



A 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.  
 C./

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 Pioneer  
Publisher? A. Yes. Q. It says the Pioneer Publisher  
is one devoting full time to the extent of at least 100  
B 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  
C 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  
D 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  
E do 100 hours a month at least he can do that at week-  
ends, 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  
F 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 Services? A.- Yes. Q.- How/

A 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  
B 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  
C 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,  
D 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  
E 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 Con-  
gregation, 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  
F knowing the individual, for not accepting that  
recommendation./

A 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 <sup>men</sup> 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, so you will see  
from the bracket. 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 - 645" 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,

B

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).

D

BY THE COURT: Q.- That seems to apply equally

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.- Do 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.

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 take 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 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? A. Yes, not audited so far as this is concerned.

C 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 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 relates /

A 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?

B 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.

C Q. Isn't No. 56 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 /

D

E

F

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 /

A 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 book-  
lets distributed? A. That is right. Q. Is that the  
total distributed whether gratuitous or against contri-  
butions? 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 con-  
gregational reports? A. Yes. Q. And these in  
turn are dependent upon the individual Witnesses'  
report /

A  
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. C  
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. D  
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? E  
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 /  
F

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.  
C Q. From the Circuit Servant? A. Yes. Q. Do you keep  
such reports? A. This was written to me privately. It  
was a private letter which was written to me about Walsh,  
because the written reports had stated that they were in  
D need of help up at Dumbarton, when Hopley, the Circuit  
Servant, wrote and advised me that there was a Pioneer  
E who was suitable. That was Mr Walsh.

RE-EXAMINED /

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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 that  
receipts and disbursements set out in the standard form  
both for the Branch as a whole and also of the Inter-  
national 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. 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 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 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 £128,835? 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 receipts/

F



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 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 you have to transfer to reserve in entire? 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. 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 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 for/

A 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 these figures in 1945 are the actual cash receipts in the sense that you have described?

B A. Yes. Q. In your own Statement, No. 44 of process, giving the number of Pioneers and Circuit Servants, I think you have taken these from the actual returns and records in your office? A. Yes. Q. And these show

C 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.

D 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.

E 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.

F 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

E after the change from the democratic or Presbyterian 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  
B 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 more of course, more than a mere  
C outline or heads for a discourse? A. Yes, it includes  
the procedure. Q. The whole procedure? A. Yes. Q.  
D That is something different from merely providing notes  
for a speaker that has to pronounce a public discourse?  
A. Yes.

E  
F

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 such outline in stereotyped form? A. Yes.

B 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 Congregational 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

F considered in light of your general evidence, or the general evidence given in which you concur, that the responsibility for the organisation and conduct/

- A conduct of the Memorial Celebration lies primarily 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 the Congregation Servant? A. Yes, certainly.
- B. That is what you mean by appointment? A. Yes. C. It is not, so to speak, an appointment coming through the Society or through the District Servant or the Circuit Servant? A. No. C. But action taken by the only person who can take action? A. That is true. C. 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 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 left to the Congregation. Q. These days have changed, and the organization is now, as you have described, different? A. Yes. C. Am I right in my understanding that under the current organization which has been in force since approximately 1923 the baptismal ceremony which is the ordination ceremony/
- F

A ceremony is conducted at Circuit Assemblies? A. - That is true. Q. And that there is no practice of holding<sup>a</sup> baptismal ceremony at any lower level or at any Congregation meeting? A. All the baptismal services are held at the Circuit Assembly. Q. Circuit 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. 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 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 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 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 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 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 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 "obediently carry out his duties as outlined therein."; that/

P



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, 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 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 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 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 reason that this letter which is there for record purposes does not profess to set out in detail the scope/

scope of his spiritual or administrative functions?

A

A. What is true. Q. I notice that the latter 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

B

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

C

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

D

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

E

"Agent", which as yours is "shall have the full power "to appoint Agents and Servants." A. Yes. Q. "And plenary power to make any Agent or Servant from any condition of responsibility or appointment in any such Congregation." A. Yes. Q. You observe that

F

there is 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 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?

B 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,

D "The said Procurator and Agent shall have plenary "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/

A "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 authorized to teach, preach and lecture to  
" Congregations throughout the said countries. He has the  
"Scriptural qualifications and is authorized to conduct  
B "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.  
C 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 ordinarily performed by the recognised  
D "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  
E 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?  
F A. Yes. Q. I think you explained to my Lord that  
that/

A. that was not intended as indicative of a physical laying  
 in 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,  
 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  
 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.

A D J O U R N E D.

Thursday, 2nd December, 1954

PERSUER'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 Grosvenor 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 these 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 those of £19,956 is, I think, accounted for by  
 deduction of items 41 66,68A, 69 and part of 34? A.  
 P Yes. Q. I think those were deducted from the figure to  
 be/

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  
B Missionary Work of the Branch? A. Yes, that is so.  
Q. And that is why you have made these deductions and  
why the figures in the two documents are discrepant in  
the way we have discussed? A. Yes, that explains it.  
C 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.  
D 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  
E 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 operation  
F of/



A. 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, postage and 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" ... 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 trans-  
       fer 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 those 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.  
       Will 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           0/

E.C.Chitty.

- 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 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 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 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 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? A.- Yes. Q.- I think it is docketed by a firm of chartered/

E.C.Chitty.

A 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 54 of Process).

D 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, representing both British Branch and I.B.S.A. transactions? A.- No, not the statement of receipts and disbursements. Q.- So far as the balance sheets are concerned in 57 and 58,
- C 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 see in item 10 the total receipts were 3,057,643, dollars?
- E 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 arithmetic, 2,738,508 dollars - items 2, 3 and 4? A.-
- F The/

E.C. Chitty  
(Cross)

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  
B Corporation, do you see, item 10, the total receipts are  
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 195 $\frac{1}{2}$  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  
D magazines? A.- Yes. 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  
F pardon -- Q.- The International Bible Students'  
Association/

E.C.Chitty  
(Cross)

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 comes under the Watchtower Bible and Tract Society. B 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 Bible Students' Association is the corporation incorporated in this country. C

No re-examination.

D

DOUGLAS WALSH

E

EXAMINED: I live at 14 Kitchener Street, Dalmeir 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 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 Jehovah's Witnesses was when you were between 11 and 12 years/ P

D. Walsh.

A. 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 Congre-  
gation? 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/



D. Walsh.

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 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.

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 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 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.

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 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? 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 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. Q. 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 you first spoke to the Company Servant about your desire to/

Pursuer.

- A      So he baptised did he do anything to impress on you that this was a serious step?    A. Yes, he did.
- C. 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 meant to stand for?    A. It was, yes.    C. What was it meant to stand for?    A. It was pointed out that it represented my ordination as a Servant and Minister of God.
- B      Q. Do you mean that it was an outward symbol of your dedicating yourself to the work of God?    A. That is 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.
- C      Q. That is what you understood?    A. Yes.    C. Where was it that this ceremony took place; was it a Congregation meeting of a Circuit Assembly or where?
- D      A. It was at a Circuit Assembly.    C. In Glasgow?    A. In Glasgow which was held at St. Peter Street, Glasgow.    C. Was it held in a Kingdom Hall?    A. In the Kingdom Hall there, yes.    C. Was there a solemn ceremony?    A. There was, yes.    C. Were you asked any particular questions?    A. Yes.    C. You were.    A. Some were pre-baptism ---    C. Just a minute. I will ask you the questions. You were asked certain questions. You have heard the two questions referred to in the course of these/
- E
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Pursuer.

- A these proceedings? A. Yes. C. Were these the two questions which were put to you? A. They were, yes.
- C. Who was it who put them to you? A. It was the Circuit Servant of that particular Circuit in which Glasgow was included. C. Were you the only person who was
- B undergoing baptism at that Circuit Assembly, or were there others? A. There were others. C. Were these two questions that you have mentioned put to each of you individually? A. They were, yes, put individually to each one. C. Was that prior to your actual immersion?
- C A. Yes. C. And after part of the ceremony had already been conducted? A. Yes. C. Was it impressed upon you that you were taking a very serious step indeed?
- A. Yes. C. Did you regard yourself even at that youthful age as taking a very serious step? A. Yes, I did. C. That was in January, 1947. You were living
- D at home, of course, at that time, weren't you? A. Yes. C. You would be a boy of what age? A. I was 12 at that time. C. Did you continue to attend the various meetings of your Company to which you have referred?
- E A. Yes. C. Did you continue to attend Group Bible Studies? A. Yes. C. And did you continue to take part in Bible Studies in your own home? A. Yes.
- C. Did you continue your house to house visitation along with other members of Jehovah's Witnesses? A. I did, yes. C. Did you also undergo a monthly written examination,
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Pursuer.

A examination, as you have told us, from the Theocratic Ministry School Conductor? A. Yes. C. I think these no longer are held, is that right? A. That is right, yes. C. When were they abandoned? A. Roughly three years ago. C. You told me where you went. I want you to 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. C. At Watchtower study? A. Four hours. C. Service meetings? A. Four. C. Group Study? A. Four. C. In public meetings? A. Two hours. C. 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 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. C. Then in addition to that you talked about the home Bible Studies. How much time would you spend in a month? A. Four. C. An hour a week? A. That is right, yes. C. Your house to house work would take up how many hours? A. Eight hours. C. These, of course, are on the average? A. Yes, that is right. C. Then did you devote any time to personal study/

Pursuer.

- 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.
- 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 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 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. 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 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 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 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 or /



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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 /

Pursuer.

- 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 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 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 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, 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 to the Memorial service? A. Yes. Q. What instruction did /

A. did you receive on that matter? A. The instruction was that I was authorized 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 would lie within the scope of your authority? A. Yes.

B. Q. Was that something new to you, or had you already learned that through your studies of the organization of Jehovah's Witnesses? A. Yes, that fact was known to me.

C. Q. It was known to you before the Company Servant told 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 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 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?

D. A. Will you repeat it? Q. Was that something you had /

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Pursuer.

A had known before through your studies prior to discussing your precise duties with the Company Servant? A. Yes.

Q. Did you realize 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 your appointment as a Pioneer Publisher? A. Yes.

B 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 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 made to you by the Circuit Servant, Mr Hopley, about the Dumbarton congregation? E 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 autumn.

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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.

B Q. What did you say? A. I said I was willing. Q. 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 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 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 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 you by a Congregation Servant? A. Yes. Q. You had attended/

Pursuer

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. 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 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 on to the other Servant. Q. What about responsibility for the weekly progress 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 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

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 organized 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/

A Servant. Q. That is funerals and the Memorial Service.  
What about marriages? Are you authorized to perform  
marriages or licensed to perform marriages? A. Not  
authorized. Q. I think there are two in Glasgow who  
who are so authorized? A. Yes, that is true. Q. So  
far as leadership of your congregation is concerned how do you  
regard yourself in that matter? A. Well I recognize 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,  
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.  
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  
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 these all Jehovah's Witnesses  
or/



A or do they include persons who attend? A. No, they are Jehovah's Witnesses. Q. How many are male and how many female? A. There are 4 male members of the congregation and 18 are female. That is of the adult members of the congregation. Q. How many children? A. There are 7 children.

B Q. Are you quite sure about that figure of 29? A. That 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 moving towards baptism; is that right? A. That is right.

C Q. Now would you just describe a typical day in your work, how it is spent. Let us take a Sunday shall we, a typical Sunday? A. Sunday morning is devoted to the first call work. That is calling from 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.

D Q. Did you receive a form in connection with 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 some discussion with the officials of the Ministry of Labour and/

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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 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 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 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 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.

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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 as a reward for a good life? A.- Yes. Q.- With regard
- D 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; 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 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.- 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 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 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  
to live on the earth for ever under Paradise conditions.  
B 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/

Pursuer.

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 the end of that he was to be loosed for a little time,

B 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 before you were in touch with Jehovah's Witnesses of the C 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 those things? A.- E Yes, it was emphasised that only in the Bible could support for those 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 believe that tho/

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.  
B 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 these 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 the/

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 in-  
 terpreting the Scriptures? A.- Yes. Q.- Were you taught  
 anything as to whether or not those Directors must be, or  
 would be, of the anointed? A.- Yes, I was taught that  
 C 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 now 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. . . What kind of thing would merit dis fellowship? 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 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 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 case.

Q. But you have told 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.

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 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 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, yes. Q. Do you know that in the headquarters there are kept records and files of the activities 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 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 you understand, or do you not understand that, being born/

A been appointed as being one duly qualified, you retain the qualifications so long as you are within the ranks of Jehovah's Witnesses; you understand that? A. Yes.

C. As a man set apart from your fellows? A. Yes.

Q. Would you look, please, at No. 21 of Process; is 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, yes. Q. You believe you did? A. I got notified of the appointment, and if I remember rightly this is the appointment letter. C. 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. 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 case of being a Pioneer I get the subsistence allowance as it were. Q. Yes, but as Congregation Servant you receive nothing extra? A. Nothing extra, no. Q. But you do receive a small subsistence allowance as a <sup>n</sup>pioneer? A. Yes. Q. Of course, you still retain your status and qualification as a Pioneer? A. Yes. Q. You have told us some 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

D 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. Is it supposed that if 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 Watch Tower Bible and Tract Society? A. Yes.

D 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 as conducting two of the groups of the Congregation.

E 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/

A 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. These 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 No. 17 of Process, Counsel on Theocratic  
 Organisation, Page 34, as Advertising Servant you must  
 know how to offer the magazines effectively? A. Yes.

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 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 of a Circuit Assembly does the Circuit Servant consult with you as to the arrangement he uses 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 arrangements" - that is for the Circuit - "he may designate 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 congregation/

C

D

E

F

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 needed, 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 program 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, he 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 congrega-  
tion. 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.  
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 become Congregation  
Servant? A. Yes. Q. Are the numbers of the congregation  
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 congreg-  
ation on this form. Q. Where? A. On the overside  
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  
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  
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 Jehovah'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" includes even those who are not members of Jehovah's C 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. Q. At the top of the obverse of No. 46 of process it D 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 your congregation? A. I have. Q. Do you make a P return/

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 Congrega-  
tion? 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 liter-  
ature 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 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 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.- 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 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? 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 oldest 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 C. 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. C. 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 Agnew. 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.

E 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. Each of what is said can be understood by a child of 9, and explained in such a way that practically all present will understand it.

P CROSS CONTINUED: Is every one 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  
 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  
 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  
 derived from the books by scholars 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  
 School Servant so 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  
 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 8 or 9 up until the  
 age of 15 had so attended. Q. Were the students or  
 scholars divided into age groups at all, or were they  
 together all  
 all/in one class? A. They were/ 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 add to that he is,  
 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  
 present in your Congregation? A. Four. Q. On  
 the front of No. 48 of Process among the men we find  
 yourself, Mr. Agnow; 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  
 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 at 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. In being an active member of the Congregation does know to a good extent whether that person is qualified or not to speak, though he does consult with me and get my own view

D 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 from March 22nd, 1953, through to December 27th, 1953.

E Q. Does that schedule change from time to time? A. This schedule does not change, no. When all the talks have been given then another schedule is produced by the Society. Q. Before a person can be

F a Congregational Servant, in 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<sup>for</sup> at least 12 months. Q. The subjects which he will have studied there will depend upon the schedule 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 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 cannot give 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, 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 Scriptures in the Scriptures which were written by Pastor Russell, and one many books by Judge Rutherford. Though in addition to that we also stock Bible

E  
F  
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  
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  
from Greek? A. Yes, we deal with these translations.

D Q. Do you take the view that Churches and the  
organisation of orthodox Christendom represent anti-  
typical Babylon? A. Yes. Q. Is that view  
promulgated at the Theocratic Ministry School?

E A. When the subject arises then to 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,  
and if that religious organisation wants to build a  
structure that is costly, then it is up to them to make  
their/

F

- A their decision. But as for Jehovah's Witnesses they are content with a building or a roof over their heads, as I said, 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?
- C A. We do not oppose the actual structures.
- D
- E
- F

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 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 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 Good News of the 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 Pioneer Publisher? A. It is. Q. You would require to fill up one of these 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 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 these 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  
D Society. Q. And the applicant, it says, "heroby  
"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 these cryptic letters for office use only at  
the side of that man? A. It is O.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.  
E Well, first of all it is given to the Congregation  
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  
F never in the position of being at the age when I was  
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-fellowshipment is undertaken. Q. And for one dis-  
 fellowshipped 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 that you made between yourself and the Greater 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 emphasized upon the 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 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 truth? 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. 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, 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 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."  
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 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 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 given/

- A given congregations? A. Yes. Q. I see Gyr 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 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 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 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 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.

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  
B Rothesay, as comprising between 6 and 8 members? A. Yes. 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?

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 - Attendance 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 as ""  
A.    It is.    Q.    In your experience, dealing with the  
D      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 Scot-  
land, 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, as 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 com-

munion /

A. ... union? 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 erroneous premises". At the age of 12 were you in a position 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 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 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 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 Jehovah's Witnesses /

A 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.

B 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

F 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.

C

D

E

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A Q.- In other words, the view was expressed by Jehovah's Witnesses and Biblical support found for the view? A.- That is true. C.- 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 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.

D 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.- 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 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 say early in October, 1952. Q.- Do you regard Memorial/

F

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 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 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.- 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 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 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.- 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 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 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 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, 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 activity of the Congregation? A.- It is.

BY THE COURT: Q.- Are there any Pioneer Publishers attached to your Congregation in addition to yourself? 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 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 include the whole town of Dumbarton? A.- It does include the whole town of Dumbarton and the neighbouring districts too.

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            reference 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 & if 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  
P            believe is the general condition of the Congregation?  
A. That is true. Q. The general condition is  
described/

A 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, "that, rightly eat the bread and drink of the cup which  
"Jesus/



A "Jesus said means the new covenant 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  
B is the assumed date in the Jewish calendar 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 organization 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.

C Q. So it is quite plain, isn't it, that a question in  
No. 49 of Process is dealing simply and solely with the  
administrative staff arrangements for these particular  
matters which were necessary in the running of a Circuit  
Assembly? A. That is true. Q. I think you were also  
D asked a number of questions about your duties in your  
Congregation at the moment in relation to publicity,  
advertising and care of stock? A. Yes, that is true.

E Q. In answering that these matters fall within the  
scope of your duties, do I understand that you were  
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. There:  
C :fore, 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  
D Congregation? A. That is true. Q. Therefore,  
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 under:  
signed/

"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 HOPLY (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  
D Circuit Servant of the Birmingham Circuit of the British  
Branch of Jehovah's Witnesses? A. Yes. Q. I think  
you have been Servant in that Circuit since September,  
1953? A. Yes.

E

Q./

F

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-  
isation did you decide to join that Body? A. Yes, I  
C decided to dedicate myself to God and I associated with  
that Body. Q. I think you were baptised in 1913? A.  
The latter part of 1918. Q. Did you continue to do  
secular work in coal mining in 1931? A. I did. Q.  
D During that time did you serve a congregation at  
Walsall in Staffordshire? A. Near Walsall in Stafford-  
shire. Q. I think in 1931 you and your wife became  
Pioneers? A. We did. Q. Were you Pioneers for six  
years? A. Yes, about that. Q. Were you called  
E 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 began your pioneer work in 1931? A.  
F No/

A

No. Q. You were called a "colporteur"? 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.

B

Q. In what direction? A. Well we were giving a little

more time to the people in the immediate neighborhood

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 Sorvent? 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 a congregation and in particular what is your procedure with respect to your call on 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 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 report form, particularly relating to the meetings they hold, their work in house to house ministry and the number of people of Goodwill 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 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 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 congregation/

A congregation? A. Yes. Q. Now 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 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 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, 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 separately, and a full discussion as to the Congregation Servant's duties made with the new 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

at/



A at Dumbarton. Q. 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 ideas. 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 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, 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?

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 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.

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 you know what the Pioneers who are not attached to a
- B 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 well? A. I have never known a Pioneer receive a
- C 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 the Baptismal Service? A. Yes. Q. Apart from Pioneers and Congregation Servants are there any other persons
- D 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 visit a congregation on your six monthly visit? A.
- E 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 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 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.

P Q/

A 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 /

A 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. 32 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, B "'Let God Be Free', green cover edition, 'The Covenant "'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, F 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.  
C Q. And on that page there is the 1955 Year Book and Calen-  
dar advertised? A. Yes. Q. It is the case, isn't  
it, that it is the duty of the members of Jehovah's Wit-  
nesses 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 to the proper understanding of the Bible? A. Yes. We believe the Lord has raised his organization 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 of the faithful and distinct slave organization 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 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 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 organization? A. As a 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 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 prophecies. Q. I want to get down to the factual organisation, if I may, for one moment. Up till 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 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 not to 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-DAMNED: Q. Using the word "minister" in the sense you understand it? A. Yes. Q. One who is /

A is called upon and dedicated to preach? A. Yes.  
Q. And is also a member of the select organization 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 placing 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.

here, and it has been admitted that it is a charity. Therefore, the claim must succeed."

#### MORE ACTION ON THE LEGAL FRONT

In 1953 it was determined that a test case should be prepared to establish whether the Society was a religious organization and whether it had regular ministers. The purpose was to meet the unfair situation whereby the conscription laws providing exemption for regular ministers of religion were being construed in such a manner as to deny Jehovah's witnesses the benefit of such laws. The man selected had to meet many different qualifications, personal, ministerial, official, narrow age limit, and, of course, he had to be one who had been called upon to register for national service. Douglas Walsh of Dumbarton, Scotland, was eventually chosen, he being both a pioneer and a congregation overseer. By the close of 1953 plans were completed and strategy laid for the test case in Scotland. The aim was to determine legally whether Jehovah's witnesses were a religious organization and whether pioneer and congregation overseer Douglas Walsh was a regular minister. In January 1954, a preliminary hearing in Edinburgh determined that Walsh had a relevant case and Lord Strachan ordered it to go to proof. The case was set down for November 23, 1954.

The Watch Tower Society's vice-president, F. W. Franz, from the Brooklyn headquarters was first to go into the witness box. He outlined from the Bible the beliefs of Jehovah's witnesses, especially those that differed from orthodox religions. Then Hayden Covington dealt with the organization, ceremonies and practices. Grant Suiter, secretary-treasurer of the Society, covered the finances of the Society and showed that contributions from literature distribution did not meet the cost of the worldwide missionary work and that voluntary contributions of Jehovah's witnesses themselves made up the difference. Four other British witnesses gave evidence. Pryce Hughes, the branch overseer and presiding minister for the British Isles, explained the structure of the organization in Britain, while Douglas Walsh described his work as a pioneer and congregation overseer. The whole of the evidence took seven days to present and covered 762 pages of manuscript. On January 7, 1955, Lord Strachan gave his judgment. He ruled that a body was a religious denomination if it met the following requirements: (a) if it existed for religious purposes, (b) if it professed religious beliefs that were distinctive in the sense that they distinguish it from other religious

1956 SESSION CASES.

CASES

DECIDED IN

*Seathed.*  
THE COURT OF SESSION,

AND ALSO IN THE

COURT OF JUSTICIARY

AND

HOUSE OF LORDS,

FROM AUGUST 2, 1955, TO JULY 19, 1956.

REPORTED BY

J. R. FIDDES (ASSISTANT EDITOR), D. I. MACLEOD,  
R. KING MURRAY, AND J. M. PETERSON, ADVOCATES.

EDITED BY

R. C. MACFARLANE, Q.C.

PUBLISHED FOR THE FACULTY OF ADVOCATES

BY

OLIVER AND BOYD  
TWEEDDALE COURT, EDINBURGH

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July 19, 1956. **has been of a very unusual character, and the fact that these points were raised for the first time during the hearing of this appeal suggests that they have had little, if any, proper consideration in the earlier stages of the case. There seems to me to be a serious question whether the whole form of action here is not misconceived.**

British  
Oxygen Co. v.  
South West  
Scotland  
Electricity  
Board.

I would dismiss the appeal.

#### APPEAL dismissed.

SIMPSON, NORTH, HARLEY & Co., for PRINGLE & CLAY, W.S., Edinburgh—  
R. A. FLINN, for CAMPBELL SMITH MATHISON & OLIPHANT, W.S., Edinburgh,  
WRIGHT, JOHNSTON & MACKENZIE, Glasgow, and BIGGART, LUMSDEN  
& Co., Glasgow.

No. 8.

DOUGLAS WALSH, Pursuer (Appellant).—

*Sir Lynn Ungood-Thomas, Q.C.—S. H. Noakes—Emslie.*

July 19, 1956. **THE LORD ADVOCATE, as representing the Minister of Labour and National Service, Defender (Respondent).—Lord Adv. Milligan—Leslie, Q.C.—Kissen, Q.C.**

Walsh v.  
Lord  
Advocate.

*Statute—Construction—National service—Liability to service—Exceptions—“Regular minister of any religious denomination”—“Religious denomination”—“Regular minister”—Church—Minister—National Service Act, 1948 (11 and 12 Geo. VI, cap. 64), First Sched., par. 2.*

The National Service Act, 1948, by First Sched., par. 2, exempts from liability to national service “a man in holy orders or a regular minister of any religious denomination.”

A member of a body of professing Christians known as Jehovah's Witnesses, holding the appointments of pioneer publisher and congregation servant of that body, brought an action against the Lord Advocate for declarator (1) that Jehovah's Witnesses were a religious denomination within the meaning of the statutory exemption, and (2) that he, by virtue of his appointments, was a regular minister of that religious denomination, and consequently exempt from national service.

The Lord Ordinary (Strachan) having after a proof granted the first declarator and refused the second, the Lord Advocate, for the purposes of the action, accepted the decision of the Lord Ordinary on the first point, and, on a reclaiming motion by the pursuer, the Second Division affirmed his decision on the second point.

*Held (aff. judgment of the Second Division) that the pursuer was not “a regular minister of a religious denomination” within the meaning of the statute, in respect more especially that he and others holding similar appointments had not a status which set them apart from the other members of the denomination and placed them above the others in spiritual matters.*

*Opinions that the organisation of Jehovah's Witnesses was of such a kind as to create no such office as a “regular minister” in the statutory sense.*

*Dictum of Lord Anderson in Guy v. Mackenna, 1917 J.C. 59, at p. 63, disapproved by Lord Keith of Avonholm.*

(In the Court of Session 21st July 1955.)

July 19, 1956.

Douglas Walsh brought an action against the Lord Advocate, as representing the Minister of Labour and National Service, in which he concluded “ (1) for declarator (a) that the body of Christian people known as Jehovah’s Witnesses forms and is a religious denomination for the purposes of paragraph 2 of the First Schedule to the National Service Act, 1948, and (b) that the pursuer, by virtue of his appointments as pioneer publisher and company servant \* of the said body, is a regular minister of that religious denomination ; (2) for an order, in terms of section 21 (1) (a) of the Crown Proceedings Act, 1947, declaring that the pursuer not being a person subject to registration for the purposes of section 8 (1) of the National Service Act, 1948, the Minister of Labour and National Service has no power to serve or cause to be served upon the pursuer a notice requiring him to submit himself for medical examination . . . ”

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Lord Advocate.

Lord Morton  
of Henryton.

Lord  
Goddard.

MacDermott.  
Lord Keith  
of Avonholm.

Lord  
Somervell of  
Harrow.

A proof before answer was allowed. The facts established at the proof appear sufficiently from the opinions of the Judges.

On 7th January 1955, after considering the proof, the Lord Ordinary (Strachan) granted a declarator in terms of conclusion 1 (a) and assoilzied the defender from conclusions 1 (b) and 2.

**LORD STRACHAN’S OPINION.**—The pursuer in this action is one of the body known as Jehovah’s Witnesses and within that body he holds appointments as a “ pioneer publisher ” and as a “ congregation servant.” The question in the case is whether in virtue of those appointments, or of one or other of them, he is exempt from national service. The persons who are not liable to be called up for national service are set forth in the First Schedule to the National Service Act, 1948, paragraph 2 of which is in the following terms :—“ (2) A man in holy orders or a regular minister of any religious denomination.”

The pursuer’s case is that in view of the appointments which I have mentioned he is a regular minister of a religious denomination and is therefore exempt from service. That claim is opposed by the Crown.

On 12th February 1954 I allowed a proof before answer in the case and I refer to my opinion of that date. The proof has now been held before me and I have to decide the case upon the evidence which has been led. A very great deal of evidence was adduced for the pursuer, the shorthand notes extending to no less than 760 pages. In my opinion, the relevant evidence could have been stated within much shorter compass, but as this is a very unusual case, and is indeed a test case from the point of view of Jehovah’s Witnesses, and as three of their headquarters staff came specially from America to give evidence, I took the view that it was desirable to give them the fullest opportunity of putting forward their case and I was not disposed to curtail the evidence which they offered. I had in mind also that this is really the first opportunity in this country for an enquiry into the relevant facts in a civil process. A similar question has been raised in earlier cases but it has always previously been initiated in a summary prosecution, with the consequent limitations upon a right of appeal.

As indicated in my previous opinion there are two main questions for decision, namely, (1) whether the body known as Jehovah’s

\* The title “ company servant ” was later altered to “ congregation servant.”

July 19, 1956. Witnesses is a religious denomination within the meaning of the statute, and (2) whether the pursuer is a regular minister of a religious denomination within the meaning of the statute.

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Before dealing specifically with those questions it is necessary in the first place to consider the history of Jehovah's Witnesses and the evidence as to the nature and size of their organisation at the present time, and as to their activities. My previous opinion contained a narrative of their history, so far as it appeared from the averments made in the pleadings. At the risk of some repetition, however, I think it is proper that I should restate the position as now disclosed in the evidence.

The body known as Jehovah's Witnesses had its origin in a Bible class or Bible study group which began studying the scriptures about the year 1870 in Pittsburgh, in the County of Allegheny, Pennsylvania. One of the group was Charles Taze Russell, who conducted a haberdashery store in Pittsburgh. He became the leader of the group and his studies appear to have been directed among other things to an interpretation of the prophecies and teachings of the scriptures with a view to fixing the date of the second coming of Christ and the events that would happen then and thereafter. It is apparent that he formed distinctive views on these and other topics, and he seems to have attracted a growing number of adherents in a very short time. In 1879 he started to publish the magazine which is now known as *The Watchtower* and which was originally called *Zion's Watchtower*. He and his fellow students took the name of Zion's Watch Tower Tract Society, and, to give continuity to the body which he had thus founded, a charitable corporation was formed under that name in 1884 under the laws of Pennsylvania. Of four forms of corporation known to the law of Pennsylvania the form of charitable corporation was adopted because it was best suited to the purposes in view. The reasons for forming the corporation were explained in the copy of the *Watchtower* published in October 1884, to which I refer. The purposes of the incorporated body as set forth in its charter in its original form were, *inter alia*, as follows:—"The dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which its board of directors, duly constituted, shall deem expedient for the furtherance of the purpose stated."

In 1896 the name of the corporation was changed to Watch Tower Bible and Tract Society. That corporation has always been the parent society of the body now known as Jehovah's Witnesses.

By 1909 the activities of the society had spread to several countries and for convenience in administration the headquarters was moved from Pittsburgh to Brooklyn, New York. In the same year another corporation was incorporated under the law of New York with the name of People's Pulpit Association. That association was formed as a separate corporation on legal advice, partly in order to obtain exemption from taxes in New York, and it became the corporation for holding property in America and for directing the work of the society in America. The name of the New York corporation was later changed to Watch Tower Bible and Tract Society Inc.

The organisation continued to develop and spread, and its adherents throughout the world became known as the International Bible Students Association. That was the name officially sanctioned by the headquarters of the society for the members of the body as a whole. Charles Taze Russell was recognised by the members as



their pastor and he became known as Pastor Russell. With the spread of the organisation it was found convenient to form corporations in different countries in order to hold property and for other similar purposes. In 1914, for such purposes, a company was registered in London under the name of International Bible Students Association. A copy of the memorandum and articles of association of that company is in process. That body was not, and never has been, the governing authority of Jehovah's Witnesses in this country.

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At an international convention of members held in Columbia, Ohio, in 1931 it was resolved to change the name of the organisation to "Jehovah's Witnesses" and the body has been known by that name ever since.

Great stress is laid by Jehovah's Witnesses on what is referred to as theocratic rule, that is, government by God. The organisation is said to be theocratic, that is, it is governed from the top downwards and not from the bottom upwards. Prior to 1938, however, the congregations throughout the world had the right to elect certain elders by whom the affairs of the congregations were managed. That form of democratic election was held to be inconsistent with the theocratic principle. In fact some of the elders had evidently shown excessive independence and, to put an end to that position, the office of elder was abolished in 1938. An account of that change can be found in the *Watchtower* of 1st December 1951 in an article headed "Theocratic Organisation Re-established."

In 1944 there was a very material amendment of the charter of the parent society. Clause II of the charter, which sets forth the purposes of the society, was thereby amended so as to read, *inter alia*, as follows:—"II. The purposes of this Society are: To act as the servant of and the legal worldwide 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 of Almighty God JEHOVAH: to print and distribute Bibles and to disseminate Bible truths in various languages by means of making and publishing literature containing information and comment explaining Bible truths and prophecy concerning establishment of Jehovah's kingdom under Christ Jesus; to authorize and appoint agents, servants, employees, teachers, instructors, evangelists, missionaries and ministers to go forth to all the world publicly and from house to house to preach and teach Bible truths to persons willing to listen by leaving with such persons said literature and by conducting Bible studies thereon . . ."

In view of the material amendments of 1938 and 1944 I do not propose to deal in any further detail with the organisation of Jehovah's Witnesses prior to those years. I have mentioned the amendments because I think they are of considerable importance in relation to the previous cases in this country in which the liability for military service of a member of Jehovah's Witnesses has been considered. In view of the amendments these cases are largely superseded. The present case must be disposed of on the evidence as to the organisation of the present day.

The membership of Jehovah's Witnesses is now spread over about 150 countries. The year book for 1954 shows that the peak number of members in 1953 was 519,982. For the purposes of organisation and administration the world is divided into 72 branches. Each branch is divided into districts, which in turn are sub-divided into circuits, and circuits into congregations. The British branch

July 19, 1956. comprises the British Isles (including Eire) and Malta. That branch has existed since 1900, by which year there were nine congregations in England and Scotland. The United Kingdom is now divided into three districts—South, Midlands and North. In the North district there are thirteen circuits, three of which are in Scotland, and these three are known as the east, west and north circuits of Scotland. In the east circuit there are 21 congregations, in the west 19, and in the north 20, making a total of 60 congregations in Scotland. In the whole of the United Kingdom there are 718 congregations. The total membership for the United Kingdom, *i.e.*, the total number of baptised and ordained members of the congregations (who are referred to as congregational publishers), was 30,360 at 31st August 1954. For further information in regard to statistics for the United Kingdom I refer to Nos. 43 and 44 of process, the former of which shows that there has been a very considerable increase in numbers since the year 1914.

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At the head of the whole organisation are the president and board of directors of the Pennsylvania corporation. Each branch is in charge of an official known as a branch servant and much of the work of the governing body is delegated to him by power of attorney. Mr Alfred Pryce Hughes is the servant in charge of the British branch and his power of attorney is No. 11 of process, to which I refer. Under him there are a district servant for each district and a circuit servant for each circuit. When one comes down to the level of congregations, however, the number of "servants" multiplies. There is a congregational servant in charge of the congregation, and in addition to him there is an assistant congregational servant, and at least six other posts as servants, each relating to different departments of the congregational work, but one person may hold more than one post. The congregational servant, the assistant congregational servant, and the Bible study servant constitute the congregational committee.

Each congregation has a meeting place which is known as "Kingdom Hall," and the congregational activities are generally as follows:— (1) There is a weekly meeting, called a service meeting, which is opened and closed with "song and prayer" and which otherwise seems to consist of a discussion of practical problems of Bible study and field ministry. (2) There is a *Watchtower* study meeting each week, usually held on Sunday, which is devoted exclusively to the study of texts and printed sermons prescribed in a schedule which appears in each issue of the *Watchtower* magazine. That is adhered to by every congregation without variation. This meeting also is opened and closed with "song and prayer." (3) Each congregation has a theocratic ministry school, which meets once a week for the study of the Bible, and of proper methods of public speaking, etc. (4) There is a weekly congregational book study meeting. (5) There is, in addition, a weekly public lecture or sermon designed for members of the general public, who are invited to attend by the distribution of leaflets and tracts from door to door. (6) Once a year, on a date fixed by the society, there is what is known as the Memorial Service, which is Jehovah's Witnesses' form of celebrating the Last Supper.

In order to become one of Jehovah's Witnesses it is necessary to be an adherent for some time and to study at some of these meetings. No fixed probationary period is prescribed and there is no minimum age for entry. When considered sufficiently advanced in his studies, an adherent is admitted to full membership by baptism, which takes the form of immersion in water and is usually carried through at a circuit assembly. The adherent is required to answer two questions before being baptised and I think it right to quote the terms of these

questions from the evidence of Mr Franz:—"First, whether he believes in Jehovah God as creator and provider of Jesus Christ to be the ransom sacrifice for his sins and for his salvation from death, and secondly whether on the basis of this belief he has dedicated himself to God to do the divine will as God reveals that will in His Word by means of the Holy Spirit."

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It is of considerable importance in this case to note that such baptism, according to the rules and principles of Jehovah's Witnesses, constitutes ordination as "ministers of true religion, ministers of the gospel." Every full member of the body is a minister according to their fundamental principles. The result is, as stated in the pamphlet *Counsel on Theocratic Organization*, "Jehovah's Witnesses therefore constitute a society or body of ministers." There is laid on every baptised member a duty to preach the good news. It is conceded, however, that this "ordination" does not make the pursuer a "regular minister" within the meaning of the statutory exemption.

In addition to the activities of congregations to which I have referred, the main method of preaching is the carrying out of the "field" ministry by door to door distribution of printed sermons and other pamphlets and books published and printed by the society. No doubt some of the door to door preaching is done orally, but the impression which I have gained from the evidence is that by far the greater part of the ordinary member's preaching is done by way of the distribution of literature. The output of literature by the society is immense. To make use thus of the printed word is regarded as merely using modern developments to facilitate the same style of door to door preaching which is said to have prevailed in the earliest times of the Christian Church. I assume that it is for this reason that the ordinary members of the body are sometimes referred to as "publishers," and in the year book to which I have already referred they appear under the heading "publishers preaching."

A "pioneer publisher" is one who, having already been ordained by baptism, has decided to devote what is called his whole time to the task of the ministry. The requirement is that he must spend at least 100 hours per month in door to door preaching and distribution of literature, that is, in the field ministry.

I turn now to the first of the two main questions in the case:—Are Jehovah's Witnesses a religious denomination within the meaning of paragraph 2 of the First Schedule to the National Service Act, 1948?

In my opinion, that question must be answered in the affirmative in view of the evidence as a whole. The Crown, however, maintained their contention that this body is not a religious denomination and it is therefore necessary for me to deal with the matter in some detail.

In the previous reported decisions there are some judicial dicta which refer to this question, but I do not proceed upon those dicta at all, partly because they are by no means uniform and partly because they were pronounced with reference to materially different facts. In my former opinion in this case I indicated certain matters which appeared to me to form relevant grounds of enquiry in order to test whether a body is or is not a religious denomination. I did not then, and I do not now, propose to formulate any general definition to meet all cases but I am definitely of opinion that a body such as Jehovah's Witnesses must be a religious denomination if the following conditions are satisfied:—(a) if it exists for religious purposes, (b) if it professes religious beliefs which are distinctive in the sense that they distinguish it from other religious bodies, (c) if it is organised as a separate body under its own system of worship, government and

July 19, 1956. discipline, and (d) if its membership is reasonably substantial. I shall consider each of these matters in turn with reference to Jehovah's Witnesses.

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In regard to the question whether they exist for religious purposes, it is abundantly clear that they profess to do so, and it seems to me that the only matter for enquiry under this head is whether they are sincere in so doing. I am satisfied that they are sincere. No attack was made upon the sincerity of the witnesses who gave evidence and, in my opinion, no such attack could be made. I heard the evidence of Mr Franz, the vice-president of the society, Mr Suiter, the general secretary, and of Mr Covington, the legal adviser, who is qualified as a barrister in the U.S.A., and, upon their evidence as to the work and routine of the headquarters of the society in New York, I am satisfied that the staff there is sincerely and genuinely engaged upon the task of administering a body which they regard as religious, and upon the task of carrying out the purposes set forth in clause II of the charter of the Pennsylvania corporation, which, according to their express terms, are patently religious purposes. It is no doubt true that in the publications of the society there are statements such as that contained in the *Watchtower* of 1st May 1950 to the effect that the society is "separate from all religion," and Judge Rutherford (who succeeded Pastor Russell as president of the society) had a slogan that "religion is a racket." Further, Mr Franz in the witness box accepted the statement that all the churches in Christendom are synagogues of Satan. But these are just expressions of opposition to the beliefs and practices of religious bodies other than Jehovah's Witnesses. They really mean that Jehovah's Witnesses in their own estimation have the only true religion. It is unnecessary to labour this point further. I hold that Jehovah's Witnesses exist for religious purposes.

In regard to beliefs it is equally clear that they profess several distinctive religious beliefs which are held only by Jehovah's Witnesses. Further, acceptance of these and other beliefs approved by the governing body is obligatory. Non-acceptance involves "disfellowship," that is, expulsion. I do not propose to state any of those beliefs in detail. I merely refer to one or two which certainly appear to be unique in subject matter. I instance the following, all of which will be found explained in the publications of the society which have been produced and in the evidence of Mr Franz and other witnesses :— (a) The belief that there was no rulership on earth by Christ from the resurrection until 1914; (b) The belief that Christ's second coming occurred in 1914, which was a year of "re-establishment of the theocratic Kingdom of Jehovah on the earth"; (c) The beliefs about Armageddon, about angels, and particularly about the Archangel Michael; (d) The distinction between the 144,000 who are mentioned in the book of Revelation, chapter 7, verse 4, and the "other sheep," the 144,000 being the "anointed class" of whom there is said to be still a remnant upon the earth, to which some of the witnesses in this case claim to belong; (e) The belief that the soul of man is not immortal; (f) The belief that Jehovah's theocratic government for the world is transmitted to earth through the board of directors of the Pennsylvania corporation. In my opinion, these and other beliefs quite clearly distinguish Jehovah's Witnesses from other religious denominations.

In regard to organisation and membership it is unnecessary for me to add anything to the facts which I have already summarised earlier in this opinion. In my view these facts show that Jehovah's

Witnesses are organised as a separate body and have their own system of worship, government and discipline, and that the membership is reasonably substantial. July 19, 1956.

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The chief argument for the Crown on this branch of the case was that Jehovah's Witnesses are really a colportage society and not a religious denomination. My impression is that in the earlier years of the body they undoubtedly were a tract society or colportage society. That is indicated by the original name of the parent society, and even the amended name of the society which still persists has a similar connotation. In fact the "pioneers" were formerly known as colporteurs. In my opinion, however, in the course of development, Jehovah's Witnesses have come to be something which is more than a society which exists merely for the distribution of religious tracts and other publications. In regard to the activities of the pioneers at the present time, I am not entirely satisfied that they have changed in such a way as to cease to be colporteurs, for I suspect that, notwithstanding the evidence of Mr Covington and others, colporteurs do sometimes indulge in most of the activities attributed to pioneers, that is, they may take steps to stimulate interest in their literature, and may pay return visits, or even lead a study group. But the question whether Jehovah's Witnesses are a religious denomination cannot be determined by reference only to the activities of the pioneers. The body must be considered as a whole and, when viewed as such, it is, in my opinion, not now merely a colportage society. The unusual nomenclature, by which even the ordinary members are known as publishers, may be apt to direct attention unduly to the distribution of literature but regard must be had to all the activities of the society. The fact that so much stress is laid upon the distribution of literature does not alter the facts that, as now developed, the body has its own distinctive beliefs on religious matters which members are required to accept, that individual members are admitted by baptism, that congregations have the regular meetings which I have already described, and that the whole body is organised under the system which I have outlined. These features are not, in my opinion, what one would normally expect to find in a mere colportage society. The name of the Pennsylvania corporation remains, but that, after all, is not the name by which the body as a whole is known, and in any event the amended purposes of the society as now set forth in clause II of the charter are of more significance in this matter than any inference which may be drawn from the name which has come down unamended from the past. In my opinion, the Crown argument on this point fails.

Lord  
Strachan  
(Ordinary).

Other points taken by the Crown to support their contention that Jehovah's Witnesses are not a religious denomination included the following:—(a) that the body has not existed long enough to warrant the appellation "religious denomination"; (b) that it lacks steadfastness of principle, in that it has changed its beliefs in certain respects; (c) that its forms and places of worship and its rites and ceremonies are devoid of any atmosphere of reverence; (d) that its educative system and the qualifications required of its officers are insufficient; and (e) that its organisation is altogether a "secular" set up rather than a religious denomination. I have considered all these matters carefully. There is in some instances a foundation in the evidence for the criticisms which are made, but these points do not appear to me to be such as to affect the question whether Jehovah's Witnesses are now a religious denomination, and I do not propose to deal with them in detail.

For the reasons which I have indicated I hold that Jehovah's

July 19, 1956. carried through by the circuit servant and not by the congregational servant; that the pursuer is not authorised to conduct weddings; and that in the Memorial Service any member of the congregation who claims to be one of the anointed class takes precedence over the congregational servant in the dispensation of this religious ordinance. I think that it is important, also, to examine the evidence relating to congregational meetings with some care. If reference is made to Mr Covington's evidence, it will be found that, of the five ordinary congregational meetings which I previously enumerated, the congregational servant presides at only one, viz., the service meeting, and it cannot be said that that meeting is any more like ordinary divine worship than some of the others, for all except the public meeting have "song and prayer."

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On balancing all these considerations I have come to the opinion that the pursuer's appointment as a congregational servant does not make him a minister of religion in any reasonable sense of that term. In my opinion, there is a lack of sufficient evidence to show that he has been invested with the office of a minister of religion or that he is in any real sense set apart spiritually from the other members of the body, upon all of whom is placed the duty to minister and to preach. It may be that Jehovah's Witnesses have moulded their ministry and preaching and organisation upon those of the very early Christian Church. It was argued that the apostles were not required to have any particular qualifications but as plain men were commanded to preach and that Jehovah's Witnesses are following that example. That argument is, in my opinion, beside the point, for it is quite obvious that in exempting a regular minister of a religious denomination from national service in 1948 Parliament was not thinking of a minister such as those who preached in the early Church, but of a minister of religion as known in modern times.

I pass now to the question whether the pursuer's appointment as a pioneer publisher makes him a minister of religion. I have no difficulty in answering that question also against the pursuer. I bear in mind all that was said in the evidence about the duties of a pioneer publisher. In this case it is true that the appointment is said to be full-time in the sense already explained. It is true also that he receives some remuneration. He is allowed to retain the difference between the amounts which he receives for literature when distributed and the special pioneer rates at which it is supplied to him by the society, but this works out at a very insignificant sum. The pursuer's annual income from such a source is about £20. I accept the view that a conscientious pioneer will do more than merely distribute literature. Even so, I can see no real resemblance between his duties and those of a minister of religion. This is an appointment for which one applies by application form. There appears to be a requirement that a pioneer must have served six months in a theocratic ministry school, but it is an appointment the duties of which can evidently be discharged by a boy of 15 years, for it was at that age that the pursuer applied for and was granted the appointment. In modern times, apart from some prodigy which the pursuer is not, I think it is absurd to treat a boy of 15 years as being a minister of religion. I made no point on the question of age in relation to the pursuer's appointment as congregational servant but in this matter of pioneer publisher that question becomes so glaring as to be almost conclusive by itself. If the appointment when originally made did not invest the pursuer with the office of minister, it could not do so later, in my opinion. I think also in relation to the appointment as a pioneer one must

means "according to rule," and it was said that, as the pursuer has admittedly been appointed according to the rules of Jehovah's Witnesses, the Court must hold that he is a regular minister. This contention professed to be based upon the accepted principles of religious toleration according to which the Court cannot enquire into the merits of the rules which the society has made. Assuming that it cannot, in my opinion, be conclusive of the question which arises in this case. As I have already stated, it is a fundamental principle of Jehovah's Witnesses that every baptised member is at his baptism ordained as a minister, but it is conceded that exemption from military service cannot be claimed in virtue of that ordination as a minister. The pursuer's claim is thus not based on his having been appointed as a minister as that word is generally used by Jehovah's Witnesses. The question is whether his appointments as congregational servant and pioneer publisher bring him within the phrase "regular minister" within the meaning of the statute. In my opinion, that raises a question of the interpretation of the statutory provisions which is clearly a question for the Court to decide. It would, in my view, be quite wrong for the Court to say that as Jehovah's Witnesses are a religious denomination, it must be left to them to say which of their officials are to be regarded as regular ministers. They may operate their own rules as they please, but it is for the Court to interpret the National Service Act. I have to ascertain what is involved in the two appointments referred to and for that purpose I must enquire into the qualifications, rights, duties and practices of each appointment. Having done so, I must decide whether the phrase "regular minister" can reasonably be held to cover such appointments. In my opinion, that has nothing to do with religious toleration. It is simply a question of interpreting the statute and applying its terms to the facts proved in evidence in this case.

It thus becomes important to consider what was meant by Parliament by the words "regular minister" in the context in which these words occur, and, in my opinion, the first thing to do is to consider the meaning of the word "minister." There is no definition in the statute but there is a judicial definition of that word in the case of *H.M. Advocate v. Ballantyne*, (1869) 3 Irv. 352. That was a prosecution for clandestine celebration of marriage and in the course of his opinion Lord Justice-Clerk Inglis defined the word "minister" as follows (at p. 371):—"It means a person who, within some religious communion, is invested with the office of a minister of religion, and is in use to administer religious ordinances within that communion." The Dean of Faculty founded strongly on that definition. At first sight it seems a little curious that Lord Justice-Clerk Inglis defined "minister" by reference to "minister of religion" but did not define the latter term. I accept the definition as authoritative, however, and I think that it lays stress upon two necessary elements, viz., that in order to be a minister a person must (first) be invested with the office of a minister of religion and (second) be in use to, or at least entitled to (for that is how I read these words), administer the religious ordinances of his communion. I am also of opinion that these two essential elements necessarily imply that a minister is in some way set apart in spiritual things from the ordinary members of his communion. Unfortunately the requirements of the various denominations vary greatly as to the ordination or other method by which a person may be invested with the office of minister and as to the qualifications which will entitle him to administer religious ordinances.

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It is, I think, common knowledge that at one end of the scale there are denominations which have strict rules on these matters while at the other end there are those whose rules are simple. A Court of law must, I think, take a broad view and divest itself of any preconceived views on ordination. In my opinion, the question in the present case must be solved by asking quite objectively whether the pursuer can reasonably be held to be a minister of religion, having regard to the two elements in Lord Justice-Clerk Inglis's definition and to the natural meaning of the words involved. So regarding the matter, I am of opinion that, as was said in some of the previous cases, the question whether or not any particular person is or is not a minister of religion must in a doubtful case like this be largely a question of degree.

Bearing these features in mind I propose to consider first whether the pursuer can be said to be a minister in respect of his appointment as a congregational servant. With regard to that appointment the points which are unfavourable to the pursuer seem to me to be the following:—(1) The only solemn ceremony which his denomination expressly regards as ordination to the ministry is admittedly not such as to bring him within the statutory exemption. (2) No other solemn or even formal act marked his appointment as a congregational servant. It is important to consider the so-called letter of appointment in more detail. That is a stereotyped letter, the terms of which are equally apt for the appointment of nine other types of servant mentioned thereon, who admittedly cannot be held to be ministers in the sense of the statute. The principal letter was sent not to the pursuer but to the Dumbarton congregation and it in fact also notified the appointment of an assistant congregational servant. Apparently the pursuer received a copy of the letter for his information. The principal letter was signed by a rubber stamp. The copy sent to the pursuer was not signed in any way at all. Upon the terms of this letter there seems to be no good reason for taking it as conferring any higher status upon the pursuer than it did upon the assistant congregational servant whose appointment was also therein referred to. Taking as broad a view as possible, I have not been able to come to the opinion that this letter can reasonably be treated as investing the pursuer with the office of a minister of religion, nor as appropriate evidence that such an office had otherwise been conferred. Two of the witnesses, I think, went the length of describing the procedure as being the laying on of the hands of the society. I can imagine nothing less like the laying on of hands. It was also stated in evidence that an appointment as congregational servant conferred a status, apparently because the letter of appointment remained in the files of the society even after the original appointment as congregational servant had come to an end. Again I can only say that the retention of such a letter in the files of the society is to my mind no evidence whatever of any such status having been conferred. (3) The nature of the duties indicated by the letter of appointment seem to have little to do with the administration of religious ordinances or with the duties of a minister of religion. The letter states that the pursuer was "obligated to the Lord to faithfully study *Counsel on Theocratic Organization for Jehovah's Witnesses* and obediently carry out his duties as outlined therein." (The closing italics are mine.) The duties of the congregational servant are set forth in paragraphs 83 and 84 of the pamphlet thus referred to. I have read and re-read those paragraphs and I am bound to say that they quite clearly give me the impression of duties which are administrative and secretarial rather than those of a spiritual leader. Only one sentence seems to me to refer to something more. That



sentence is as follows: "The general work of any servant is his ministry in the field, assisting and training others." That, however, does not make any distinction between a congregational servant and other servants in the work of the ministry and, in any event, it lays no higher spiritual duty on the congregational servant than is laid on all baptised members of the body by the paragraph headed "Ordination and Responsibility" (paragraph 8). Indeed, so far as that pamphlet is concerned, the duties of the congregational servant appear to be correctly summed up in the opening sentence of paragraph 83 as follows:—"The company servant is appointed to serve as overseer of all features of the company ministry." It seems to me that the duties referred to are those of an overseer or more perhaps those of an organiser. According to the pamphlet the emphasis is definitely on administration rather than on spiritual leadership.

(4) I think I must refer also to the obvious lack of any special scholastic attainments to be required of the congregational servant. The evidence is that he must have attended the theocratic ministry school for at least 12 months before he is eligible for appointment as a congregational servant. That sounds scholastic, particularly when taken along with the instructions and prescribed schedule of study to which I have already referred. When the system of these schools is examined, however, one finds the astonishing fact that they may be attended by children of the age of nine or even by toddlers, and apparently what is taught is such as can be understood by children of such tender years. In the particular case of the pursuer he attended a theocratic ministry school in Glasgow West congregation where there were children of the ages from nine to fifteen, and there was no sub-division into age groups. The Dean of Faculty argued that it was not the function of the Court to judge the standard of the scholastic training prescribed. I agree to some extent, but not entirely, for I think it is material to enquire whether in this very important matter of education for the ministry there is any real distinction between the study required of a congregational servant and that normally observed by an ordinary member of Jehovah's Witnesses. In my opinion, the evidence discloses no material distinction, and in this matter also the appointment seems to be something very different from what is normally meant by the phrase "minister of religion." (5) The pursuer receives no remuneration in respect of his appointment as congregational servant, and the appointment as such is only part-time. On the previous decisions these considerations cannot be regarded as conclusive but they are elements which, in my view, should be kept in mind.

On the other hand there are undoubtedly in the evidence certain points which are favourable to the pursuer's case in connection with his appointment as a congregational servant. Such a servant is said to be looked upon in practice as a spiritual leader. It is his duty to preside himself at certain meetings of the congregation in addition to making arrangements for all the meetings, and it is his duty to visit the sick. Before appointment, the society (i.e., the branch servant) must be satisfied as to his moral and spiritual character and his capacity for spiritual leadership. The congregational servant is apparently entitled to administer certain religious ordinances, although no mention of this is made in the *Counsel on Theocratic Organization*. He is qualified to carry through the ceremony of baptism and ordination, to take funerals and to celebrate the Memorial Service, which, as I have already stated, is Jehovah's Witnesses' form of Holy Communion. Along with these latter rights and privileges, however, one must take into account the fact that baptism is almost universally

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July 19, 1956. carried through by the circuit servant and not by the congregational servant; that the pursuer is not authorised to conduct weddings; and that in the Memorial Service any member of the congregation who claims to be one of the anointed class takes precedence over the congregational servant in the dispensation of this religious ordinance. I think that it is important, also, to examine the evidence relating to congregational meetings with some care. If reference is made to Mr Covington's evidence, it will be found that, of the five ordinary congregational meetings which I previously enumerated, the congregational servant presides at only one, viz., the service meeting, and it cannot be said that that meeting is any more like ordinary divine worship than some of the others, for all except the public meeting have "song and prayer."

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On balancing all these considerations I have come to the opinion that the pursuer's appointment as a congregational servant does not make him a minister of religion in any reasonable sense of that term. In my opinion, there is a lack of sufficient evidence to show that he has been invested with the office of a minister of religion or that he is in any real sense set apart spiritually from the other members of the body, upon all of whom is placed the duty to minister and to preach. It may be that Jehovah's Witnesses have moulded their ministry and preaching and organisation upon those of the very early Christian Church. It was argued that the apostles were not required to have any particular qualifications but as plain men were commanded to preach and that Jehovah's Witnesses are following that example. That argument is, in my opinion, beside the point, for it is quite obvious that in exempting a regular minister of a religious denomination from national service in 1948 Parliament was not thinking of a minister such as those who preached in the early Church, but of a minister of religion as known in modern times.

I pass now to the question whether the pursuer's appointment as a pioneer publisher makes him a minister of religion. I have no difficulty in answering that question also against the pursuer. I bear in mind all that was said in the evidence about the duties of a pioneer publisher. In this case it is true that the appointment is said to be full-time in the sense already explained. It is true also that he receives some remuneration. He is allowed to retain the difference between the amounts which he receives for literature when distributed and the special pioneer rates at which it is supplied to him by the society, but this works out at a very insignificant sum. The pursuer's annual income from such a source is about £20. I accept the view that a conscientious pioneer will do more than merely distribute literature. Even so, I can see no real resemblance between his duties and those of a minister of religion. This is an appointment for which one applies by application form. There appears to be a requirement that a pioneer must have served six months in a theocratic ministry school, but it is an appointment the duties of which can evidently be discharged by a boy of 15 years, for it was at that age that the pursuer applied for and was granted the appointment. In modern times, apart from some prodigy which the pursuer is not, I think it is absurd to treat a boy of 15 years as being a minister of religion. I made no point on the question of age in relation to the pursuer's appointment as congregational servant but in this matter of pioneer publisher that question becomes so glaring as to be almost conclusive by itself. If the appointment when originally made did not invest the pursuer with the office of minister, it could not do so later, in my opinion. I think also in relation to the appointment as a pioneer one must

take into account the fact that 10 per cent. of the congregation may be pioneers. I am quite clearly of the opinion that Parliament did not intend to exempt 10 per cent. of a congregation when it used the expression "a regular minister of any religious denomination." July 19, 1956.  
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I therefore hold that the pursuer is not a regular minister of a religious denomination by virtue of his appointment as a congregational servant, and that he is not such a minister by virtue of his appointment as a pioneer publisher. I am also of opinion that the combination of both appointments does not make him a regular minister, because, as I have indicated, it seems to me that the pioneer appointment really adds nothing material which could bring him within the category of a minister. The pursuer's case therefore fails. Lord  
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I have not so far dealt with the meaning of the word "regular" as appearing in the statutory exemption. As I heard considerable argument on that matter, it is perhaps right that I should say a word in regard to it. As already indicated, the Dean of Faculty maintained that the word "regular" meant "according to rule," that is, that the words "regular minister" in this case mean a minister appointed according to the rules of the society. Other meanings have been indicated in the previous cases to which I was referred. In *Guy v. Mackenna*, 1917 J. C. 59, for instance, Lord Anderson expressed the view that "regular" was used in the sense of the opposite of "occasional." In English cases the view has been expressed that a minister may be a "regular minister" even although he has no fixity of tenure (*Nock v. Malins*, (1917) 117 L. T. 602) or even if he is engaged in some concurrent secular occupation (*Kipps v. Lane*, (1917) 86 L. J., K. B., 735; *Offord v. Hiscock*, (1917) 86 L. J., K. B., 941). In addition to those various meanings I myself would be disposed to give to the word "regular" in the statutory exemption some such meaning as is indicated by that word when it is used in the phrase "regular army," that is, as indicating someone whose vocation is the ministry, excluding all who are of the nature of auxiliary forces such as probationers, licentiates, evangelists, lay preachers, etc. In my opinion, the word "regular" may have an element of all of these meanings, any one of which may receive more or less emphasis according to the facts of the particular case under consideration. I do not think it is desirable to attempt to formulate any general definition of the word for every case, and in any event, in view of the decision which I have reached on the reasons set forth above, it is unnecessary for me to do so.

The only other matter to which I must refer is a reported decision of the Supreme Court of the United States, a print of which, including the opinion of the Court, has been supplied to me. The case is *Dickinson v. United States* and was decided on 30th November 1953. The Court reached a decision which may at first sight appear to be contrary to the conclusion which I have reached in this case. The decision is not, of course, binding upon me, but I certainly treat it with very great respect and I would hesitate to come to any really different conclusion. In my opinion, however, the American case is clearly distinguishable in respect (a) that the statutory exemption from military service was expressed in terms which I regard as being materially different from those of the provisions with which I have to deal, and (b) that the facts of the case were different—although *Dickinson* too was a pioneer publisher and a congregational servant. Under the American provision the exemption was for "regular or duly ordained ministers of religion as defined in this title." There then followed statutory definitions of (1) "duly ordained minister of religion," (2) "regular minister of religion" and (3) "regular or duly

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ordained minister of religion." The ratio of the Court's decision is to be found, I think, in the following passage:—"We think Dickinson made out a case which meets the statutory criteria. He was ordained in accordance with the ritual of his sect and, according to the evidence here, he meets the vital test of regularly, as a vocation, teaching and preaching the principles of his sect and conducting public worship in the tradition of his religion. That the ordination, doctrines, or manner of preaching that his sect employs diverge from the orthodox and traditional is no concern of ours; of course the statute does not purport to impose a test of orthodoxy."

The decision was that Dickinson was an ordained minister and that he otherwise fell within the statutory definition of "duly ordained minister of religion." But the ordination which was the foundation in fact for that judgment was the baptism which marked Dickinson's admission as an ordinary member of Jehovah's Witnesses. Quite apart from the point that such baptism admittedly cannot avail the pursuer in the present case, I feel sure that the Supreme Court of the United States would not have accepted it as ordination as a minister of religion if, as in this case, it had been carried out when Dickinson was only 12 years of age and at a time when he was still at school and when he still had three more years of his ordinary boys' school life to put in. Further, a Court in this country is in a materially different position from the American Court in virtue of the absence of statutory definitions. As there is no definition in the statute, I have had to consider what meaning is to be given to the word "minister." I do not regard myself as having imposed any test of orthodoxy. I have attempted to give to the words of the statute what I regard as their plain, natural, and reasonable meaning.

On the whole matter, I shall grant decree of declarator in terms of conclusion 1(a) in the summons. I shall assoilzie the defender from conclusions 1(b) and 2.

The pursuer reclaimed, and the case was heard before the Second Division (without Lord Blades) on 14th June 1955 and subsequent days.

On 21st July 1955 the Court refused the reclaiming motion.

**LORD JUSTICE-CLERK (Thomson).**—The pursuer is a member of a body of professing Christians known as Jehovah's Witnesses. He claims exemption from the provisions of the National Service Act, 1948,<sup>1</sup> by virtue of his appointments as pioneer publisher and congregation servant of this body. The National Service Act exempts from liability to serve "a man in holy orders or a regular minister of any religious denomination." The Lord Ordinary has held that the body known as Jehovah's Witnesses is a religious denomination. The Crown for the purposes of the present case does not contest this finding. Accordingly the matter for our decision is whether the Lord Ordinary's further finding that the pursuer is not in virtue of his appointments a regular minister is right.

The outstanding and distinguishing feature of the beliefs of this body is, broadly speaking, that in this generation Christ has already returned to this earth and set up His Kingdom. At some point within the lifetime of those now living, the end of the world as we know it will come. When that end comes, certain living members of the body who attain the character of the anointed will join in a Heavenly

<sup>1</sup> 11 and 12 Geo. VI, cap. 64.

Paradise those of the anointed who are already dead. The other members of the body who do not number among the anointed will have conferred on them immortality on earth. Those members of the human race who fall into neither of these categories pass into death and oblivion.

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Two things follow from this belief. First, the only hope of any sort of salvation depends on becoming one of Jehovah's Witnesses. Second, time is short—we cannot tell how short—and there is a tremendous urgency if souls are to be saved. Accordingly the ruling impulse of the body is missionary zeal. The promulgation of the doctrine is of absolute and overwhelming importance. It is only thus that knowledge of the one way of salvation can be brought to the ignorant.

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The word used by the body for the dissemination or publication of their doctrines is preaching. It is used in the very widest sense, both as to the manner and the matter of publication. The model is the preaching of the Gospel in the days of Christ and the Apostles. The method under modern conditions is primarily door-to-door visitation. Oral exposition is supplemented by a vast quantity of literature which the body has prepared, and which sets forth their doctrines in detail. This use of literature is regarded by the body as a logical development of oral preaching and is regarded as preaching. The missionaries, by what are known as back-calls, keep in close touch with those with whom they make contact, and every effort is made to maintain and develop the initial contact by further oral and literary exposition and study of the Bible and of the body's publications. Accordingly, to use the words of the body's own publication *This Means Everlasting Life*, "Being a real preacher of good news is the work of greatest importance and good on earth today," and again, "They must be faithful fearless preachers of the truth before they can gain the covenanted Kingdom."

It follows from this that every member of the body is and must be a preacher in the sense of being an active publisher of the word. In order to qualify as a member of the body, a prospective convert usually becomes an adherent and attends one of the groups or congregations of the body, where he receives further instruction. If he is regarded as morally suitable and as sincere in his devotion to the tenets of the body, he goes forward to baptism. As the vice-president of the body explained, "At 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 ransom sacrifice for his sins and for his salvation from death, and secondly, whether on the basis of this belief he has dedicated himself to God to do the divine will as God reveals that will in His Word by means of the Holy Spirit." As it is put in *This Means Everlasting Life*, "Once made that dedication holds and is beyond recall; it binds the believer forever to do God's will. God's will is that to make good his salvation to everlasting life, the believer must be a preacher in this world."

When the catechumen is ordained as a member of the body, he becomes once and for all a minister and a preacher. While it was not contended that every Witness was entitled to exemption, it is important in considering the structure of the body's organisation to remember that every Witness is, in the eyes of Jehovah's Witnesses, an ordained minister.

The structure of the organisation has varied. They are not the first sect about whose original apostolic simplicity the shades of a hieratic

July 19, 1956. or even bureaucratic prison house have closed. The movement started about 1870. It had its origin in a Bible study group. These studies led the original members towards the distinctive doctrine of the Second Coming. What have remained throughout the main features, study and interpretation of the Bible and the publishing of the gospel as so interpreted with a view to the salvation of believers, were prominent from the start.

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As the body grew in numbers, it developed in two directions, the central organisation and the local organisation. As to the former, the first step was the publication of a magazine called *Zion's Watch-tower*, and the body took the name of Zion's Watch Tower Tract Society. The next step was the formation of a charitable corporation under the laws of Pennsylvania which took the same name. Among the original purposes was "The dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other religious means which its board of directors, duly constituted, shall deem expedient for the furtherance of the purpose stated." Thus, from the start, the body had a tractarian and colportage aspect which it has never lost.

I need not trace in detail the various steps which the body has since taken and the further corporations which it has formed to establish its present governing constitution. These are set out in full by the Lord Ordinary. Zion's Watch Tower Tract Society under its present name of Watch Tower Bible and Tract Society has remained the ruling society in the body.

Parallel with this central development ran the local organisations. Bodies of Witnesses grew up first throughout the States and later in other parts of the world. They were known under the apostolic term of "companies," and retained that name till quite recently, when, to avoid confusion with commercial companies, the name was changed to congregations. Originally these companies appear to have enjoyed some measure of self-determination. Certainly they elected their own elders and it would appear that representatives had some say—perhaps not very much—in the counsels of the body as a whole. But that has all passed away. Theocratic rule was introduced. Under this rule, the president and the board of directors of the Watch Tower Bible and Tract Society, as the mouthpieces of Jehovah, are the absolute rulers of the sect. They are so in virtue of their exclusive power to interpret the scriptures, and absolute acceptance of their interpretation is obligatory on all Jehovah's Witnesses.

Accordingly, the structure of the body's organisation is authoritarian and indeed totalitarian. It is set out with uncompromising directness in the publication *Counsel on Theocratic Organization for Jehovah's Witnesses*. The world is divided into 72 branches, of which one covers the British Isles, including Eire. It is in charge of Mr Hughes, the branch servant, who holds a power of attorney from the governing body. He rules in virtue of this power, subject, of course, to such direct and overriding instructions as he may receive from the governing body. The United Kingdom is divided into three districts, each under a district servant. The north district, in which Scotland is included, is subdivided into thirteen circuits, three of which are in Scotland. Over each circuit there is a circuit servant. The three Scots circuits are known as east, west and north. In the east circuit there are 21 congregations; in the west there are 19, while in the north there are 20. Each is under the charge of a congregation servant. In

addition there are servants called pioneers, who may be operating either in liaison with existing congregations or independently in virgin territory. Their duty is to bring in converts to existing congregations or to find enough converts to justify the creation of a new congregation, and until that stage is reached he looks after the embryo congregation.

The congregation is the unit. It has several features which call for notice. One thing which strikes one about it is its smallness. Some of the Scots congregations have less than a dozen members. Women and children of comparatively tender years are included. Two or three families working together may constitute a congregation. At first sight this might appear to be due to the scattered and sporadic character of the movement, and it is right to say that in the bigger centres of population the numbers are greater. But further consideration shows that the congregational system works best with small numbers. Where there are bigger congregations, they have to be divided up to enable the system to work. The reason for this is that, as every Witness is an ordained minister under obligation to preach the gospel, it is only in small groups that individuals can obtain sufficient training, instruction and practice to enable them to carry out their obligations. The demands made on the devotion of the individual to these obligations are very exacting and their training is thorough. The congregation holds a weekly meeting, called a service meeting, at which the main topics for consideration appear to be the mechanics of Bible study and of field ministry, together with a general review of congregational activity. There is a *Watchtower* study meeting each week, which adheres to a course of study dictated by the *Watchtower* magazine. This is chiefly devoted to the study and exposition of doctrine. Each congregation has a theocratic ministry school, which also works to a dictated programme and which pays special attention to practical training in preaching method. There is also a weekly book study meeting, devoted to a consideration of the society's literature. Through all these runs an eminently practical note. They are designed to see that the Witnesses, *qua* ministers, learn the material which they are to expound and the best methods of expounding it. They are trained, rehearsed, examined and practised for the field ministry. The same practical note is exemplified by another feature, viz., the number of officers which each congregation carries. The object of this no doubt is to inculcate a feeling of responsibility, while ensuring that as many Witnesses as possible have experience of practical tasks. In addition to the congregation servant who is the leader of the group, there is an assistant congregation servant. The Bible study servant is responsible for the control and supervision of Bible study. These three officers constitute the congregational committee. But the system envisages that there may be also in the congregation a territory servant, an advertising servant, an accounts servant, a stock servant, a school servant, a *Watchtower* study conductor and one or more book study conductors. Where a congregation does not have sufficient males to provide for these offices, they are usually divided up among such as are available. The duties of these various servants are set out specifically in *Counsel on Theocratic Organization*.

In my view these congregations, or companies as they were originally called, differ very considerably from congregations in the generally accepted sense. If I may borrow from another sphere and use the word without any derogatory meaning, these groups seem to me to be more like cells than congregations. They are the media in which

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July 19, 1956. field ministers are taught and trained, and field ministry is the be-all and end-all of the whole system.

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It is this aspect of the body's aims which explains the little emphasis which is put on two matters which are usually regarded as of importance in religious affairs, exhortation to the good life and worship. While Jehovah's Witnesses demand and no doubt maintain a high moral standard in their members, and must inspire in them a high sense of self-sacrifice and devotion to duty, there is nothing to show that moral instruction or exhortation to virtue form any part of their faith. So with worship. The weekly service meeting is opened and closed with song and prayer. So are some other meetings like the *Watchtower* study meeting. There is a weekly public meeting to which the general public are admitted, but it appears to lay little stress on worship. There is a hymnal, but the evidence and indeed the literature is silent as to its contents or as to the nature of the prayers offered. There is an annual service, the Memorial Service, which celebrates the Last Supper. It appears to be a comparatively recent institution. The order of service indicates that while it may be commemorative, it is instructional rather than devotional. The congregation meets in a building known as the Kingdom Hall. In recent times the opening of a new hall is accompanied by a service. It is not what is usually regarded as a consecration; while it may be called a dedication, it has rather the elements of any ordinary opening ceremony.

The Witnesses explain the lack of emphasis on worship by saying that preaching is worship and that they show their devotion by their preaching activities. This view is entirely consistent with their general outlook, but preaching is thought of entirely from their own angle. Preaching can be an integral part of worship and it may be expository of doctrine, ethical, devotional or evangelical. But Jehovah's Witnesses, while concentrating on the expository and missionary aspect, lay little stress on the ethical and devotional sides. The emphasis is on efficiency rather than on saintliness.

Despite the antipathy which the body makes no secret of entertaining towards more orthodox denominations, I think that one can perceive a tendency—perhaps almost unconscious—to adopt in some measure some of their characteristics. The adoption of the Memorial Service and the dedication of the Kingdom Hall, amongst other things, indicate a tendency to move away from the primitive simplicity of the founders. I have already quoted the purpose set out in the original charter. One notices the embryo tendency towards a more ecclesiastical outlook if one turns to the amendment of 1944, which does make some mention of moral improvement, charitable and benevolent instruction, and public worship. No doubt too the practical exigencies of the body's development have tended to give the general structure a more ecclesiastical cast. But this tendency is inchoate and the official attitude to the orthodox religious denominations is frankly critical and the general policy is to stress differences rather than to seek resemblances. It is Jehovah's Witnesses, in the words of the vice-president, "who alone are clinging to and are supported by the true Christian Faith." Accordingly, as their attitude is exclusive, it is hardly surprising that the congregation, which is the unit of the organisation, in composition, structure and function differs considerably from congregations in other denominations.

The appointment of a congregation servant to a British congregation is made by the British branch servant in virtue of his power of attorney. The appointment is made by letter signed with the society's stamp.



The letter is sent to the congregation and is filed in the congregation's records. Emanating as it does from the ruling board, it is accepted as authoritative. The same letter is appropriate to the appointment of the various other servants and is similarly regarded and treated. There is no ceremony of induction. In making an appointment the branch servant is guided by information put before him, and this usually comes from the circuit servant. In this particular instance there was a personal interview, but this is exceptional. The qualifications for appointment are that the candidate must be an ordained minister and he must have spent twelve months as a member of some congregation's theocratic ministry school. Otherwise the qualifications are personal. The duties and functions of the congregational servant make him generally responsible for the group activities. He is the leader and organiser of the field ministry activities. He visits the sick, conducts funerals, and he may become a person authorised to perform marriages. He is the person primarily concerned with the admission of converts. But, although he passes the entrant as suitable for baptism, baptism is not a congregational but a circuit affair, which is not surprising when one remembers that it is the cardinal if not indeed the only rite recognised by the body. As chairman of the congregational committee of three, he operates the machinery of expulsion or, as it is termed, dis-fellowship. Each congregation, as I have already said, holds a number of weekly meetings which deal with various aspects of its activities. Over one of these, the theocratic ministry school, the congregation servant definitely does not preside. With regard to the others the position is more fluid, as it is part of the policy to give as many adult males as possible something responsible to do, and it must be difficult in small congregations to work strictly to the instructions laid down in the *Counsel on Theocratic Organization*. But the congregation servant may and sometimes does preside over the other meetings, but he has no exclusive right or duty to do so and may delegate to a mature Witness. The position appears to be broadly the same in regard to the delivery of sermons at the service meetings and at the public meetings and also at the Memorial Service. But the general responsibility for the proper working of the congregational machinery rests with him. The scope—and the limitations—of his functions are laid down in the *Counsel*, to which his letter of appointment expressly refers him.

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To this brief review of his position I need add only two further matters. A congregational servant as such gets no remuneration, and his only prospect of getting any remuneration is through distribution of literature, and this can be regarded as negligible. Next, there is no minimum age for appointment, and indeed the pursuer was appointed at 17. There is however a working rule that none may address a public meeting when under 18, and this acts as a practical check on youthful appointments. The attitude of the body to youthful members is simply that they will be received into the body when they have shown that they appreciate the significance of what they are undertaking and are prepared to perform the duties which being ordained as a minister involves. In their view it is not a matter of age so much as of spiritual maturity. Spiritual maturity is a favourite term and was frequently used in the evidence. The impression left on me is that the measure of it is the faculty and aptitude for the activities of the field ministry.

Where so many Judges have feared to tread, I do not intend to offer a definition of "regular minister." All that is required of me

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It may be safely said that, when Parliament lumped together the man in holy orders and the regular minister, it was thinking in terms of the ordinary religious denomination as it exists today. What, in my view, Parliament had in mind was not the simplicity of the Apostolic era but the complex structure of modern churches, in which the dominant feature is a differentiation between clergy and laity. Once one has recognised that there is this differentiation, there may arise difficult questions as to what constitutes the clerical category or as to whether particular individuals fall into the clerical category. In the early part of the debate it was suggested that, as the Crown had conceded that for the purposes of this case the body was a religious denomination, it must be accepted that their views of what constituted regular ministry must prevail. This was not insisted in and the case was put on the view that the pursuer, in virtue of his appointment, his qualifications, his training and his duties, in this particular denomination occupied a position and indeed enjoyed a status comparable or analogous to the man in holy orders. In my view, the suggested analogy breaks down at the start. The body does not accept a distinction between the clerical and the lay. The first and cardinal distinction made by them is between those who are baptised and those who are not; those who are ordained ministers and those who are not of the flock. That is a difference in kind. Once one becomes a Witness—leaving out of account the position of the anointed, which is not relevant to this issue—the difference between the various types of servant is merely one of degree. It was strenuously argued that this was not so and that the evidence established that the congregation servant was “set apart” as a “spiritual leader.” This argument could be developed to the extent it was, only because of the ambiguity lurking in a phrase so vague as “setting apart” even when it was qualified by the words “as a spiritual leader.” That the pursuer was “set apart” as a leader of his group is undoubted. That the appointment may have carried with it all the authority of the theocracy in the eyes of the congregation may be granted, but so did the appointments of all the other servants. That the pursuer was under a duty to lead the members of his congregation in certain exercises and practices which may be conceded to be spiritual may also be granted. But his right and duty to do so did not spring from his having acquired a known or regular status, other than that enjoyed by his flock. It lasted only so long as the appointment remained in force. When it ceased, he remained what he had all along been, an ordained minister. It was suggested that when the appointment fell, the servant became what was inelegantly described as a “congregation servant ex” and that this showed that he had a permanent and recognised status. But all that this comes to is that the “congregation servant ex” goes on to the records as one who has held the office and is eligible for future consideration when a suitable vacancy occurs. The fact is that, except for the terms of his appointment and for the purposes of his appointment, the congregation servant is just in the same position as the members of his unit. He is merely *primus inter pares* and his leadership, even regarding it as a spiritual leadership, has no exclusive character. He has no special function which cannot be delegated and which cannot be performed by one of the ordained of his congregation. His leadership is no more than the oversight

of the unit. That his appointment to oversee is made by the board and is regarded by the congregation as divinely made does not confer on him any status which differs in kind from that conferred on other servants or indeed that conferred on Witnesses generally. The various servants may occupy different ranks in the hierarchy and those in the higher ranks may exercise greater powers and carry wider responsibility, but they are all, so to speak, commissioned officers in the army of Jehovah's Witnesses. Indeed the importance which the body attaches to the obligation of all Witnesses to play an active part—a virtue which many other sects might envy and admire—emphasises that there is no fundamental difference between the various grades of servant.

Witnesses who have attained maturity are appointed to the various offices in the hierarchy. To that extent they are set apart, but to describe their appointment as equivalent to a "laying on of hands" is merely to play with words and to beg the question. It assumes that promotion of one among a number of spiritual equals to a certain grade is the conferment of a status which differs in kind from that enjoyed by these spiritual equals.

Not only does the suggested analogy between congregation servants and men in holy orders or regular ministers break down on the essential matter of the distinction between clergy and laity but it has other weaknesses which readily can be inferred from the sketch of the organisation which I have already given. The congregation over which the servant has oversight has little in common with congregations in more conventional communions, whether one looks at its size, its composition or its activities. The office of congregation servant itself, while it is one of authority, savours much more of the group organiser than of the religious and spiritual leader.

While certain qualifications are required of a congregation servant, these are not essentially different from the qualifications required from the ordinary Witness. What is specially required are administrative and executive qualities. It is not without significance that the letter of appointment—which, as I have already said, applies to some ten types of servant—stresses the *Counsel on Theocratic Organization*, which is to all intents and purposes an administrative handbook. Spiritually what is required is "maturity" and that is a quality which all Witnesses have or ought to have, albeit in varying degrees.

The general attitude of the body to more orthodox religious denominations is such as to make one doubt whether it is in their mouths to argue that comparison is possible between their officers and men in holy orders or regular ministers. The idea of a separate category of believers carrying out exclusive sacerdotal duties towards the remainder of the communion is foreign to their ideas and clearly does not meet with their approval. It is not enough to say that there are resemblances in function. The thing goes deeper than function. At bottom there is a sacerdotal status which, once it is properly acquired, remains with its holder independently of the particular functions which he is called upon to perform. Something of that sort is at the root of the conception of being in holy orders or being a regular minister. In my view, any such conception is inconsistent with the views of Jehovah's Witnesses. Their outlook, their beliefs, their organisation and their emphasis on preaching, as against the devotional side, show that they neither need nor have any place for a priestly caste, and, even although the force of events has built up an elaborate structure with some ecclesiastical features, any progress towards the formation of a regular priestly caste as such is still in an embryo state. In my

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It is unnecessary to deal at length with the office of pioneer publisher. It was suggested that he at all events had a definite vocation and that he was appointed directly by the board and, virtually for life, undertook duties which would absorb his whole time having in view that his remuneration was insufficient to guarantee his support. He was, it was said, engaged in regular work of a spiritual character. He might become to all intents and purposes the servant of an embryo congregation. But, accepting all these matters at their full value, I think that he is even less favourably placed than the congregation servant. I can regard him only as an evangelical irregular or a missionary colporteur.

In my view, the Lord Ordinary reached a sound conclusion and his interlocutor should be affirmed.

LORD PATRICK.—It is the duty of the Courts to decide whether the circumstances of a member of a religious denomination are such as to make him “a man in holy orders or a regular minister of any religious denomination.” It is not the right of the denomination to determine who are its regular ministers within the meaning of that statutory definition. The denomination may determine for itself who shall be its functionaries, what qualifications they shall possess, and how their appointments shall be conferred and attested, but only the Courts can determine whether that which has been done brings any particular functionary within the category which Parliament has chosen to exempt from the obligation to perform military service and has defined in the above terms.

The definition is not self-explanatory. It requires construction. Certain preliminary findings may be made in order to clear the ground. The exemption is not confined to regular ministers of Christian denominations, but this is of little importance in the present case. It merely emphasises the fact that the beliefs and practices of religious denominations vary throughout so wide a range that it is probably impossible to give a comprehensive construction of the definition which will cover all cases. In this case the pursuer is a member of a Christian denomination, and the problem in his case is to determine what Parliament in 1948 intended the definition to comprise in relation to Christian denominations. Further, it will not aid in the solution of this matter to enquire what were the characteristics of the appointment of ministers in the primitive Christian Church. Parliament in 1948 was dealing with the men in holy orders and the regular ministers of today, and the question is what in the ordinary use of language characterised such men.

As to the first class mentioned in the definition there is no doubt. There are three holy orders, bishops, priests and deacons. Their qualifications, the manner of their appointments and the status conferred thereby, their functions and powers are certain. Now, it is agreed that, in seeking to find the characteristics of the men whom Parliament described as regular ministers of any religious denomination, it is proper to infer that they were intended to be analogous to those possessed by men in holy orders. It therefore becomes right to enquire what are the outstanding features in the offices of men in holy orders. It is cardinal that such men are set apart in sacred matters as superiors of the rest of the religious community, the laity. It is for them and them alone to perform the important sacred rites. It is for them and them alone to preach and interpret the gospel and the

doctrines of the Church with authority. The laity may preach, but without that authority. This position, superior to the laity in sacred matters, is possessed even by the lowest of the three holy orders, the diaconate. This office is conferred by ordination and is a step towards the priesthood. Deacons in the Church of England may perform any sacred office except those of consecrating the elements and pronouncing absolution. Moreover, when holy orders are conferred on a man, this superior position or status in sacred matters remains attached to him even though he betake himself to the practice of some other vocation, such as an appointment at a university or a schoolmaster. It is the man in holy orders who is exempted, not the beneficed clergy. It is the regular minister who is exempted, not the parish minister. This seems to indicate that the exemption was not conferred lest religious communities be deprived, even temporarily, of their spiritual leaders, but because the admission to holy orders or the appointment as a regular minister was regarded as conferring a special position or status in sacred matters which of itself attracted the exemption.

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Now, since it is admitted that the "regular minister of any religious denomination" must hold a position which is broadly speaking analogous to that of "a man in holy orders," and since the outstanding characteristic of the man in holy orders is the possession of the above exclusive position in sacred matters, and since I cannot find that the pursuer holds any such position in the religious community to which he belongs, I do not find it necessary to consider what further characteristics, if any, must attach to the "regular minister of any religious denomination."

In this religious body there is no such laity as one finds in most others. Much information on this matter will be found in *Counsel on Theocratic Organization for Jehovah's Witnesses*. The Witnesses constitute a "society or body of ministers." One is admitted to the society by baptism and thereupon becomes an "ordained minister." The supreme obligation of each and all is to devote as much time as possible to preaching, to preach at people's homes, on the streets, at public meetings and in other ways, to preach to one person, to small groups of two or three or many, to preach orally and by delivering literature at people's homes, so that they may study it, thereafter to call upon them and conduct home Bible studies with them so as to educate them in God's Word, to furnish Bible instruction, to teach, explain, encourage and help others to serve the divine King. They call themselves "publishers," meaning thereby preachers of their beliefs. This prime duty of every one of them derives from their belief that the day of Armageddon is near, that all but Jehovah's Witnesses will then be destroyed, and that, if any of the unconverted have remained so through the failure of a Jehovah's Witness to carry the message, the blood of that Witness will be required of him.

For this preaching no special qualifications are necessary. Indeed the society repudiates any such qualification in the passage: "True Christian preachers who follow and imitate their master Jesus need no university, college or seminary schooling, nor is any degree, title, diploma or ceremonious ordination by clergy operators of a theological 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." Nevertheless much time is devoted by all to the study of the Bible and of the society's interpretation of the Bible and of the society's methods of preaching and of gaining converts.

Their congregations will normally consist of ten persons or above,

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In addition "pioneers" are attached to the congregation, and may work in its territory. They have a special position, in that they must devote at least 100 hours per month to the preaching which I have described above. When working outside the territory of a congregation and in the process of forming a new congregation they appear to have the powers of a congregation servant. It is recommended that at least 10 per cent. of all Witnesses serve as pioneers and that each congregation set this figure as its goal. This has a special bearing, since the claim is that pioneers as well as congregation servants are regular ministers of religion, and the doubt arises whether Parliament ever contemplated that 10 per cent. or more of the members of a religious body would qualify as regular ministers of a religious denomination.

Five types of meetings of the congregation are prescribed. They are described in the Lord Ordinary's opinion, to which I refer. All but the service meeting are presided over by others than the congregation servant, and he may delegate the duty of presiding at the service meeting to any brother.

As to the sacred rites, baptism is normally performed by the circuit servant, the superior in this organisation of the congregation servant. Any "mature" Witness may be delegated to perform the funeral service, or the marriage service if the law of the land permits. The congregation servant normally presides at the Memorial Celebration, the equivalent in this denomination of Holy Communion, but this function also may be delegated to any mature Witness. Thus the pursuer, on his appointment as pioneer at the age of 15, was informed that he was qualified to conduct this most solemn of the sacred rites. I take it that the position is accurately summed up in a passage in the cross-examination of Mr Covington where he agrees that the congregation servant may delegate all but one of his duties to any member of the congregation, the exception being his duty as "over-seer" of the congregation. Even that duty can be performed by the assistant congregation servant if the congregation servant is ill, or, if both are ill, it can be performed by a member of the congregation appointed by the society to do it.

Two most important matters in any religious denomination are those of admission and expulsion. In this denomination they make the difference between eternal life and destruction. In the matter of admission by baptism the congregation servant normally interviews the candidate for admission and recommends his admission if he be found fit, but the task of interviewing the candidate may be delegated to another. As to expulsion, this is decided by a committee of three, the congregation servant, the assistant congregation servant, and the Bible study servant.

An attempt is made in the evidence to establish that the congregation servant is set apart in spiritual matters from the rest of the congregation. There are many passages in the evidence in which this claim is made in somewhat grandiose terms. No such position

is assigned to him in the *Counsel on Theocratic Organization*, July 19, 1956. though his letter of appointment charged him to carry out his duties as outlined therein. His duties as set out therein are those of an overseer or supervisor of the congregation's activities and administrator of its business affairs. It is said that the powers and duties set out in the *Counsel on Theocratic Organization* have been supplemented from time to time in other official publications of the society. No publication which would vouch this claim has been produced, and it could not, in my opinion, be established by the secondary evidence of witnesses speaking in generalities, for it is the crux of the case. In any event the claim will not stand with the position as summarised by Mr Covington, wherein it is noticed that all but one of the duties of the congregation servant may be performed by any member of the congregation. And the claim loses all critical significance when Mr Franz, the vice-president of the Watch Tower Bible and Tract Society, claims that 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. A number of these servants are mere administrators, mere business executives.

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An attempt was also made to assimilate the letter of appointment, which a congregation servant receives, to the scriptural laying on of hands. Now this same form of letter of appointment is used to appoint all the congregation servants, and it is claimed that by the insertion of a name in that form is signified the laying on of hands on that individual. See the evidence of Mr Hughes. A mere consideration of the purely business functions which a number of the congregation servants are appointed to perform renders ridiculous this attempt to assimilate the letter of appointment to the laying on of hands on ordination.

I conclude that in this community there is properly speaking no clergy and laity, that neither the congregation servant nor the pioneer is set apart from the rest of the community as peculiarly qualified or entitled to carry out the supreme functions of the man in holy orders or the regular minister of a religious denomination, the functions of preaching the word with authority and of performing the sacred rites. These supreme functions in this denomination may be performed as to some by all and as to the rest by many of the community, if only by virtue of delegation. Neither the congregation servant nor the pioneer is so set apart as superior in sacred matters over the rest of the religious body as to satisfy the conception of a man in holy orders or a regular minister of a religious denomination.

LORD MACKINTOSH.—In this action the pursuer seeks to have it declared that the body known as Jehovah's Witnesses is a religious denomination within the meaning of those words as used in paragraph 2 of the First Schedule to the National Service Act, 1948,<sup>1</sup> and that he, by virtue of his appointment as a pioneer publisher and a congregation servant of that body, is a regular minister of that religious denomination. If declarator on both these matters could properly be granted, it would mean that the pursuer qualified for exemption from the "call up" for service with the armed forces of the Crown imposed by the said Act of 1948. The Lord Ordinary, after hearing a long and voluminous proof from witnesses adduced on behalf of the pursuer, has come to the conclusion, for reasons which are set

<sup>1</sup> 11 and 12 Geo. VI, cap. 64.

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out very fully by him, that the body known as Jehovah's Witnesses is indeed a religious denomination within the meaning of the relevant paragraph in the said Schedule but that the pursuer was not either by virtue of his appointment as a pioneer publisher or by virtue of his appointment as a congregation servant or by virtue of his holding both of these appointments a regular minister of the denomination. As this involved the failure of the pursuer to qualify for exemption under the statute, he reclaimed against the Lord Ordinary's interlocutor and maintained before us that on the evidence as it came out before the Court he ought to have been held to be a "regular minister" of his denomination within the meaning of these two words as used in the relevant paragraph of the said Schedule. At the hearing before us the defender accepted for the purposes of this case the finding of the Lord Ordinary to the effect that the body known as Jehovah's Witnesses was a religious denomination within the meaning of the said Schedule, so that the only question at issue in the hearing before us was whether the pursuer by virtue of one or both of his appointments was for the purposes of that Schedule a "regular minister" of this admittedly religious denomination. His contention on that matter, as stated in article 9 of his condescendence, is that he "became such a 'regular minister' on 1st January 1950" (i.e., when he was appointed a pioneer publisher, his age then being 15½ years) "or in any event on 20th October 1952" (i.e., when he was appointed to be a congregation servant, his age then being a few days short of 18 years). The pursuer still holds both of these appointments and the question now falling to be determined is whether by virtue of them or either of them he qualifies for exemption as being a "regular minister" within the meaning of the said Schedule.

This question is primarily one of statutory construction. What kind of person or class of persons did the Legislature mean to designate when it saw fit by paragraph 2 of the relevant Schedule to exempt from the call up for service, *inter alios*, "a man in holy orders or a regular minister of any religious denomination"? Little help in the construction of this paragraph of the Schedule can, I think, be got from the other three paragraphs of the Schedule except an indication from the Schedule as a whole that exemption from the call up for service imposed by the Act is regarded as being a most exceptional state or condition and that therefore only those who quite clearly and definitely fall within one or other of the two alternative branches of paragraph 2 of the Schedule can claim exemption under it. The fact that paragraph 2 is stated alternatively does not, I think, imply that two quite separate and distinct classes were meant to be referred to by it. I think that the paragraph as a whole was intended by the Legislature to be wide enough to cover and include within its scope the whole class of the clergy, as distinct from the laity, in any truly religious denomination found to exist in our country at the present time, irrespective of the name or title given to the clergyman by his own denomination or the ritual required by it for his ordination, induction or appointment. "A man in holy orders," though descriptive of a class much more precise in its connotation than "a regular minister," would, if it alone had been referred to in the paragraph, have limited the exemption to clergymen of Churches such as the Church of England and the Roman Catholic Church, whereas it is clear from the use of the words "minister of any" (i.e., not only a Christian) "religious denomination" that Parliament meant the exemption to be very much wider. It clearly, in my opinion, was not contemplating when it enacted this paragraph of the Schedule the



simple conditions of the primitive Christian community—often referred to by certain of the pursuer's witnesses as a standard—but was legislating for the much more complex situation existing among the vast majority of the religious denominations of the present day, where a dominant feature is the differentiation between clergy on the one hand and laity on the other. I further think that the minister who was not a man in holy orders and yet was intended to be given the exemption must be one who holds a position, broadly speaking, analogous to that of a man in holy orders, *i.e.*, he must have by virtue of his appointment as a minister what might be called "a clergyman status" which sets him apart from and places him over the laity of his denomination in spiritual matters. I think that it was mainly to secure that this requirement would be sufficiently met that the word "regular" was introduced into the paragraph as qualifying "minister," though I am disposed to agree with the Lord Ordinary that the word "regular" may be used in the paragraph in more than one sense. It is just this "clergyman status" or anything fairly resembling it or corresponding to it which, in my opinion, the pursuer has not got either in his capacity as a congregation servant or in that of a pioneer publisher. Consequently, in my opinion, he cannot by virtue of his holding these offices or either of them be fairly called a regular minister of this body, which is now admittedly for present purposes a religious denomination. The tenets and beliefs of that denomination are such as to dispense with and do away with the essential distinction between clergy and laity, which distinction as aforesaid is a dominating feature of almost all the religious denominations of the present day and must, in my opinion, be presumed to have been in the view of the Legislature when it enacted the second paragraph of this Schedule. According to the faith of the body known as Jehovah's Witnesses all duly ordained members of the body, that is, all who have been admitted to and have gone through the total immersion ceremony of baptism, are regarded as duly ordained ministers of Jehovah God and it is their duty, equally with such officers as pioneer publishers and congregation servants, to preach their gospel both orally and by going from door to door and leaving their tracts and other literature explaining the beliefs and tenets of the movement. It is also the duty of all the duly ordained members of the body, equally with the officers of it, to make follow-up or back calls on those with whom their literature had been left and to conduct informal Bible and other talks with those whom they may find ready to listen. As has been pointed out by the Lord Ordinary, it is not maintained by the pursuer or the movement which he represents that all their duly ordained members—"publishers" as they are called in the body itself—are regular ministers of their denomination within the meaning of the relevant Schedule of the 1948 Act, although they are all regarded in the body as being duly ordained ministers of Jehovah God with a duty to preach their gospel to their neighbours. It is just that concession, however, which seems to me to be fatal to the contention that certain officials of the body, such as the congregation servant and the pioneer publisher, can properly be regarded as "regular ministers" in the sense in which that expression was, according to my view of it, used in the said Act. The Legislature did not, in my opinion, have in mind when it enacted the exemption Schedule now in question a religious denomination where all members of it considered themselves to be equally ministers and preachers of what they believed to be the gospel of the Kingdom. In my view, Parliament had in view religious denominations where there was a clear and

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July 19, 1956. definite distinction drawn and preserved between the clergy and the laity and that a person could only qualify as a "regular minister" within the meaning of the Schedule if he belonged to the clergy class as distinct from the laity. In the denomination known as Jehovah's Witnesses that distinction simply does not exist. According to the evidence in this case and to the body's own publications—many of which were produced in the proof—the society or body known as Jehovah's Witnesses was a society or body of ministers all of whom had a duty to preach the gospel of the Kingdom as the same was laid down to and for them in the *Watchtower* and other publications issuing from the Watch Tower Bible and Tract Society—a body incorporated in Pennsylvania but now operating from Brooklyn, New York, U.S.A., whose directors are believed by the body to be the sole interpreters to the world of the will of Jehovah God. This body of spiritually equal ministers of Jehovah God by the very nature of its fundamental beliefs does away with any distinction corresponding to that between the clerical and the lay, and thereby, in my opinion, can have among its members no regular ministers in the sense of the statute unless indeed all duly ordained members of the body were to be regarded as such—a position not maintained by the pursuer and for other obvious reasons quite untenable.

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At the hearing before us counsel for the pursuer (though by no means discarding the claim based on his being a pioneer publisher) relied mainly on his position as a congregation servant in order to make good their contention that he was a regular minister of his denomination within the meaning of the 1948 Act. As congregation servant it was claimed that the evidence established that he was the spiritual "overseer" of the congregation and that he performed many of the functions, such as funeral services, marriage ceremonies (where permitted by the law of the land), conduct of the service meeting of the congregation, visiting of the sick and so forth, which are performed by the pastors of the more ordinary religious bodies in this country. In my opinion, it is status rather than function which is the determining factor in qualifying a man for being the holder of the position of "a man in holy orders or a regular minister of any religious denomination," but even in the matter of function I do not think that the congregation servant (or company servant as until recently he was called) in the Jehovah Witness body truly matches up to the position of a clergyman in a more ordinary type of religious denomination. A perusal of the evidence and of the booklet *Counsel on Theocratic Organization for Jehovah's Witnesses*, a copy of which booklet is enjoined by the society to be given to "each person consecrated to the service of Jehovah God as His Minister and having symbolised his consecration by water baptism," i.e., to each duly ordained member of the body, seems to show that (unlike the position which obtains where the distinction between clergy and laity is observed) there is no duty in relation to the congregation or to the members of the body generally which may not be performed equally well by any member of the congregation as by the official known as the congregation servant. No doubt the congregation servant may have to delegate a particular function before it can be performed by another, but it is startling indeed to find that in this denomination even the conduct of the celebration of the Memorial, i.e., the Holy Communion, can be delegated by the congregation servant to a member of the congregation. Indeed, if there happened to be one of "the anointed" among the members of the congregation, I read the evidence as indicating that it would be usual and proper for the servant to ask

that member to conduct the Memorial, although such member was only a member and not one of the officers or officials of the congregation. The fact that delegation by official to member is possible even in the most sacred act of the congregation's worship seems to me to be decisive against the official, whether he be congregation servant or pioneer publisher, being regarded as a regular minister in the sense of the statute. It merely emphasises in a very striking way that in this denomination there is no distinction between clergy and laity—all members are equally ministers of Jehovah God, and there is no such thing in it as a priesthood or a clergyman class whose members have in spiritual matters special functions and duties to perform which cannot be delegated to or performed by the laity. It was argued before us that the evidence shows that the congregational servant could not delegate his spiritual function of "overseer" of the congregation and that his duty of "overseeing" the various activities of the congregation was one which remained with him so long as he remained the congregation servant. According to the booklet *Counsel on Theocratic Organization for Jehovah's Witnesses* the company servant, i.e., the official now called the congregation servant, "is appointed to serve as overseer of all features of the company (congregation) ministry." The booklet, however, also shows that there is in the congregation another servant, known as the assistant company (congregation) servant, whose duty it is, *inter alia*, to "take oversight in the absence of the company (congregation) servant." The pursuer and his organisation do not claim that an assistant company servant, though appointed like the company servant himself directly by the society, that is, so far as the United Kingdom and Ireland are concerned, by the branch servant acting under power of attorney in his favour from the headquarters in Brooklyn, is a regular minister of their denomination in the sense of the statute, although in the absence of the congregation servant this duty of "oversight" of the congregation which is claimed to be his peculiar and inalienable function would appear to pass automatically to one to whom no claim to be a regular minister in the sense of the Act has been or could reasonably be put forward, namely, the assistant company servant. I think therefore that despite certain passages in the evidence the fair result of it all when taken as a whole is that there is no duty or function falling to be performed by the congregation servant which may not under delegation by him or by automatic succession be performed by some other member of the congregation for whom it is not claimed that he could be regarded as a regular minister in the sense of the statute. The position is, I think, quite different in religious denominations where the distinction between the clergy and the laity exists—there are there duties which are peculiar to the clergy and which cannot competently be performed by members of the laity.

Again in the matters of appointment and tenure the position of a congregation servant seems to me to fall short of what, in my opinion, is required of a "regular minister" as that expression is used in the statute. So far as appointment is concerned, whether the letter produced is to be regarded as constituting the appointment, as some passages in the evidence would seem to indicate, or, as counsel for the pursuer maintained, as being merely a record of it for evidential purposes, the appointment is made entirely without any ritual or religious ceremony and partakes much more of an ordinary business appointment than of the appointment to a sacred office such as that of clergyman in a religious denomination. The evidence of Mr Covington and others no doubt says that by the appointment, coming as it does

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directly from the society's attorney in the United Kingdom and Ireland, namely, the branch servant, the society thereby *ipso facto* "set apart" the individual for the office of congregation servant just as truly as any priest is set apart for his sacred office by episcopal ordination. Indeed at one place the evidence says that by the appointment of the congregation servant the society had "laid its hands" upon him, but such language is merely figurative, for no actual ceremony of laying on of hands or anything like it takes place among the Jehovah's Witnesses in the appointment of any of their officials. Even the statement in the evidence that the servant was "set apart" for his office by his appointment really, in my opinion, means no more in actual fact than that he was selected for it out of a number. No "setting apart" ceremony of the nature of consecration or dedication to a sacred office takes place in connection with any of the appointments made by this denomination. The mere fact that the congregation servant is appointed directly by, and therefore may be said to derive his office and authority directly from, the society itself, the directors of which body are believed to be the sole interpreters of the will of Jehovah God on this earth, is clearly insufficient of itself to give to the appointment the character of a regular minister within the meaning of the statute, seeing that all the different servants in a congregation—and there may be as many as 10 of them in all—fall to be appointed in the same way, *i.e.*, directly by the society, and it is not and could not reasonably be maintained that all of them, including, for example, the stock servant and the advertising servant, were regular ministers of the denomination in the sense of the Act. Again in the matter of the tenure of his office a congregation servant in the Jehovah Witnesses' denomination does not, in my opinion, come up to or match with the tenure upon which a man in holy orders or a regular minister holds his sacred office. The man in holy orders or the regular minister, unless excommunicated by his church or other religious denomination, retains his position for life as a clerk in holy orders or a minister, irrespective of whether or not he continues to be the incumbent of any particular charge, whereas the office of congregation servant is an *ad hoc* appointment made by the society and terminable at its will. The history of the pursuer's own appointment as congregation servant well illustrates the position. Before he was appointed on 20th October 1952 to be the company (congregation) servant of the Dumbarton company of Jehovah's Witnesses, that office had been held by a Mr Agnew. That gentleman in or about 1952 was not in very good health and was suffering from a migraine. The circuit servant, apparently feeling that Mr Agnew was not in good enough health to be able to give sufficiently energetic and efficient service, approached the pursuer as to his taking on the office. The pursuer, who was then under 18 years of age but had been a pioneer publisher in the movement since 1st January 1950, agreed to do so and after an interview by the branch servant—an interview which according to the evidence was exceptional and took place only because of the pursuer's youthful age—he was duly appointed as the congregation servant, and the letter of appointment was issued from the branch headquarters in London to the congregation. This same letter bears to appoint Mr Agnew the assistant company servant, *i.e.*, it promotes the pursuer to be the company (congregation) servant (thereby, according to the pursuer, making him a "regular minister" of his denomination) and at the same time demotes Mr Agnew to a lower office, the holding of which it is not claimed would qualify him for being a regular minister of the denomination. That such changes

in position and office can be made in such a way and for such reasons July 19, 1956.  
 is sufficient, in my opinion, to show that the nature and tenure of  
 the appointment of a congregation servant in the denomination of  
 the body known as Jehovah's Witnesses is vastly different from the  
 tenure upon which a man in holy orders or a regular minister holds  
 his sacred office. The latter does not lose his position and status as  
 a regular minister because he might have for health reasons to give  
 up his charge. He would still be entitled to claim exemption under  
 the Schedule, because it is not only beneficed clergymen and placed  
 ministers who are exempted but all who hold the positions of men in  
 holy orders or regular ministers of religious denomination—positions  
 which are held *ad vitam aut culpam* and yield a continuing status  
 irrespective of the duties or functions, if any, which the holder may  
 at any particular time be discharging. A clerk in holy orders or a  
 duly ordained minister of a non-episcopal religious body would, I  
 think, be entitled to the exemption given by the Schedule, if he chose  
 instead of making the pulpit his profession to earn his living by  
 becoming a schoolmaster. All this goes to show, in my opinion, that  
 it is the status yielded by the position rather than the functions which  
 may have to be performed in it which should be regarded as deter-  
 minative of whether a man is a regular minister of a religious denomina-  
 tion in the sense of the statute. On that test the pursuer's case, so  
 far as his appointment of congregation servant is concerned, clearly  
 fails. His appointment was an *ad hoc* one, held at the will of the  
 society, and it yielded him no continuing status which would persist  
 if and when he ceased to perform the duties of the office to which he  
 was appointed. In short I think that the pursuer, *qua* congregation  
 servant, was a group organiser and a co-ordinator of the several  
 activities of his congregation but was nothing more than that. In  
 particular he was not, in my opinion, *qua* such servant, a "regular  
 minister" within the meaning of that expression as used in paragraph 2  
 of the First Schedule to the said Act of 1948.

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So far as the pursuer's claim to be a regular minister in the said  
 sense because of his appointment as a pioneer publisher is concerned,  
 I am of opinion that that claim has little to recommend it and I am  
 content on that branch of the case to adopt without addition what the  
 Lord Ordinary has said.

On the whole matter I agree with your Lordships that the reclaiming  
 motion should be refused and that we should adhere to the Lord  
 Ordinary's interlocutor.

The pursuer appealed to the House of Lords, and the appeal  
 was heard on 11th, 12th and 13th June 1956.

Argued for the appellant;—The appellant was not liable to  
 national service, because he fell within the category set out in  
 paragraph 2 of the First Schedule to the National Service Act,  
 1948.<sup>1</sup> The question whether a man was a regular minister  
 must be decided in accordance with the tenets and organisation  
 of the denomination concerned, which need not be a Christian  
 denomination, for it was inconceivable that Parliament had used

<sup>1</sup> 11 and 12 Geo. VI, cap. 64. Reference was also made to the  
 National Service (Armed Forces) Act, 1939 (2 and 3 Geo. VI, cap. 81),  
 secs. 1 and 11 (1) (e), and the Military Service Act, 1916 (5 and 6  
 Geo. V, cap. 104), sec. 1 (1) and First Sched., par. 4.

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the word "any" in a sense which would not include, for example, the Jewish religion. Parliament had intended to give a broad exemption applicable to all denominations in accordance with the British attitude of religious tolerance. Jehovah's Witnesses being a religious denomination, it was for them to decide the qualifications required for their ministers. A minister was "A servant, attendant . . . One who acts as the agent or representative of a superior . . . An officer entrusted with the administration of the law . . . In the rubrics of the Book of Common Prayer, the clergyman . . . engaged in conducting worship . . . A person officially charged with spiritual functions in the Christian Church . . . Applied to non-Christian religious functionaries . . ." <sup>1</sup> The word "regular" expressed the idea of order and also the idea of what was habitual with reference to time.<sup>2</sup> A regular minister was a person entitled to perform the functions of a minister, appointed in accordance with the rules of his denomination, and not a mere probationer; he was a person whose vocation was that of a minister. The conception of "minister" must be applicable both to Christian and to non-Christian denominations. In applying the statutory definition it was necessary first to fix the position held by the person concerned within the denomination and then to decide whether the definition was satisfied. The Act did not require that the denomination should recognise a clergy-laity distinction based on sacerdotal status, a difference in kind in spiritual status. "Holy orders" represented a distinction of status and not of function. But in the case of such denominations as Baptists and Methodists the ministry was not based on status.<sup>3</sup> It was for the denomination to decide such matters as the minister's qualifications (age, sex, &c.), the method of appointment and the duration of the appointment (*e.g.*, whether permanent or subject to age limit). A regular minister, in the statutory sense, was a person officially charged by his denomination with spiritual functions which constituted his vocation or main purpose. He might have other occupations. The test was functional and was a matter of degree, a different test from that applicable to denominations, like the Roman Catholic Church, the Greek Orthodox Church and the Church of England, whose ministers were persons in holy orders. In America the Court had applied the functional test in favour of a Jehovah's Witness who, like the appellant, was a congregation servant and a pioneer publisher.<sup>4</sup> That decision should be followed. If by the tenets of a denomination the ministry was a matter of function, then function was

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<sup>1</sup> Shorter Oxford English Dictionary, *s.v.* "Minister."

<sup>2</sup> *Ibid.*, *s.v.* "Regular."

<sup>3</sup> Spencer and Finch, *Constitutional Practice and Discipline of the Methodist Church*, p. 4; Payne, *Fellowship of Believers*, (1944 ed.) p. 104; *Lutheran Cyclopædia*, *s.v.* "Ministerial Office."

<sup>4</sup> *Dickinson v. United States*, (1953) 346 U.S. 389. Reference was also made to *H.M. Advocate v. Ballantyne*, (1859) 3 Irv. 352, Lord Justice-Clerk Inglis at p. 371.

automatically the test.<sup>1</sup> Where, as here, all baptised members of the denomination were ministers, all would not be within the statutory exemption because all would not be regular ministers. Merely to call a person a minister did not bring him within the definition.<sup>2</sup> If the test of vocation was not satisfied, then regular appointment, *e.g.*, as congregation servant or pioneer publisher, became the test. In a small congregation, the care of which occupied little time, the congregation servant might not satisfy the test of vocation because of other work, but on the test of regular appointment he would be a regular minister. The definition required him to be "minister of," not "minister to," the denomination. Some congregation servants might satisfy the test of vocation, others might not; it was a question of degree. Each had the spiritual and administrative responsibility for a congregation and went round the houses preaching. In the case of the pioneer publisher, the door-to-door preaching was the vocation. Conversion to its beliefs was one of the tenets of the denomination, and those who pursued conversion were regular ministers within the meaning of the Act. In the appellant's case his functions were his vocation. The three previous decisions<sup>3</sup> relating to Jehovah's Witnesses were wrongly decided, and the Scottish cases proceeded on a wrong legal principle. It was true that Jehovah's Witnesses had obtained a charter of incorporation, but the objects of the company were purely religious. It existed simply to serve the interests of the religious body, whose objects were obviously wider than those of the company. The appellant was the servant of the religious body. He was not a man in holy orders but he was a regular minister of a religious denomination.

Argued for the respondent \*;—The right way to approach the words "regular minister of any religious denomination" was to ask what was their natural meaning in the context in which they were found. In that context the words "regular minister" were associated with the words "religious denomination" and the words "holy orders." One should not take the dictionary meanings of "regular" and "minister" and then marry them. One should take the phrase as an omnibus phrase and ask what was its natural meaning. One would expect to find certain characteristics in a regular minister. One would expect him to be in some way set apart from the other members of his denomination and not to be *in pari casu*. One would expect him to perform different functions from other members of his sect. But here the only difference was that the congregation servant had the duty

<sup>1</sup> *Simmonds v. Elliott*, [1917] 2 K. B. 894; *The Queen v. Oldham*, (1869) L. R., 4 Q. B. 290; *Offord v. Hiscock*, (1917) 86 L. J., K. B. 941; *Montgomerie v. Mackenna*, 1918 J. C. 55.

<sup>2</sup> Reference was made to *Nock v. Malins*, (1917) 87 L. J., K. B. 62.

<sup>3</sup> *Kipps v. Lane*, (1917) 86 L. J., K. B. 735; *Guy v. Mackenna*, 1917 J. C. 59; *Saltmarsh v. Adair*, 1942 J. C. 58.

\* Before the Lord Advocate replied, the House indicated that, as there was little or no dispute on the facts of the case, he should address himself only to the construction of the words "regular minister of any religious denomination."

July 19, 1956. of overseeing the congregation. One would expect a permanent status. It would be strange if in the case of one denomination only those having a permanent status were exempted, while this was not required in the case of another denomination. One would expect a regular minister to have gone through some special course of training besides the training common to all the members of his denomination. One would expect some special ceremony to mark his entry into the class of regular ministers. General qualifications, method of appointment and tenure of office were matters which required to be considered. As to vocation, there was nothing in the Act which required that there should be an element of vocation. If it were so ordained, clergymen of the Church of Scotland acting as schoolmasters would not be covered by the exemption. The real purpose of paragraph 2 of the Schedule was not so much to protect the parish where a regular minister worked as to exempt a type of man whom it was not expedient to call up for military service. The appeal should not be allowed.

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At delivering judgment on 19th July 1956,—

LORD MORTON OF HENRYTON.—The appellant was born on 1st November 1934. He holds the offices of “pioneer publisher” and “congregation servant” in the body now known as Jehovah’s Witnesses. Shortly before 10th January 1953 the appellant had some discussion with officials of the Ministry of Labour and National Service as to his liability to be called upon to serve in the armed forces of the Crown under the National Service Act, 1948.<sup>1</sup> On 10th January 1953 the Ministry sent him a letter in the following terms:—“Consideration has been given to your claim to non-liability under the above-named Acts but this Department 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 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.”

The result of this letter was that the appellant on 15th January 1953 issued a summons asking: “(1) For declarator (*a*) that the body of Christian people known as Jehovah’s Witnesses forms and is a religious denomination for the purposes of paragraph 2 of the First Schedule to the National Service Act, 1948, and (*b*) that the pursuer, by virtue of his appointments as pioneer publisher and company servant of the said body is a regular minister of that religious denomination. (2) For an order, in terms of section 21 (1) (*a*) of the Crown Proceedings Act, 1947, declaring that the pursuer not being a person subject to

<sup>1</sup> 11 and 12 Geo. VI, cap. 64.



registration for the purposes of section 8 (1) of the National Service Act, 1948, the Minister of Labour and National Service has no power to serve or cause to be served upon the pursuer a notice requiring him to submit himself for medical examination." July 19, 1956.  
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The office referred to in the summons as "company servant" is now known as "congregation servant." is Lord Morton  
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The relevant provisions of the National Service Act, 1948,<sup>1</sup> are as follows:—Sec. 1. "(1) Subject to the provisions of this Part of this Act, every male British subject ordinarily resident in Great Britain who has attained the age of eighteen years and has not attained the age of twenty-six years and is not a person mentioned in the First Schedule to this Act shall be liable to be called upon to serve in the armed forces of the Crown . . ." Sec. 6. "(1) The Minister may from time to time by public notice require male persons who have attained such age as may be specified in the notice (not being less than seventeen years and eight months), being persons who if they had attained the age of eighteen would have become liable under this Part of this Act to be called up for service in the armed forces of the Crown, to be registered for such service under this Part of this Act . . ." Sec. 8. "(1) The Minister may from time to time cause to be served on any person subject to registration a written notice in the prescribed form requiring that person to submit himself to medical examination by a medical board at such place and time as may be specified in the notice . . ." First Sched. "Persons not liable to be called up for service . . . 2. A man in holy orders or a regular minister of any religious denomination."

When the case was heard by the Lord Ordinary (Lord Strachan) there were two issues to be determined—(a) Was the body of persons known as Jehovah's Witnesses a "religious denomination" within the meaning of the Act of 1948? (b) Was the appellant a "regular minister of a religious denomination" within the meaning of the same Act?

The Lord Ordinary thus describes the evidence given before him—"A very great deal of evidence was adduced for the pursuer, the shorthand notes extending to no less than 760 pages. In my opinion, the relevant evidence could have been stated within much shorter compass, but as this is a very unusual case, and is indeed a test case from the point of view of Jehovah's Witnesses, and as three of their headquarters staff came specially from America to give evidence, I took the view that it was desirable to give them the fullest opportunity of putting forward their case and I was not disposed to curtail the evidence which they offered. I had in mind also that this is really the first opportunity in this country for an enquiry into the relevant facts in a civil process. A similar question has been raised in earlier cases but it has always previously been initiated in a summary prosecution with the consequent limitations upon a right of appeal."

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<sup>1</sup> 11 and 12 Geo. VI, cap. 64.

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In his judgment the Lord Ordinary described the history, beliefs and organisation of the body now known as Jehovah's Witnesses, stated the facts relating to the appellant and to the offices which he holds, and arrived at the conclusion that Jehovah's Witnesses were a religious denomination within the meaning of paragraph 2 of the First Schedule to the Act of 1948. As to the appellant the Lord Ordinary expressed his final views as follows:—"I hold that the pursuer is not a regular minister of a religious denomination by virtue of his appointment as a congregation servant, and that he is not such a minister by virtue of his appointment as a pioneer publisher. I am also of opinion that the combination of both appointments does not make him a regular minister because, as I have indicated, it seems to me that the pioneer appointment really adds nothing material which could bring him within the category of a minister. The pursuer's case therefore fails." The Lord Ordinary therefore granted decree of declarator in terms of conclusion 1 (a) of the summons but assoilzied the respondent from conclusions 1 (b) and 2.

From this decision the appellant appealed, and at the hearing of the appeal by the Second Division the respondent did not seek to challenge the finding of the Lord Ordinary that the body known as Jehovah's Witnesses was a religious denomination. Counsel for the respondent, however, intimated to the Court that this concession was only made for the purposes of the present case. The same attitude was adopted by the Lord Advocate in this House, and in his written case the respondent stated that he desired to reserve his right, if so advised, to maintain in a subsequent case that Jehovah's Witnesses are not a religious denomination and, in any event, are not such within the meaning of the Act of 1948.

Thus the only question which arose for decision in the Second Division and now arises for decision in your Lordships' House is whether the appellant was, in January 1953, "a regular minister of any religious denomination" within the meaning of the Act of 1948.

The three learned Judges of the Second Division—the Lord Justice-Clerk, Lord Patrik and Lord Mackintosh—concurred in answering this question in the negative and dismissed the appeal.

Notwithstanding a very able argument by Sir Lynn Ungoed-Thomas for the appellant, I find myself in agreement with each one of the three very powerful judgments delivered by the Second Division, and for this reason I have decided not to detain your Lordships by examining the whole matter afresh and stating my conclusion in words which can be no improvement upon the words chosen by these three learned Judges.

I feel, however, that I should give my own answer to a question which naturally arose in the course of the hearing—Who can be said to be a regular minister of this denomination, if the appellant does not answer that description? In my view, the organisation of Jehovah's Witnesses is of such a kind as to create no such office as a "regular minister" in the sense in which these words are used in the 1948 Act.

At the head of the organisation are the president and directors of the July 19, 1956. Watch Tower Bible and Tract Society, a non-profit-making corporation, incorporated under the laws of the State of Pennsylvania, U.S.A. To quote the appellant's condescendence 4: "All authoritative pronouncements among Jehovah's witnesses throughout the world are made by the president of the society, who is a Witness and chief spokesman of Jehovah's Witnesses. The seven directors of the society, who are elected by the members, are for practical purposes the spiritual governing body on earth of Jehovah's Witnesses." At the other end of the organisation is a person who has just become a member of the body of Jehovah's Witnesses by baptism, and I quote the appellant's condescendence 3: "It is one of the essential tenets of the body that every member of the body is by virtue of his membership a minister or servant of God and his Gospel. Jehovah's Witnesses believe that, in fulfilment of biblical prophecy, they are members of the earthly part of a theocratic organisation. Each believes that having dedicated himself to do the Will of God as evidenced by baptism in the presence of witnesses, his ministry and manner of witnessing is directed by Jesus Christ through his visible instrument on earth after-mentioned and that he must, as required by the Scriptures, preach to all who will listen that the Kingdom of God is at hand. When an individual determines to become a Witness and minister, he first begins to take courses of study with a company (now congregation). He is then known as an adherent. The period of preparation is variable, depending upon individual diligence, aptitude and concentration. The 'company servant' after-mentioned supervises his development as shown by his participation in classes held by the company and by his activities as a student gaining practical experience of field ministry. His general course of conduct, devotion to the Church, the renunciation of the affairs and pleasures of the world are all factors considered to be indicative of the adherent's preparedness for ordination. When it is considered that an adherent is truly dedicating his life to the service of God, a discussion is then held with him concerning the meaning and responsibility attached to ordination. It is once more emphasised to the adherent that the individual who dedicates himself to the service of God and is ordained by God cannot turn back and that all his future life time, energy and assets become the property of God, following upon the binding covenant of dedication. The adherent then attends a baptism ceremony of Jehovah's Witnesses, which is held at each circuit assembly (twice a year), district assembly (once a year) and national assembly (once every three or four years). At the ceremony there are prayers and a discourse on dedication is given by the district servant or circuit servant, who also questions the candidate. If he satisfactorily answers the questions put to him, he then proceeds to the final stage of the ceremony, complete immersion in water, which is the outward and visible symbol of the binding covenant of dedication. The adherent, once thus ordained, becomes a Witness and a minister commissioned to preach the gospel

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of the kingdom and is acknowledged as such by the governing authority of Jehovah's Witnesses. He thereafter is required to devote his life, or such part of it as is not occupied in the essential discharge of family responsibilities, to preaching the gospel in the same way as did Jesus Christ and his disciples, by preaching from house to house, conducting home Bible services, preaching on the street corners, distributing literature containing printed sermons, delivering public lectures and preaching in the schools and congregations of Jehovah's Witnesses. There is no lower age limit for ordination laid down in the Bible and accordingly the body has no authority to impose one. In practice, before a person is recognised by the body as ordained, i.e., having a commission to preach, he must bring himself into a fit condition by his studies, actions, and conduct as condescended on."

I have set out this condescendence in full because it shows so clearly that in the eyes of this body every member of it becomes a "minister" and comes under very extensive obligations, as soon as he is baptised; and he continues to be a "minister" for life unless he is expelled from the body.

The appellant was baptised at the age of 12 years and 3 months, nearly three years before he left school. He was appointed to the office of pioneer publisher when he was just over 15 years of age and had just left school, and to the office of congregation servant in the Dumbarton congregation on 20th October 1952, when he was nearly 18 years old. In the Dumbarton congregation (to quote the Lord Ordinary) there are 29 persons consisting of four male adults, 18 female adults and seven children. Only 19 of the congregation are baptised members of Jehovah's Witnesses. It is argued, on his behalf, that he became a "minister" on his baptism and a "regular minister," within the meaning of the Act, on his appointment as pioneer publisher or at latest on his appointment as congregation servant. I cannot accept this argument.

Having carefully studied the evidence as to the organisation of this body, I think the true view is that, while it contains a number of posts, no one of them is of such a kind as to bring the holder within the description of "a regular minister of a religious denomination" as these words are used in paragraph 2 of the First Schedule to the Act of 1948. The reason why the organisation is of this kind may be found in the following passage from the judgment of the Lord Justice-Clerk:—"The outstanding and distinguishing feature of the beliefs of this body is broadly speaking that in this generation Christ has already returned to this earth and set up his Kingdom. At some point within the lifetime of those now living, the end of the world as we know it will come. When that end comes, certain living members of the body who attain the character of the anointed will join in a Heavenly Paradise those of the anointed who are already dead. The other members of the body who do not number among the anointed will have conferred on them immortality on earth. Those members of the human race who fall into neither of these categories pass into

death and oblivion. Two things follow from this belief. First, the July 19, 1956: only hope of any sort of salvation depends on becoming one of Jehovah's Witnesses. Second, time is short—we cannot tell how short—and there is a tremendous urgency if souls are to be saved. Accordingly the ruling impulse of the body is missionary zeal. The promulgation of the doctrine is of absolute and overwhelming importance. It is only thus that knowledge of the one way of salvation can be brought to the ignorant.”

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No doubt the president and directors of the Pennsylvania corporation thought that the best way to carry out this urgent task was to make every Witness a minister and a preacher and to create a large number of posts for the ministers such as branch servant, district servant, circuit servant, congregation servant, pioneer publisher and some nine other named posts within the congregation (which may number as few as ten persons). In so thinking they may have been right, but the result of setting up such an organisation is that which I have already stated. My views as to the true construction of the words “regular minister of a religious denomination,” having regard to the context in which they are found, and my reasons for thinking that, so construed, they do not apply to the appellant, are to be found in the judgments of the Second Division.

Your Lordships were referred to a number of cases in the Courts of England and Scotland and to one case decided in the Supreme Court of the United States, *Dickinson v. United States*,<sup>1</sup> decided on 30th November 1953. In that case the Supreme Court had to consider two sections of the Universal Military Training and Service Act. Section 6 (g) provided that “Regular or duly ordained ministers of religion, as defined in this title . . . shall be exempt from training and service (but not from registration) under this title.” Section 16 (g) contained the definition, under three subheadings. The language of these subheadings is so far removed from the language which your Lordships have now to construe that I do not find *Dickinson's* case<sup>1</sup> of assistance in the solution of the problem before this House. Nor can I derive assistance in construing the Act of 1948 from the observations of Lord Justice-Clerk Inglis in *H.M. Advocate v. Ballantyne*<sup>2</sup> (at p. 371) as to the meaning of the word “ministers” in the Act 4 and 5 Will. IV, cap. 28, dealing with the celebration of marriages in Scotland “by Roman Catholic priests or other ministers not belonging to the Established Church of Scotland.”

Three cases were cited in argument which dealt with officials of the denomination to which the appellant belongs. They were *Kipps v. Lane*,<sup>3</sup> *Guy v. Mackenna*,<sup>4</sup> and *Saltmarsh v. Adair*.<sup>5</sup> In each of these cases the official contended that he was a regular minister of a religious denomination. In each case that contention failed, and in *Saltmarsh v. Adair*<sup>5</sup> (at p. 64) the Lord Justice-General (Lord Normand)

<sup>1</sup> 346 U.S. 389.<sup>2</sup> 3 Irv. 352.<sup>3</sup> 116 L. T. 95.<sup>4</sup> 1917 J. C. 59.<sup>5</sup> 1942 J. C. 58.

July 19, 1956. said that "there was no such thing as a regular ministry of the denomination."

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I move that this appeal be dismissed with costs.

LORD GODDARD.—I agree that this appeal should be dismissed. While I agree with all the judgments delivered in the Court of Session, that of Lord Mackintosh so exactly expresses the opinion I have formed that it would be superfluous for me to give my reasons in detail. It is the spiritual or pastoral status and not the performance of functions that gives the right to exemption from military service. A clerk in holy orders is exempted whether or not he holds a benefice or preferment, so also is the minister, priest or pastor of any other religious body. While I will not attempt to define the expression "regular minister of any religious denomination," at the risk of uttering a platitude I would say that a man cannot be a regular minister unless he is first a minister. He cannot for the purpose of the National Service Act be regarded as a minister merely because that term is applied to him by fellow members of his sect. Considering that among Jehovah's Witnesses every person baptised into the sect is a minister regardless of sex, age, education or any other qualification, it follows that the sect has no ministers within the meaning of the Act and consequently no regular ministers. A pioneer publisher in this persuasion is no more than a colporteur of tracts and other of its literature, and a congregation servant appears to me to be no more than an organiser or secretary, perhaps honorary at that, of a group of adherents, be it large or insignificant. True, he has a duty to preach, but so have all the other members to anyone whom they can persuade to listen. To put the pursuer, even though he is both a pioneer publisher and a congregation servant, on a level with a clerk in holy orders, the pastor of one of the great nonconformist congregations or a Jewish Rabbi, would, to my mind, be fantastic. There have been several attempts in the Courts to get young men of this connection exempted from their obligation of military service: they have all failed, and now that the matter has been before your Lordships' House I hope this case will be the last.

LORD MACDERMOTT.—The category within which the appellant would bring himself is set out in the First Schedule to the National Service Act, 1948, thus—"A man in holy orders or a regular minister of any religious denomination."

These words are not easy to translate. A precise definition of either "holy orders" or "a regular minister" appears impossible, and to search for one is to wander about between the realms of interpretation and application. The reason for this seems to flow from the Legislature's manifest anxiety to avoid any semblance of religious discrimination. The language employed is accordingly wide in its scope and such as to embrace a great diversity of belief and organisation; so much so that I think the Legislature must have used the expression immediately.

in point—"a regular minister"—to designate a fairly broad class July 19, 1956. rather than to describe the attributes of an individual. As I see it, <sup>Walsh v. Lord Advocate.</sup> therefore, the question of construction now to be resolved is as to the nature of this class. After that the issue ceases to be purely one of law and becomes substantially one of fact; the primary facts and <sup>Lord MacDermott.</sup> circumstances must be weighed and considered and a finding reached as to whether or not they bring the person concerned within the ambit of the exemption.

This course was followed in the Courts in Scotland, and I agree so fully with their conclusions on both branches of the enquiry that I do not propose to add more than a summary of my views on each.

In my opinion, the words "a regular minister" connote a class which forms but a part of the denomination in question and is acknowledged by that denomination as having a superior and distinct standing of its own in spiritual matters. The expression itself, the earlier reference to "a man in holy orders," and the obvious desire of the Legislature to attach the exemption to a circumscribed and identifiable category of some special quality, seem to me to justify this view, which, to state it in another way, postulates the co-existence in the same denomination of at least two elements, namely, a ministering or clerical element and a lay element to which it can minister. If I may say so, Lord Mackintosh puts this requirement very clearly when, speaking of the "regular minister," he says: ". . . he must have by virtue of his appointment as a minister what might be called 'a clergyman status' which sets him apart from and places him over the laity of his denomination in spiritual matters."

I turn, next, to the finding of fact. To my mind the material offered by the oral and documentary evidence was more than sufficient to found the conclusion reached by the Lord Ordinary and the Second Division that the appellant was not within the class designated by the words "a regular minister." This is not to say that each of the several considerations canvassed by the Courts in coming to this conclusion must have a particular or constant cogency or carry the same weight with different minds. For my own part, for example, I would not be disposed to draw any very close analogy between "a man in holy orders" and "a regular minister," or to build much on a lack of traditional forms and solemnities on appointment to office. But these and the other matters that have been regarded on this issue were all relevant to it, and I can see no good reason for impeaching the decision under appeal because they were taken into account.

What I have said is enough to dispose of the case; but its importance for the appellant and the denomination to which he belongs is such that I should make it plain that my concurrence in the decision of the Scottish Courts rests on more than an inability to find any sufficient ground for disturbing it. Despite the full and careful argument submitted on behalf of the appellant, I am of opinion that no other decision was open on the evidence. Apart from anything else, the whole weight and tenor of the testimony, including that of the

July 19, 1956. publications put in proof and regarded by this denomination as authoritative, appear to me to lead inevitably to the conclusion, so convincingly stated in the opinions of Lord Patrick and Lord Mackintosh, that in this particular body there is no distinction corresponding to that between the clerical and the lay and, accordingly, no class of regular ministers of which the appellant might claim membership. Disregarding mere adherents, this body considers itself to be a body of ordained ministers, its views as to the effect of baptism and the duties of the baptised being stated fairly and accurately, as I think, in a passage from the appellant's third condescendence which, after describing the baptismal ceremony, says: "The adherent, once thus ordained, becomes a Witness and a minister commissioned to preach the Gospel of the Kingdom and is acknowledged as such by the governing authority of Jehovah's Witnesses. He thereafter is required to devote his life, or such part of it as is not occupied in the essential discharge of family responsibilities, to preaching the gospel in the same way as did Jesus Christ and his disciples, by preaching from house to house, conducting home Bible services, preaching on the street corners, distributing literature containing printed sermons, delivering public lectures and preaching in the schools and congregations of Jehovah's Witnesses."

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MacDermott.

The sense of urgency evoked by the tenets of this denomination goes some distance, I think, to explain the common standing in spiritual matters which is thus portrayed. But, be that as it may, this characteristic has not prevented the body from developing an elaborate structure for the furtherance of its objects, and it is clear that the opportunity and ability to serve may bring special duties and responsibilities to individual members either as congregation servants or in some other capacity. That, however, is something of a kind to be expected in any organised movement, and to my mind it falls far short of investing the appellant, and those chosen to discharge obligations such as his, with the distinguishing status in spiritual affairs which, as I would hold, the expression "a regular minister" signifies.

For these reasons I agree that the appeal fails and should be dismissed.

LORD KEITH OF AVONHOLM.—I have little to add to the full and admirable judgments of the Courts below. What I think is fatal to the appellant's case is that all the members of this religious denomination are regarded as ministers of the gospel. It was conceded before the Lord Ordinary, as it was conceded at the hearing of this appeal, that this does not make them all regular ministers within the meaning of the statutory exemption. What distinguished the appellant as a regular minister, it was said, was his functions or vocation. The appellant was discharging full-time spiritual functions as a congregation servant and pioneer publisher. This distinguished him from other members of his sect and made him a regular minister. The definition



was satisfied by a person officially charged by his denomination with July 19, 1956. whole-time spiritual functions which constituted his vocation for the time being. But that is not, in my opinion, the test. It would exclude many ordained ministers who were not discharging any, or at least full time, spiritual functions and who would according to ordinary conceptions be regarded in this country as regular ministers. I would not be prepared to accept Lord Anderson's view, expressed in *Guy v. Mackenna*,<sup>1</sup> that in this field "regular" could be contrasted with "occasional." The Judges of the Second Division were, in my opinion, right in regarding a regular minister under the statutory exemption as someone set apart from the other members of his denomination. This cannot be said of the appellant. He is no doubt functioning full time and performing more spiritual duties than the other members but these are differences of degree and not of kind.

It was next said that, if function was not the test, the appellant could be held to be a regular minister by virtue of a regular appointment. This refers to his appointment as a pioneer publisher when he was 15 years of age by the letter dated 28th December 1949 from Watch Tower Bible and Tract Society to him and his appointment as congregation servant by the letter dated 20th October 1952 from the same Society to him. But these letters did not make him a minister. He became a minister when he was baptised on 31st January 1947. They merely appointed him to carry out the functions of pioneer publisher and congregation servant. These functions, as I have said, were not sufficient to make him a regular minister, and a formal appointment to perform them did no more than stamp him as a person prepared to carry out these functions. The method of appointment was no doubt in accordance with recognised procedure of the denomination, but it did not confer on him any spiritual qualities or powers. In short, it did not set him apart from his co-religionists and so was ineffectual to confer on him the status of a regular minister.

I would dismiss the appeal.

LORD SOMERVELL OF HARROW.—I agree.

APPEAL dismissed.

GOULDENS, London, for SCOTT & GLOVER, W.S., Edinburgh, and BURNS REID & TILSTON, Glasgow—THE SOLICITOR TO THE MINISTRY OF LABOUR AND NATIONAL SERVICE, London, for MACPHERSON & MACKAY, W.S., Edinburgh.

<sup>1</sup> 1917 J. C. 59.

Oct. 14, 1955.

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Mackintosh.

certificate as had been breached, but the words of the section "the certificate granted to such person shall be declared to be forfeited and to become void and null" do not, in my view, necessarily require that to be so. I think that the relevant words in the section mean that it is the certificate which the licensee holds and which is in force at the time when the declaration is made that is to be forfeited and that it is immaterial whether the breach incurred was of that particular certificate or of a previous one. The case of *M'Intyre v. Linton*<sup>1</sup> does not seem to me to assist the appellant, because what was there decided, at any rate by the majority of the Court, was that it was the certificate which was in force and it alone which could be forfeited under the statutory provision which was then the counterpart of section 53 of the 1903 Act.<sup>2</sup>

On the question of the notice of penalties given to the appellant I agree that when strictly read the notice actually given says that it was the certificate which he had breached that would be forfeited, but I do not think that the appellant was in any way misled by this or can have thought that it would be any certificate other than the one which was in force at the time of his sentence which would be forfeited if he were found guilty of the offence charged.

THE COURT answered the second question of law in the negative, and quashed the order of forfeiture of the certificate appealed against.

ALLAN M'DOUGALL & Co., S.S.C., for DUNLOP, DALY & Co., Glasgow—CAMPBELL SMITH, MATHEISON & OLIPHANT, for SIR WILLIAM KERR, Town Clerk, Glasgow.

No. 3.

Oct. 27, 1955.

Czajkowski  
v. Lewis.JAN CZAJKOWSKI, Appellant.—*O'Brien*.DAVID WILLIAM ERNEST LEWIS (Procurator-Fiscal, Justice of the Peace Court, Largs), Respondent.—*Grieve*.HER MAJESTY'S ADVOCATE, Compearer.—*Skae, A.-D.*

*Jurisdiction—Justices of the Peace—Statutory offence—Dogs (Protection of Livestock) Act, 1953 (1 and 2 Eliz. II, cap. 28), sec. 1 (1) and (6).*

*Review—Competency—Objection to jurisdiction not stated in Court below—Fundamental nullity appearing ex facie of proceedings—Summary Jurisdiction (Scotland) Act, 1954 (2 and 3 Eliz. II, cap. 48), sec. 73 (1).*

An accused was convicted in the Justice of the Peace Court on a complaint charging him with a contravention of the Dogs (Protection of Livestock) Act, 1953, which, by sec. 1 (1), makes it an offence for the owner of a dog to allow it to worry livestock. No objection was taken at the trial to the jurisdiction of the Justice of the Peace Court.

*Held* (1) applying *M'Pherson v. Boyd*, (1907) 5 Adam, 247, 1907 S. C. (J.) 42, that the Justice of the Peace Court had no jurisdiction to try the complaint, and that, accordingly, the proceedings were fundamentally null; and (2) following *O'Malley v. Strathern*, 1920 J. C. 74, that the objection to the jurisdiction could be taken on appeal, although not taken in the Court below.

<sup>1</sup> 3 Coup. 319, 3 R. (J.) 41.

<sup>2</sup> 3 Edw. VII, cap. 25.