

REMARKABLE ACTIVITIES OF UNUSUAL RELIGIOUS SECT



HENRY WARD BEECHER'S MANSION AT 122 AND 124 COLUMBIA HEIGHTS WHERE LEADER RUTHERFORD AND HIS TWO HUNDRED WORKERS LIVE.



PASTOR RUSSELL.



THE BROOKLYN TABERNALE WHICH USED TO HOLD THE OVERFLOW FROM BEECHER'S CHURCH.

Millions Have Been Contributed to Society Pastor Russell Founded and Money Is Still Pouring In

PASTOR RUSSELL is dead, but his work of spreading his interpretations of the Bible, which told him that the millennium was coming in 1914, goes on. And the golden stream that has poured in year after year from donors who thoroughly believe all that he taught and like his comfortable theology, which leaves out hell, continues. The process hum and the tracts flutter forth by the million, carrying thoughts which inspire others and lead them also to become converts and contributors to this unique system of disseminating theological information.

There is another man at the head of the organization now and the city has been trying hard to prove that it is not a religious organization, but a business concern, and there has been some speculation as to what will become of the queer society which has its headquarters on Columbia Heights in Brooklyn now that the man who created it has gone. For although his followers deny it, the Watch Tower Bible and Tract Society and the People's Pulpit Association were distinctly Russell organizations. His books, his tracts, his sermons, his paper, his picture were the things which gave life to the movement. He has been characterized as a genius in organization, the emulating of one of the oddest communities that ever existed in this country.

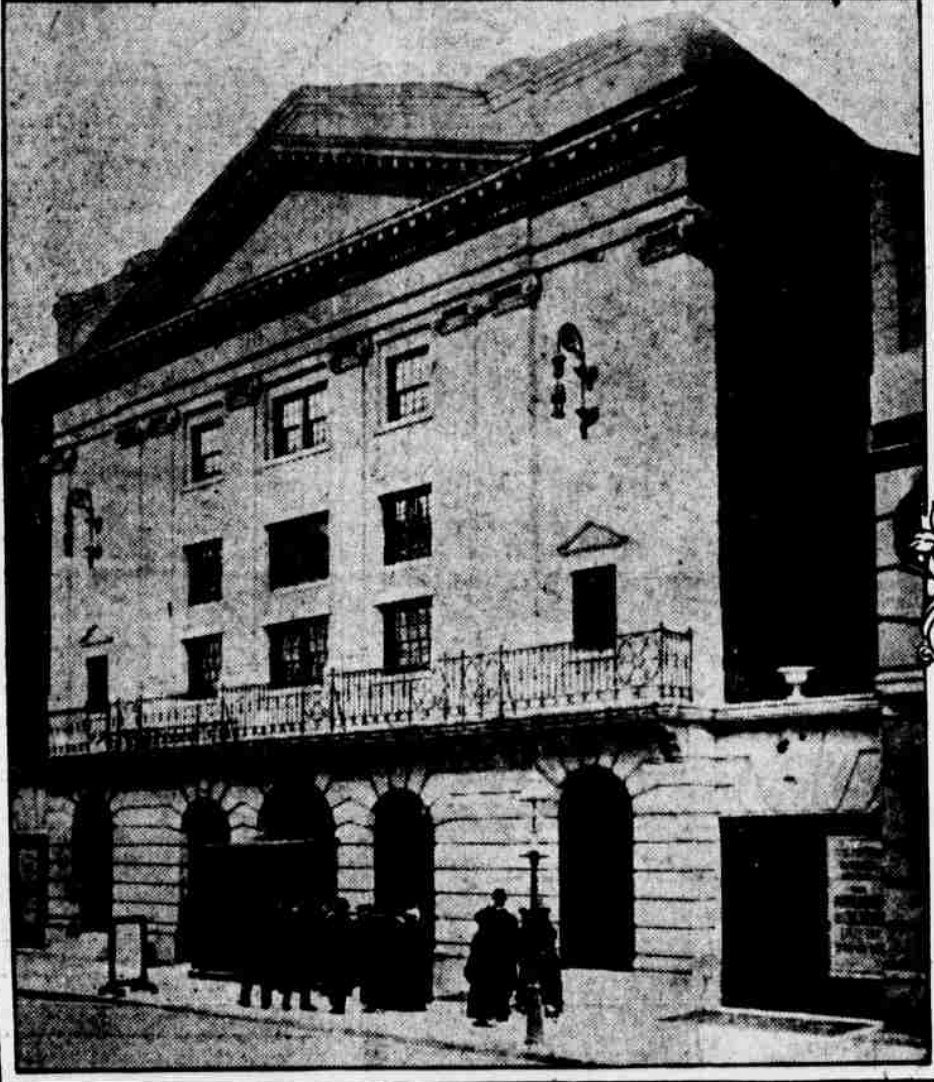
There have been many things said about Pastor Russell and his societies, his various business organizations, which suggested that they were engaged in any purpose but the single one of making known the literal teachings of the Bible and preaching the end of the present governments of the world and the coming of the Kingdom of God. These criticisms have made Pastor Russell and his followers weeping mad at times, so much so that he was well acquainted with the law courts through various suits brought by him and against him.

On the other hand there is very little really known about the conduct of the society. Save for the general knowledge that the society professes to receive contributions that it may more widely spread the Gospel and that it claims to expend all its money in this way, its affairs have been a confusing and complex mystery. The three officers who control the voting stock and spend the money say they are accountable to no one except God. The financial connection between the various societies seems to be somewhat loose and arbitrary, and when various officers have been questioned about it they have shown lack of knowledge of anything outside of their own departments.

run the Bethel Home, which houses twenty families and others who work for the cause for \$11 a month and found. He refused his questioner to the very slightly itemized statement in the Watch Tower, the society's publication.

The Watch Tower Bible and Tract Society was founded on shirts. At least that is the way in which Pastor Russell made the money with which he launched his first venture in wholesale evangelism by way of lectures and the printed word. He was the son of a man who had what Pastor Russell called a "gents furnishing store" in Allegheny, Pa., and when he grew up he cutly shared the way so far as business ability was concerned he was the superior of his father. He went into business for himself, and the stores multiplied and became five, and when he retired from business, soon after founding the Watch Tower Society in 1884, he was worth \$250,000.

While making a fortune from selling shirts Pastor Russell—he was just Charles Taze Russell then—sat up nights reading the Bible and occasionally preaching to a chosen few to whom he expounded his beliefs. He maintained that the Bible was the subject of too much criticism and that it was not really taught in the way it should be. He proved to his satisfaction and that of others that the Greek word for hell had not been translated in its right sense, that it meant grave or ending for those who were not saved, and that the resurrection was to be taken literally as a time when the men of old would come back to life and the prophets, the wise men, would rule the world. He set October, 1914, as the time when the governments of the earth would be overthrown and the Kingdom of God would come.



PASTOR RUSSELL'S NEW YORK TEMPLE ON WEST 65TH STREET.

properties willed or given to the society were turned over to the United States Investment Company to be sold and their proceeds turned back to the Watch Tower Society.

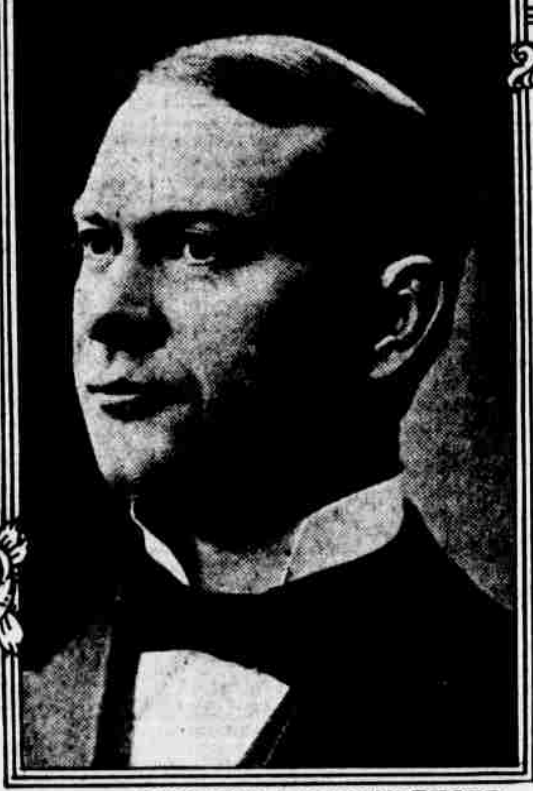
When Pastor Russell moved to Brooklyn Mr. Rutherford advised him that the Watch Tower Society, a Pennsylvania concern, would not be able to hold real estate in this State, and so the People's Pulpit Association was formed. W. E. Van Amburgh, treasurer of the society, was sent on here and bought the old home of Henry Ward Beecher, at 124 Columbia Heights, in his name, and later it was turned over to the People's Pulpit Association.

When the picture of "Creation" was on the road 400 men were engaged in showing it free of charge. Some of them were members of the society and merely got their expenses, others had to be paid. There are always about 600 colporteurs on the road selling Pastor Russell's books, which Mr. Rutherford says are supplied to them at cost price and which they sell at a price sufficient to pay their expenses and give them a living. Likewise they sell "Brown's Wonder Salve." They are travelling lecturers who lecture for the love of it and get their expenses paid, and the expenses don't run very high.

This gives some slight idea of the extent of the organization, which was built up by Pastor Russell in Pittsburgh and which he moved to Brooklyn in 1909. His success was due largely to the personality of the man and his manner of appealing to people so that they believed that through his interpretation of the Bible they had gained greatly and that they could only repay him by contributing money and helping him to carry the message to others.

Pastor Russell was unlike most of the evangelists who have come out of the West. Unlike Dowle, who arrived here breathing fire and scowling for the modern Babylon, Pastor Russell was an exponent of the kindly smile and the gentle word that turneth away the wrath. He had long flowing gray hair that later turned white, and a patriarchal beard that made him look like a prophet. He clothed the fears of people as to hell by telling them there wasn't any, and that when the time of destruction came those who had seen the light would be assured of a place in the Kingdom, which was to be on this earth.

By the time he came to Brooklyn his enterprises had narrowed down to two, the Watch Tower Bible and Tract Society and the United States Investment Company, the latter a holding company for dealing in real estate. It was organized in 1896 to take over properties that it was not thought advisable to have owned by a religious organization, and from time to time



JOSEPH F. RUTHERFORD THE NEW HEAD OF PASTOR RUSSELL'S FOLLOWERS IN ALL PARTS OF THE WORLD.

sent to the society and one to be kept to refresh the contributor's recollection. Mr. Rutherford, who is a lawyer, said recently that these pledges were not contracts and could not be enforced in any court of law. One of them for 1912 has a foreword which reads:

"YOUR 'GOOD HOPES' FOR 1912:"

"The plan here proposed we designate 'Good Hopes' because nothing is actually promised—only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of truth, but also so blessed to the hopes for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both these memoranda. One should be kept for the refreshment of your memory; the other mail to us."

After reciting that the giver wishes to help along the work of spreading the tracts and studies in foreign lands, he says he hopes to set aside a fund on the first day of each week to be sent to the society, but that the amount of it depends on the Lord's bounty, and that he will endeavor to contribute more than is specified in the pledge. It then says:

"My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will try to do in the exercise of this my highly appreciated privilege."

It also says:

"To comply with the United States postal laws, all or any portion of my donation may be applied as subscription price of Watch Tower or People's Pulpit sent to the Lord's poor or to others, as the society's officers may deem advisable."

The receipts from the Good Hopes and other funds in 1909 were \$139,958, in 1910 about \$169,234, in 1911 \$200,767, in 1914 \$450,000 and last year \$279,000.

One of the things which brought Pastor Russell's organization more notoriety and less money than any of the contributions of his followers was an article about miracle wheat which appeared in the Watch Tower in 1911. This advised his readers that a man had discovered a wheat which yielded all other wheats in productiveness, had donated a small quantity of it to the Watch Tower, which could be had at \$1 a pound. The Brooklyn Eagle ridiculed the claims made for miracle wheat and was sued for libel by Pastor Russell, but after hearing the testimony of many growers of the wheat and going more deeply into the beliefs and activities of the members of the society than any one had ever gone before a verdict was returned for the

Henry Ward Beecher's Old Home the Headquarters of Organization City Says Is Business Concern

Anglo. A Government expert testified that many wheats exceeded miracle wheat in productiveness.

The great efficacy of miracle wheat was based on a prophecy of famine which was to threaten the world in 1914, at the time when the Governments of the world were to be overthrown, and it was said that miracle wheat would not be destroyed in the cataclysm and might tide the owners of it over the time of trial. Only \$1,800 worth was sold, and then Pastor Russell offered to refund the purchase price to any one who might ask for it.

It was in this trial that the theory of Pastor Russell as to the origin of much of the evil of this world was aired. He taught that the fallen angels were confined in the atmosphere of the earth and that at times they took on the substance of mortal men and made trouble for some people on earth. Pastor Russell laid many of his own tribulations to these angels. He had been sued for divorce by his wife—the alimony was paid by his friends in the society—and at one time there actually might be very difficult to prove in the form of Pastor Russell to the wife of a man in Austria.

"At such a distance it is easy enough to prove an alibi—to prove that the editor was not there," says the article. "But suppose the materialization in all of its particulars had transpired in Brooklyn, or in the Bethel Home, or in any of the cities which the editor visits in the preaching of the Gospel, or in a Pullman sleeping car, in which he travels—it is easily seen that an alibi might be very difficult to prove in such cases."

The most recent of the enterprises of Pastor Russell to come under investigation is the sale of Angelaphones, which was chosen by Assistant Corporation Counsel Druhan in his attempt to show that the Watch Tower Society was a business organization and subject to taxation. This company was organized by A. E. Ritchie, formerly vice-president of the Watch Tower Society, and J. F. Cooke, under the direction they said of the board of directors of the Watch Tower Society, which is a Pennsylvania Corporation and doesn't run the Bethel Home.

It has a place at 184 Fulton street, where parts of phonographs made are assembled for shipment. The object of the sellers is to spread sacred music in homes and so they advertised that they would sell the machines at cost until they were well known. They admitted, however, that they were sold at a slight profit, which was eaten up by running expenses. Many letters came in to the Angelaphone Company with regard to religious matters, and in one of its booklets they wrote:

"Our business is the manufacture of Angelaphones and Angelophone records, yet we are loth to cast into the wastebasket such earnest inquiries which are important to the writers and to any one. Arrangement has therefore been effected with a Bible society whereby all such inquiries will have prompt and careful attention. Any and all Bible questions may now be addressed to us and same will be turned over immediately to a committee for personal reply."

Ritchie said that he answered the letters. Another of their benefits to humanity is in the shape of a "cancer cure" which was not sold, but which was sent out free to those who asked for it. On the letter containing the prescription was the pledge:

"The undersigned solemnly and sincerely promises that he will neither give away free nor sell for any price or consideration, direct or indirect, the cancer cure herein recommended. He pledges the same secrecy on the part of any and all who may have anything to do with the preparation of this formula. He is at liberty, however, to inform all sufferers respecting the terms upon which they may enter into a contract similar to this one and obtain the formula free."

At the bottom of this letter after giving the formula, was a line informing the sufferer how money might be remitted to the society.

Then there was "Brown's Wonder Salve," the advantage of which for sore feet was discovered by one of the book agents of the society. The society buys it wholesale at 17 cents and sells it to the book agents for 25 cents. Then they sell it. Mr. Rutherford explained that no profit is made on this, as the packing and postage cost about 8 cents. The salve is sold in good for corns, chills, bites, inflammation of the lungs, the sores, nose bleed, sore throat, sunburn and the stings of insects.

Mr. Rutherford is worthy of a notice. He is a tall Missourian of about 60 years of age, with a prominent, straggling hair, and he wears a old fashioned collar, which shows his neck and about which is a black string tie. When he sits down he stretches out his long legs and pokes his feet in his trousers pockets—the picture of a pocket which are in front of him, an attitude that suggests pictures of a frontier statesman of long ago. He is as bland and courteous as was a predecessor in office.

"We have nothing to conceal from any one," said Mr. Rutherford. "It is a spreading concern, for the purpose of spreading a true knowledge of the Bible, and for no other purpose whatsoever."

THE BLIND MAN'S SMOKE

A KILTIE is a rare sight in New York. No matter how busy the street he chooses for his stroll he may feel certain of being the most conspicuous object in his crowd.

But a big bear, Highlander swinging down Fifth avenue, the object of quite unconscious of the attention he attracted. All eyes turned to look after him, but his own eyes saw nothing. He was one of the blind-men of the battlefields of Europe. A man on one side and a woman on the other guided his rapid steps.

While most of the passerby stopped to look after him probably very few of them noticed something which drew the first man's comment. This was the fact that the Scotchman was smoking a cigarette.

"You know," said this man to his companion, "it is the common belief that there is no pleasure in smoking the dark. To enjoy a cigar or a cigarette you must be able to see the smoke."

"But a blind man once told me a

different story. He happened to be lighting a cigar when I met him and seemed to know what I was doing for he actually answered my questions."

"I suppose," he said, "you wonder whether I really enjoy smoking the dark. You think I can't see the smoke. But I do see it in my mind's eye. I smoked for years before I became blind, so I know just how it looks and in my imagination, I see it as vividly as you do. Of course I don't taste it as you do."

When you smoke a cigar you hold it between two fingers, with the lighted end pointing outward from the hand. When I hold one I take it with the tips of my thumb and first two fingers, with the lighted end pointing into the palm of my hand. In that way I feel the warmth of the coal and also the warm current of smoke curling between my fingers. That being the illusion; helps me to visualize the light and the blue spirals. Shut your eyes some time and try it. You would find it so bad as you think."