
Kellogg vs. The Brethren: His Last Interview as an Adventist — October 7, 1907

We here publish John Harvey Kellogg's remarkable valedictory statement as a Seventh-day Adventist. In this installment, and the equally extensive one appearing in the next issue, readers of Spectrum will be able to hear Kellogg's comments on all the topics he discusses, from the beginning of this interview to the end. The type-written transcript extends through more than 100 single-spaced pages. What appears in Spectrum's two installments constitutes over half the complete manuscript. In the second and final installment, Kellogg expands his recollections of life with James and Ellen White, his first-hand accounts of the beginnings of Adventist medical institutions, his difference with the church's ministerial leadership, and his shifting views of Ellen White's authority.

We are fortunate that the editor of what appears in Spectrum is Kellogg's biographer, Richard W. Schwarz, emeritus professor of history at Andrews University. A former vice-president for academic administration at Andrews, Schwarz wrote both John Harvey Kellogg, M.D. (Southern, 1970), drawn from his University of Michigan dissertation, and the standard college text on Adventist history, Lightbearers to the Remnant (Pacific Press, 1979).

—The Editors

The Introduction

For more than 30 years, Dr. John Harvey Kellogg played a key role in the

Seventh-day Adventist church. No one was as closely identified as he with Adventist teachings on healthful living and the rapidly developing Adventist health care institutions. Few could match his enthusiasm for ministering to the orphans, the unemployed, the homeless, or the captives of "Demon Rum." Kellogg helped shape Adventist educational policy, organized the church's first medical school, and built the Battle Creek Sanitarium into an institution with an international reputation. His search for more healthful foods spawned the prepared breakfast food industry, provided vegetarians with the earliest meat analogs, and led Adventists to be known in some quarters as "peanut eaters." He was an active member of the General Conference Committee, but also found time to serve on the Michigan State Board of Health and as an adviser to the Women's Christian Temperance Union.

Perhaps it was his early contacts with leading European physicians such as Mortimer

Granville in London, Pietre-Sante in Paris, and Billroth in Vienna that led Kellogg to move freely among captains of industry, government leaders and national and international figures. He cultivated opportunities to spread Adventist health concepts in lecture halls as diverse as big city Y.M.C.A.'s, university campuses, Salt Lake City's Mormon Tabernacle (where he addressed 7,000 at the request of Mormon church President William Woodruff in 1898), and Toledo's municipal park



Dr. J. H. Kellogg, 1852-1943, the most famous Adventist of his time, was a strong promoter of exercise and rode his bicycle well into his 90th year.

where he was the guest of the city's reform mayor, "Golden Rule" Jones.

The Battle Creek Sanitarium drew men like Wall Street genius C. W. Barron, perennial presidential candidate William Jennings Bryan, and conservationist Gifford Pinchot. In 1938, a local newspaper indicated that grape juice producer Edgar Welch had visited the "San" 32 times, textile manufacturer Joseph Cannon and U.S. Treasurer W. A. Julian 22 times each. Montgomery Ward, J. C. Penney, and S. S. Kresge also journeyed to Battle Creek. Nor did Kellogg's contacts with fellow doctors and scientists decrease. He exchanged visits with the Mayo brothers and the very year of the Amadon-Bourdeau interview spent several days observing Pavlov's experiments in St. Petersburg.

In spite of, or perhaps because of, his prominence and enthusiasm, Kellogg's relationships with many Adventist leaders were not very harmonious. At the start he had been regarded, with irritation by some, as a protégé of James and Ellen White. At the end he would be accused of undercutting Mrs. White's teachings and subtly seeking to discredit her prophetic role. Many in conference administration believed that he tried to lure the most promising Adventist youth and ministers into medical vocations. They felt he was unbalanced in his devotion and promotion of the Three Angels' Messages, and also guilty of trying to introduce pantheistic concepts into Adventist theology.

For his part, Kellogg was annoyed at many Adventist preachers' less-than-complete dedication to health reform. Their fondness for flesh foods particularly irked him. And when he broke into the circle of popular camp-meeting lecturers, he found conference presidents most likely to assign him the 5 a.m. service, when only the most dedicated campers turned out. Kellogg became convinced that Adventist ministers were poorly educated (many were), narrow-minded, and too parsimonious in committing church funds to medical and welfare work. He saw them as scheming to manage and profit from

Adventist medical institutions and infant health-food factories. His long-time antipathy toward W. C. White led him to assume that "Willie" was poisoning his mother's mind concerning Kellogg. The doctor developed an almost pathologic suspicion and mistrust of strong Adventist leaders like Arthur Daniells and W. W. Prescott.

From 1902 on, Kellogg was involved in a series of running battles with the General Conference leadership. He particularly objected to President Daniels' more conservative financial policies and to what Kellogg saw as Daniels' determination to control all aspects of the denomination's medical work. Prescott led the attack against Kellogg's book, *The Living Temple*, which he believed contained dangerous theological heresies. Since church leaders had earlier agreed to enlist all Adventists in an effort to sell *The Living Temple* (all profits were to help fund the rebuilding of the Battle Creek Sanitarium destroyed by fire in 1902), Prescott's criticisms seemed doubly vindictive to the doctor. It came to the place that these men refused to talk directly to Kellogg, preferring to treat with him instead through Adventism's most prominent lawyer at the time—Judge Jesse Arthur. The Battle Creek Tabernacle's new pastor, M. N. Campbell, also led a move to have Kellogg disfellowshipped by his local congregation. In those days, however, such a move was not made without directly inviting repentance and a change of heart and attitude on the part of the member to be disciplined.

It is in this setting that the interview excerpted below took place. Having decided that the Tabernacle members would consider in business session Kellogg's continued membership in the group, the Tabernacle board of elders dispatched two members to labor with Dr. Kellogg. Astutely, they chose men who had not been embroiled in public controversy with him, but were also long-standing and respected church leaders. George Amadon had been a veteran *Review and Herald* worker. At 70, he was too old when the publishing

plant was destroyed by fire in 1902 to consider moving elsewhere. Instead he was employed as a visitation pastor for the Tabernacle. Augustin Bourdeau had been an Adventist minister, missionary, and local conference official for more than 50 years. Now, in 1907, at age 73 and in declining health, he resided in Battle Creek. Kellogg was 55 at the time of the interview.

Before proceeding to an edited transcript of the interview, a few words concerning its history must be said. Kellogg regularly employed stenographers

Anyone who has experience with legal trials . . . knows that witnesses frequently disagree, not only over minor events, but over major ones as well.

to record important meetings exactly. He was prepared in this way for the interview he had agreed upon with Amadon and Bourdeau. When a staunch member of the Tabernacle was employed to transcribe the interview, she immediately alerted her pastor, Elder Campbell. Sensing the importance of the transcript, Campbell recruited several stenographers to aid in getting the material transcribed quickly. Copies were dispatched to General Conference headquarters. For years they lay in the church's unorganized archives and in the papers of the Ellen G. White Estate. Copies found their way to some denominational college libraries. Serious scholars have long been familiar with this famous interview. It provides probably the single best picture of Dr. Kellogg's side of his controversy with denominational leaders. All the major points at issue were covered, some of them repeatedly. Kellogg clearly dominated the interview. It was not, however, until 1986 when the Omega Historical Research Society of Tempe, Arizona, published the complete transcript of the interview under the title *The Kellogg File: Closed 1907, Reopened 1986* that a larger

number of Adventists had access to this historical document.

There is little question as to the genuineness and accuracy of the document. The same is not necessarily true of all the statements made therein. Kellogg undoubtedly expressed his understanding of events, but it must always be remembered that this was the way he viewed things. His brother, Will Keith Kellogg (who developed one of his older brother's ideas into the breakfast food industry) provided an evaluation that should also be kept in mind. Just eight years after this interview, Will wrote the doctor, "I notice that for some things you have a very unusual memory. Sometimes I think you have a memory for details of things that really never happen" (W. K. Kellogg to J. H. Kellogg, September 23, 1915).

Anyone who has experience with legal trials or in attempting to correlate historical documents, knows that witnesses frequently disagree, not only over minor events, but over major ones as well. This is particularly true where self-interest and/or the interpretation of motives may be involved. Outside corroboration is needed in areas of dispute, but not always available. With this caveat the interview still provides a fascinating picture, both of Kellogg's personality, and the troubled events that plagued the church in the last decade of the 19th century and the first decade of the 20th.

The length of the interview, its repetitions and irrelevancies, made an edited version seem preferable to *Spectrum's* editorial board. Although I

would have preferred deleting less of the interview, I have yielded to *Spectrum's* judgment on available space while attempting to preserve the overall flavor of the exchange and insure that all of the principal issues as Kellogg saw them are included. The explanatory footnotes and the subheadings, not part of the original document, have been inserted in an effort to help modern readers better follow the discussion.

Readers who wish to explore further this period of Adventist history can find a very different perspective from John Harvey Kellogg's by reading the fifth volume of Arthur White's biography of his grandmother, *Ellen G. White: the Early Elmshaven Years (1900-1905)*, published by the Review and Herald Publishing Association in 1981. My own biography, *John Harvey Kellogg, M. D.*, and the chapter entitled "The Kellogg Crisis, 1901-1907" in *Lightbearers to the Remnant*, may also be helpful.

—Richard W. Schwarz

The Interview

(J. T. Case present taking notes from 8:20 to 9:00 a.m., when Mr. Ashley arrived and continued reporting.)

G. W. Amadon: Good morning Doctor. It may seem rather early in the morning for a couple of old gentlemen like us to wake you up.

J. H. Kellogg: I stopped my work soon after one o'clock, I got three hour's sleep, then I was awake and working. . . .¹

Kellogg's Attitude Toward Disfellowshipment

A.C. Bourdeau: We came in to see you this morning, and we are quite anxious to know just exactly where you stand. . . . I thought I would have Brother Amadon, who has known you for many years, come with me. We are here together. The situation is rather peculiar at the present time. We do not know

what is coming, and yet we are anxious that the Lord will manage everything right and help us to move right all round.

Amadon: . . . in regard to your connection with the church here, with the congregation. . . . He [Brother Foy]² reported to us that you said you should not withdraw from the church. Others have withdrawn from the church—your brother, Gibson, Moses Kellogg, and others. He did not intimate that you referred to those cases, but he said you stated you would be glad if the church would just remove your name from the list. . . .

. . . He said if you were disconnected you would not find fault, and that is one object of our early visit this morning. We thought, Brother Bourdeau and I, that having known you so long, and having been intimately connected with you in the direct work, so that it was a kind of proper thing, he being a minister and I being an elder of the church, to come and find that out.

Kellogg: I might say that this is the first official visit I have ever had from anybody connected with the Battle Creek Church. This is the first time that the church officers have ever called upon me with reference to my standing in the church. . . .³

. . . I was going to remark concerning what I said to Brother Foy with reference to being connected with the church. Brother Foy said, "I do not have any confidence in your position." "Well," I said, "Brother Foy, . . . What is there about my position with which you disagree?" "Well," he said, "I do not know." I asked, "What is there about my belief that you disagree with?" He replied, "Well, I do not know, but you are not in harmony with the conference." I said, "I do not know why the conference should disagree with my belief. If they would sit down and talk with me I presume they would find out there is no occasion for disagreement at all. I have long invited them to come and have a talk with me but they have never come." "Well, but the Lord has said it," he replied. Now there it is, I said I have done all I could

Explanatory Footnotes

1. An omitted opening interchange touches briefly on Kellogg's adopted children and on a tubercular patient being cared for in Bourdeau's home.

2. Foy had been a member of the Sanitarium Chaplain staff. His wife was the long-time matron of the Battle Creek Sanitarium.

3. In an omitted section Kellogg tells of an early case of church discipline during which virtually the entire Battle Creek congregation was disbanded. He claims to have been, as a boy, the clerk of this business session.

4. At the Lake Union Session in 1904.

do that the Lord has asked me to do, that Sister White has said the Lord has asked me to do. What I meant by that remark was this: In the first place, at Berrien Springs,⁴ Brother Daniells, Prescott, and others who were in a hostile attitude towards me received a letter from Sister White in which they were instructed to come to me and hold out the right hand of fellowship to me and to W. K. Kellogg, and to make no conditions. They never came. I waited on the ground for several days until I was compelled to go home to perform surgical operations, and I waited until the very last minute and the very last train and then hired a conveyance to hurry me to the depot, to give them every opportunity. They never came. . . . They made no overtures of any sort whatever. I then thought that possibly in light of what Sister White had written, it was my duty to go to them, and felt that possibly I ought to have done so before leaving the ground. So I went to the telephone and spent about two hours . . . telephoning the brethren, to Brother Butler, to Sister Druillard, and to others there begging that they would come down here and let us sit down and talk our differences all over; and I sent them the message that if they would come, I believed we could settle all our difficulties in half an hour; that we were ready to make every concession that could possibly be made. And they declined to come. . . .

Prof. Prescott, however, dropped off on his way through going east and came up with Elder Evans and sat down and had a little talk with me; and in talking matters over he made several statements which I felt were not true, which I knew were untrue, which I proved right on the spot were untrue; and I told him how I looked at it, and I felt that they were not only untrue but that he was consciously telling what was not true, for it was so preposterous, so absurd that it could not be true.

Amadon: You mean to say he knew what he was telling?

Problems Over the Living Temple

Kellogg: I mean to say he knew he

was not telling the truth, and when I put it straight to him he was completely dumbfounded; he could not say a word; he could not raise a question. And I am willing to tell you what that was because that concerns the very first thing that I am charged with doing—when the *Living Temple* was published in the first place.

Bourdeau: I read every word of that *Living Temple* and some parts of it several times over.

Kellogg: Well, it has been read quite a little, I expect, some parts of it particularly. Now in preparing that *Living Temple* I did it in harmony with a plan prepared by Prof. Prescott and myself, in harmony with Sister White—to prepare an educational campaign for Seventh-day Adventists on questions of health, and I had not given very much attention to the Biblical point of it, but Prof. Prescott had been up here teaching. . . . This book was to be the textbook of the campaign, so I did my best to write that book as I thought in harmony with the teachings that Prof. Prescott was giving here at the Sanitarium and in the *Review*. I introduced here and there a suggestion by one of my assistants who was helping me. She would suggest a text here and there and tell me what Prof. Prescott had taught with reference to that, show me the reference, show me what he was writing about it. . . . although I did not go quite to the extreme length that he did. He was teaching here—for instance, he took a piece of bread and held it up. “Do you believe that this is the body of Christ? This is the body of Christ. This is the body of Christ, I say, this is the body of Christ.” Now, Dr. Case, you heard him say that?

Dr. Case: He said every meal should be a sacrament; we were eating the body of Christ and drinking His blood.

Kellogg: Yes.

Bourdeau: That is the way the Catholics teach, too.

Kellogg: He held that and you can read it in the *Review*.

Bourdeau: Does he hold to those views now?

Kellogg: He never had said he did

not. . . . in the *Review* or in public. . . . [H]e had preached it at that very conference of 1901 and Sister White was there and there was no dissent from it.

The views I put into the book I gave right at the conference and they were published in the *Bulletin*⁵ and I preached around at camp-meetings . . . We had a meeting there [Sanitarium Chapel] on the question of healing the sick, and I presented my views with reference to the . . . *Living Temple*. Afterwards Sister White read the report of what I said there, and she said, “That is right.”

. . . The view that I gave there was that whenever a man was sick and gets well, it is God that heals him; there is no power to heal but Divine power; and the healing of the sick is always Divine healing; that God may work quickly, or He may work slowly; the healing power is creative power; and nothing less than creative power can heal the sick man. . . . I might state further that Prof. Prescott was one of the committee who was to look over the book, and he went over it and gave me his written report on it. . . .

Case: It was six-and-a-half pages of typewritten manuscript.

Kellogg: It was six-and-a-half pages of typewritten manuscript, and not a word said about anything in it for which the book is now denounced. . . .⁶

Denominational Financial Policies

Then, after I came home from Europe, I found I was under condemnation, and I was condemned at that time because I did not endorse the financial policy of the General Conference. They had adopted a financial policy that no

5. This would be more true of Kellogg's presentations at the 1897 General Conference at which time Ellen White was in Australia.

6. This is not in harmony with a Prescott evaluation of *Living Temple* in the General Conference Archives. If this evaluation was given to Kellogg at the time he refers to, he would have known that Prescott had serious theological problems with *Living Temple*.

7. Sarah McEnterfer, Ellen White's nurse/companion.

institution should go in debt. They had gone further and said it was wicked for a man to go into debt, and that that text of the Apostle, "Owe no man anything" referred to money, and they took that stand very strongly, . . . and held me under condemnation because I could not—would not endorse that financial policy. I said to them, "You cannot stick to it a year if you try; it is impossible, and it is not right. If you can get some of the devil's money and save somebody's life, it is a proper thing to do. . . ." I told them what I thought about it—that it was fanaticism, unsound, and they never would follow it out if they adopted it; but they did not endorse this [my view] and they started the campaign [against me] on that basis.

Of course, since that time they have entirely departed from it [the financial policy]. I saw a notice in the last report of the Washington Sanitarium, of \$2,500 interest, which means a \$50,000 debt. They are making new debts, and through the *Review* are calling upon the brethren to loan them money; and it is well enough known by everybody that they abandoned that policy although for a long time they did it in a very still kind of way.

More Problems With the Living Temple

When I found the book was condemned, as soon as the book was printed, or later as soon as it was set up ready to print, I held it in the plates for a year nearly, waiting to see what would come out of all this discussion; and when the book was finally condemned by Prescott and others openly. . . I sent . . . two copies, one to Sarah⁷ and one to Sister White. I sent them both to Sarah to give one to Sister White; and Sarah wrote back after that about six weeks—this was in the spring just after the Oakland (1903) conference—she said, "I put a copy of the book on the table in Sister White's room. For several days she did not look at it. For the last two or three weeks she has been reading it, and she tells me that she is going to read it through, and that she finds it a very

different book from what she supposed it was. . . ."

I waited then for Sister White to have a chance to finish reading the book, and to see what her criticism would be; so I held the book in and did not set it in circulation until fall. And at that time, along in October, some months after I sent her the book, I sent out copies to the presidents of Union Conferences and asked them to look the book over and see what they thought of it, and if they wanted to use it to help us

I arose before that Council and the whole Conference, and with tears running down my face, I said, "I receive what has been said about this thing as from the Lord, and I will withdraw the book from circulation at once."

in paying the Sanitarium, paying off our debts, and helping along other Sanitarium enterprises. And I had back several very favorable letters.

. . . I never received one line from Sister White condemning the book or giving me any hint against it—never received one line from her hinting to me that I was teaching wrong doctrines, although I had been teaching those doctrines for 15 years or more. . . . I never got any private reproof from her about it, or any letter at all; and about the first thing that appeared was this article in the *Review*.

Now I saw that article a day or two before it was printed in the *Review*. It was not sent to me, but I happened to be in Washington, and some of the brethren there had a copy of it, and let me read it. . . . But she [Ellen White] did not intend to have it printed in the *Review*. I know that. It was done by a trick. . . . She only sent it for the private information of those brethren, and it would not have been printed in the *Review* if it had not been for a trick on the part of Prof.

Prescott. They telegraphed Sister White that there was a great crisis, and it must be published. They sent her a telegram, and she consented to it on that.

Now there was no great crisis at all; it was an absolute falsehood. This paper was read before the Council in Washington. I arose before that Council and the whole Conference, and with tears running down my face, I said, "I receive what has been said about this thing as from the Lord, and I will withdraw the book from circulation at once. . . ." I telegraphed for the books to be boxed up and put in the basement of the College, and there they are now. . . . But this is a very different story from what is being circulated about the thing. I am telling you these facts because I want you to know them.

. . . I might say that at the council held here the fall before,⁸ I asked the chairman to appoint a committee and let the committee revise this book, and whatever they found in it that was wrong, we would take it out. I said, "Anything, that is not in harmony with the Bible and with the teaching of the denomination, I will take out of the book if you will point it out to me." Now that is on record. You can find it there. I offered to do it at the very beginning, before the book was printed and after it was printed; and sent it to Mrs. White for her consideration, but did not get a word of fault found with it.

After it was printed and condemned, I said, "Very well, I will withdraw it from circulation, and pack it up." I saw Prof. Prescott, and I said, "What is the matter with the book? . . . "This life that is in me and in all living things, if that is not Divine life, what is it? Can there be one life for one thing and another life for another thing?" He said, "Of course, there is only one life; it is God's life." I said, "Of course, all life is God's life, and it is the only life there is." "Well," he said, "it is the method of teaching it; it is the teaching of it." I said, "Tell me how to teach it, then, if I have not taught it right; I am willing to be instructed." He said, "I do not know whether I could tell you how to teach it, but I can teach

it myself.”

Then I said, “Prof. Prescott, you take this book of mine and revise it; go through it from one end to the other . . . anything you think is wrong in this book, and I will take it out. . . . We need to use that book, because it is part of our means of raising money, and we need \$50,000 before the first of the year, and do not have any other means of getting it that I know of, and I want to fix this thing up as quick as I can and get it out.” Prof. Prescott said, “I do not want to be a censor.” “Well,” I said, “I request you to do it, and you do not need to make any argument about it. . . . Finally his lips quivering and he turned his face away. . . . [H]e said, “I will do it.” And he said, “There ought to be somebody else to look it over also.” “Whom do you suggest?” He said, “I think Elder Haskell will be a good man.” I said, “All right, I will go and see him.”

I said, “When can you send it?” He said, “I will mail it to you Sunday”. . . . I said, “Here is a dollar bill; you send it by letter postage with special delivery, for I want to get it as quickly as possible, and here is a dollar to pay the postage.” He declined to take the dollar bill. He said, “No, you make it all the harder for me.” So I put the dollar bill back into my pocket.

I went up to see Elder Haskell, and he agreed to do the same thing. Now Prof. Magan remained behind in Washington, and he afterwards told me, “Prof. Prescott . . . is not going to revise that book and send it to you.” I said, “He said he would.” “Well, but,” he said, “He won’t because I heard he told Elder Daniells he was going to do it, and I heard Elder Daniells say at once, ‘You ought not to do that.’”

. . . I waited until Sunday and it did not come; and Monday came a postal card saying, “I did not get it finished, and was not able to get it off;” and the next day I got a letter saying that he was not going to do it at all. He advised that the book should not be printed. The next thing I noticed was the article in the *Review*.

Of course, when I got home I announced to our friends that everything

was going to be settled up, that Prof. Prescott was going to revise the book, take out all the bad doctrine in it. . . . I told them we had accepted the testimonies that had come; and surrendered the things, and we were going to do the best we could, and going on in harmony. I told them down there that I was willing to work under the smallest conference in the world, that they might put any doctor over me they wanted to. I made up my mind I would trust the Lord to take care of me and I would do anything they said.

Bourdeau: You had revised the book as well, had you?

Kellogg: . . . After a few days I got a letter from Haskell saying he would send a few suggestions. I guess he sent a few suggestions. Then I wrote to Will, told Will White the story, and I said, “I propose to take out of the book certain pages which contain the matter which has been objected to, and to change the name of it to ‘The Miracle of Life,’ and now I want to know what your mother thinks of that.” And I wrote her a letter and told her that I accepted what she had written with reference to the book as a message from the Lord, and had stopped the sale of the book.

Will wrote me back that what I suggested to him seemed to him to be all right, and he said, “I will speak to Mother about it, and if you do not hear anything to the contrary, go ahead.” I never heard a word to the contrary. So I went ahead. . . .

Now with reference to Prof. Prescott, the situation was this: that I got out and around that Prof. Prescott was going to revise the book just as he said he would, and Elder Daniells came in and talked to him, and told him he must not do it; so he was in a tight fix, so he had to say something . . . The last thing in the world they wanted to have done was to have the thing healed up because they wanted to keep this thing going until the Sanitarium was crushed, so that they might bring the medical work into subjection to them. That is what their whole campaign was planned for. Elder Daniells told Prof.

Sutherland after the first council meeting we had here, “We made a mistake in attacking the theology of the book.” It was evident that they thought they made a mistake in doing that thing. Now Prof. Prescott came out with an article in the *Review* saying it had been rumored the General Conference was going to revise the book; that no such thing was going to be done, and no such thing had been contemplated. He put it in stronger terms than that. Now I said to Prof. Prescott, “How could you publish such a thing as that in the *Review*

The last thing in the world they wanted to have done was to have the thing healed up because they wanted to keep this thing going until the Sanitarium was crushed, so that they might bring the medical work into subjection to them.

when it was not the truth; when you promised me you would do it?” He said, “I never agreed to revise the book; I only agreed to make a report on it.” I said, “Prof. Prescott, was it necessary for me to offer you a dollar bill to pay the two cent postage on a letter? You remember I offered you a dollar bill?” “Yes.” . . . He was confounded. He could not say a word. . . . I might say, Elder Evans was present at that interview. . . . Dr. Reed was there, and I think Brother Butler [H.G.] . . .

8. If this occurred in 1902, as would appear from the context, Kellogg evidently knew this early in the controversy of theological objections to his book.

9. In the following omitted section, Kellogg indicates that W. C. White finally agreed to attempt to get the General Conference Committee to come to Battle Creek for a discussion of the issues in the controversy.

Reconciliation Attempts in 1904

Now I begged them to come here; but they did not come; but W. C. White stayed a day or two behind at Berrien Springs. I wrote him and begged him to come over here so I could have a talk with him. He came over. "Now," I said, "Will, what is the use in fermenting this thing, this warfare? . . . I am not a pantheist; and I don't believe in pantheism. . . . [I]f anything I had written . . . was an error, I would retract and denounce it. I am not a pantheist, and you know it. If I were a pantheist, I would be out worshipping the morning sun."⁹

Rebuilding After the Fire

. . . Sister White intimated after we got our building up to the fourth story that we should not have built here in Battle Creek, and I wrote her, "What shall we do then? Here we are up to the fourth story." She wrote back, "Finish it up as cheap as you can; and make expenses as little as you can. . . . So we finished it according to instructions.

Bourdeau: You had made a start before.

Kellogg: We were up to the fourth story before we had a hint we ought not to have built here. These statements that have been published do not present things in a straight light at all. There is a document dated two days after the fire (February 20, 1902) . . . intimating that we ought not to build, . . . [it was never] sent to us . . . and none of us ever knew it existed, never saw it until we saw it in that published document a year ago last Christmas (1905). . . .¹⁰

. . . At the General Conference at Oakland [1903], I told the brethren . . . "The Sanitarium is not occupied yet; it has not been dedicated, and if we have made a mistake; if it is not the Lord's will that the Sanitarium shall be there at Battle Creek, let the Sanitarium be sold, and have the Sanitarium wherever the Lord wants it." . . . Sister White said, "No, let not the Sanitarium be sold; let not the light of the Sanitarium go out at Battle Creek. Let all take hold to make that enterprise a success. . . ."

. . . She said, "If the Battle Creek Sanitarium had been moved to a salubrious locality it would have been pleasing to the Lord." She never had any testimony for us that we should have built a smaller institution. . . . It

was simply the removal of the institution entirely to some other place. That was the only thing we ever had.

Kellogg's Attitude Toward Disfellowshipment

. . . [S]o as far as my connection with the church was concerned, I said, "I expected to be turned out of the church, but I shall make no protest against it." I said I will not on any account withdraw from the church; and I will not ask to have my name dropped; I will do nothing of the kind, because if I do, that will immediately be used as a pretense and published everywhere as proof that I have withdrawn from the church, withdrawn from the truth which I have believed in for all these years, which I have been raised in—that I have repudiated it; and it will be said everywhere that I have done it when I have not done it, and it is not the truth.

I said, "I believe just what I have believed for the last 40 years and I am standing by everything I have stood by; and I have not changed." The Conference have changed their attitude toward me and toward this institution for campaign purposes and for the purpose of subjugating us; but so far as I am concerned, I have not changed. I believe in the Sabbath, I keep the Sabbath; I believe in the Lord as I always did believe in Him; I believe in the Lord Jesus Christ; I believe in the unconscious state of the mind (in death). I believe that the end of things mundane cannot be very far away, must be near at hand. I believe the general principles of the Seventh-day Adventist faith as it has been taught and as I was taught it.

Kellogg on Certain SDA Teachings

Bourdeau: About the sanctuary question, the 2300 days—are your views about the same as they were?

Kellogg: I believe exactly the same as I have been teaching for the last 15 years about that thing—just the same; I have made no change at all in that thing.

Bourdeau: You remember it was stated by Elder Jones at that meeting we



All that remained of the 1878 Battle Creek Sanitarium after the fire of 1902.

had here, that he did not believe that the sanctuary was a limited place, a real location that is limited—

Kellogg: He never told me that and I never told him that; I never had any conversation with him about it. I believe the Bible; I will just simply state I believe that. Now there are a whole lot of things that in my busy life I have not had time to study into all the details, so that I can define my belief. I do not know, I do not pretend to know. I believe just what the Bible says.

A brother asked me the question a while ago, “Do you believe the Lord is coming in this generation?” “Now,” I said, “The text that says those that see these things—this generation shall not pass until all things be fulfilled. The Bible says it. I believe the Bible and I believe that.” If anybody should ask me to explain it, to limit it and tell exactly what it means, I do not know whether I could; but I believe that whatever it means is true. I said, “Do you know exactly what it means?” He said, “No I know what I think it means, but whether anybody else believes that or not I don’t know.”

I have heard quite a number of different interpretations of it. . . . When I was a boy, “this generation” meant 30 years. When I got older, got to be about 18 or 20 years old, then it meant 60 years. A little later it meant the persons who saw the sun darkened (1780), that there would still be some of them alive when the Lord came. Time has kept going on and those people have died off . . . [B]ut Prof. Prescott has discovered a new meaning—that “this generation shall not pass” means the generation which recognizes those signs as being signs of the coming of the Lord; the generation that recognizes the signs as fulfilled prophecy, indicating that the end is near. That seems kind of a reasonable proposition. . . .

I don’t want to you to misunderstand me. You might get up and state what you believe to be Seventh-day Adventism, and I might not agree with everything you said; and Brother Amadon might do the same thing and I might not agree with everything he said; but I

don’t agree at all with this policy that is being carried on of persecution against the Sanitarium and of condemnation without a trial. . . .

Bourdeau: . . . I wanted to have an interview about . . . your views of the personality of God, the angels, and the home of the righteous—have an interview on that.

Amadon: Doctor, have you changed your views in regard to the atonement of the Savior?

Kellogg: Christ died for sinners. I believe all I ever believed.

Amadon: Just as you always have, as we believe?

Kellogg: What do you believe?

Amadon: I don’t ask that question to draw you out, to get something out that I may repeat sometime; I simply ask the question. Now, that is a very vital thing about the atonement, as vital as the reception of the Bible.

Kellogg: I will tell you what I believe about that. I believe Christ died for sinners; that He is the lamb slain from the foundation of the world; and that there is no other salvation except through Christ.

Amadon: I don’t know—

Kellogg: These charges that have been made against me, that Prof. Prescott has made, has charged against me, that I denied the atonement in conversation with him, are absolutely false. I never had such conversation with him in the world. And knowing that such stories were carried to Sister White through others, I took particular pains in the last interview I had with her to say to her that I believed in the Lord Jesus Christ as I always had believed in Him; that I prayed to the Lord every day of my life and many times a day, and that I was doing my best to hold up all the principles that I ever have held up. The foundation of all this campaign against us is not the truths that they tell, but it is the falsehoods that they tell.

Bourdeau: About our views since Christ entered into the second part of the heavenly sanctuary, and the atonement from that standpoint, and the judgment, for instance, and the end of the “2300 days” and the “tarrying time” in

which we have been living since then, and what has been going on.

Kellogg: The prophetic argument seems perfectly clear; I do not see anything to upset it or anything to shake my faith in it. . . .

About Ballenger, I do not know what his views of that are; I haven’t any connection with him at all . . .¹¹

Amadon: Brother Kellogg, I don’t believe there is a man on the face of the Lord’s earth that has had so many letters and counsels and instructions and admonitions and encouragements from the Great God as you have. I don’t believe Elder James White had a tithe of them.

Kellogg: I have the largest collection of personal things¹² that anybody in the world has; and if you can show us wherein we are at the present time going contrary to any principle that has been contained in any of those letters, if you can show that thing, we will be glad to have you do it. . . .

Leadership “Conspiracy”

Elder Evans¹³ came to my house when he got back [from a meeting in College View in 1905] and said, “Prof. Prescott, W. C. White, and Elder Daniells have bound themselves together in a conspiracy to ruin you, and I have letters which I think will prove it.” Elder Evans came here, into this very room and voluntarily said that to me. . . . Now, that was true, Brother Amadon. You know Elder Haskell very well, don’t you?

Amadon: I rather think I do.

Kellogg: . . . [O]ne morning I got a very urgent telephone call from Lin-

10. The omitted section repeats the story of the unsent E. G. White letter relative to rebuilding the Sanitarium after the 1902 fire.

11. A. F. Ballenger was at this time teaching that Christ’s ministry in the second apartment of the Heavenly Sanctuary had begun immediately following His ascension rather than in 1844 as Adventists hold.

12. Probably personal testimonies from Ellen White.

13. I. H. Evans, at this time President and General Manager of the Review and Herald Publishing Association and Treasurer of the General Conference.

coln. . . . Elder Haskell telephoned to me and said, "I want to see you." So I arranged to meet him in St. Louis, and he came down to St. Louis to meet me.

The first thing he said to me was, "Doctor, these men, Daniells and Prescott, have come to the end of their rope. Sister White has been out to Battle Creek, and she has seen that they have not told her the truth about things." He said, "Sister White told me and told the people there, 'Why, Dr. Kellogg is just the same as he always was. Dr. Kellogg is not fighting me. Dr. Kellogg treated me just as he always did. . . . They told her I had a book written to expose the "Testimonies," to show up the weak side of the things, and she believed it was true; but she came here and found there wasn't a word of it true. . . ."

I propose to hang onto all the truth that I know, and all that I have ever known, and keep right straight along the track I have been traveling all these years, just as near as I can; and let these men go and do their wicked work; and let the whole denomination condemn me and cast me out, if they want to.

They went to her and told her, "Sister White, it cannot be stopped; it will be ruin, it will be ruin;" so they insisted on going on; but Elder Haskell said to me, "They have come to the end of their rope, and now they are coming to Battle Creek to try to get some new point against you, and I wanted to see you and put you on your guard." That is the solemn truth, Brother Amadon. . . . They came before I did and they got hold of something that changed her mind again, got her to believe I was a forger. . . .

. . . [T]hese men . . . came to her with my name signed to a document; my signature was there, and I had denied in

writing that I had ever signed that document, and I never did sign it. And yet my own signature was there. They told her that I denied having signed that, that I had forged. It was a \$1,000 note that I had "forged," and they got things mixed up so that she thought I had forged \$50,000 and they found out . . . that the bonds¹⁴ were fraudulent. . . . And although she came here on purpose to see me, sent word to me to St. Louis to meet her, when I got here, she would not talk to me at all, would not speak to me only to say, "How do you do?" She told several people it had been discovered at last I was a forger and had defrauded, and the bonds were fraudulent, and she stuck to it and believes it until this day.

The truth of the matter was this: I had signed a note in blank, "J. H. Kellogg, President," to be used for the International Medical Missionary and Benevolent Association, to be used for them, but in my absence, Dr. Thomason, who was secretary, by mistake had filled out above my name, "Mexican Medical and Benevolent Association," instead of "International Medical Missionary and Benevolent Association," in renewing a note that had come back. But I was authorized to sign notes for the Mexican Association, but I was only agent; I was not president; so the forgery was in the termination, "President," you see. Now, I paid that note. The money was sent down there to Mexico. I never misappropriated the money. That was done and I did not know it. I could not explain it because I did not know anything about it. I signed it to be used to the International Association, but the note was sent out during my absence, for the Mexican Medical and Benevolent Association; so when they wrote me about it, I told them I never signed such a note, because I was agent, you know, and this was signed as President, and I told them I was not president—I had never signed it. You see, I signed the first note all right, but in my absence the note came back to be renewed, and Dr. Thomason wrote that on. Miss Steinel who kept the books was away from home. When

she got back, Judge Arthur wrote out a full explanation and sent it down to Elder Daniells and those men, but they never corrected it; so Sister White still labors under that impression. At the last General Conference, Sister White made the statement that I was a forger, and Daniells got a shorthand report of that, and when I was in Europe last spring, I found he had been showing it all around over Europe to prove I was a forger, and that the Lord had sent it.

You see I cannot have any particular sympathy with that sort of doings; so I am perfectly frank to tell you that if you endorse that action on the part of the General Conference Committee, and if this Church endorses the campaign of the General Conference on behalf of fraud, deceit and misrepresentation, when they get ready to drop my name from the book I shall accept it as a release that the Lord has given me from any further responsibility in that thing. . . . Certainly I ought to be turned out of the church if I have committed robberies; . . . but it should be pointed out wherein I have done these things, and I should be given opportunity to make restitution. . . .

With reference to Dr. Stewart and those documents Daniells circulated when he came here and undertook to crush us—among other things was this statement—that I had never allowed my colleagues to read the things that had been sent to me, the *Testimonies*. . . . Now, Brother Amadon, before the Lord, I am obliged to tell you that although Sister White wrote that, it is not the truth. It is not the truth although it is over her signature—it is absolutely untrue. My colleagues have seen everything I have ever received from her, private letters and all, the whole business. Certainly I have never held back one single line that she has written me, never in the world.

. . . When I got a letter from Sister White, I laid it before the Board. . . . The only thing in the world I never read to them were things she said about me complimentary, and I did not want to read them. . . .

Sister White said some things about

my being the Lord's physician. You never heard me making any use of that. I never banked on that—never did. I never believed the Lord made me His doctor any more than any other honest Christian man who was trying to do his best. I don't believe the Lord is arbitrary in that way.

Amadon: I hate to hear you say that—that you don't believe there was a time when you were the Lord's physician in a sense in which others were not.

Kellogg: I cannot believe that I ever was the Lord's doctor in any different sense from any Christian doctor that undertakes to do his best for suffering human beings is the Lord's doctor. . . .

Amadon: I believe it anyhow.

Bourdeau: I believe the Lord sent His angel to guide your hand.

Kellogg: I know the Lord helps me in operations, and I know He helps me now; for I get into awful troubles, and I appeal to the Lord to help, and I see He does help me. . . .¹⁵

I want to tell you another thing you do not know about, a testimony I have from Sister White that she has not published, and that none of them have published, that these men have frequently cut out large chunks of things that Sister White had written, that put things in a light that was not the most favorable of them, or did not suit their campaigns that way, that they felt at liberty to cut them out and so change the effect and the tenor of the whole thing; sending it out over Sister White's name. I happen to know that, and I think you know it, too. But I have got a testimony that is on record, and Sister White has got it, but they haven't printed it, and I don't think they will. Sister White said—it was since these troubles began, a long time after this thing started up—not so very long ago—she said, "I saw a boat out in the storm in the sea, and the waves were rolling high, and there were men in the boat, and they pushed you overboard, and you were hanging onto the edge of the boat with your fingers, and they were beating you off." Now that is exactly what they have tried to do. I propose to hang onto all the truth

that I know, and all that I have ever known, and keep right straight along the track I have been traveling all these years, just as near as I can; and let these men go and do their wicked work; and let the whole denomination condemn me and cast me out, if they want to. . . .

Bourdeau: Another question I want to ask you in regard to the views entertained by A. T. Jones in regard to organization.¹⁶

Kellogg: I told Brother Jones a great many times that I thought his principles would be beautiful when we get to heaven; but we have to have some kind of organization. Brother Jones is not my product, and I am not responsible for anything he writes or says. Soon after Brother Jones came here, I had an action taken by our Board that in this controversy with the ministers, our Board had no part to act in it and would have nothing to do with it. . . .

Dr. Stewart's "Blue Book"

Now with reference to Dr. Stewart: . . . Dr. Stewart and Dr. Harris came to me and I told them the same thing [about the charge of Kellogg's withholding testimonies from associates]. They said, "Would you be willing to let us look over the things she has sent to you?" I said . . . you have . . . access to them; I have never secreted them or locked them up at all; they are there. . . . I was away from home when that letter [Stewart's letter to Ellen G. White] was prepared. When I got home, Dr. Stewart brought it to me and read it to me. I said, "Dr. Stewart, that is a very smart document, but anybody reading that would say that Sister White must be a very mean, contemptible kind of woman. Don't you see they would?" "Well, yes. I think they would." "Now," I said, "is she that kind of woman? Do you think she is that kind of woman?" "Why no, of course, I don't." "Then," I said, "you want to be very careful you don't ever print that, and if you ever let that go out of your hands at all, you should certainly add a statement to it that you believe Mrs. White was a woman God had inspired and led, and that these things were only

flaws that you had found, but that the main effort and tenor of her life had been wonderfully good and helpful; that she stood for principles that were straight and right, and that her work had been a good work, and that you believed in that thing. "But," I said, "you ought never to publish such a thing; such a thing ought never to be circulated;" and he promised me he never would publish it, and I don't believe he ever will. . . .

Kellogg and Ellen White

. . . I have written her [Ellen White] every little while—"Sister White, don't be alarmed at the statements that have been made to you; don't believe the reports that are being sent to you about my attitude towards you. You have been my friend all my life, and I am your friend and am going to remain so no matter what your attitude is, what you say about me and what you do—I am not going to take up any campaign against you for you have been my friend, the best friend I ever had. . . ." I recognize the fact that Sister White has been a messenger of truth to the world.

I do not believe in her infallibility and never did. I told her eight years ago to her face¹⁷ that some of the things she had sent to me as testimonies were not the truth, that they were not in harmony with the facts; and she herself found it out. I have a letter from her in which she explains how she came to send me some things. She charged me with things I never had done at all, and I got a letter

14. Issued to finance the rebuilding of the Sanitarium after the 1902 fire.

15. Kellogg then tells of a recent experience in which he believed the Lord helped him during surgery as a result of prayer.

16. A. T. Jones, one of the "heroes" of the 1888 General Conference controversy on righteousness by faith, was at this time campaigning against having the office of General Conference President. He believed this created a "kingship" contrary to some of Ellen White's counsels.

17. This is an example showing that one cannot take everything Kellogg says as accurate in every detail. Eight years before this time (1899) Mrs. White was still in Australia. Since Kellogg never went to Australia, he is at best confused as to the date of the conversation he is remembering!

from her in which she explains that she *thought* I had done it, she drew an inference that I had, and she was worried about it. I never made a public matter of that thing. I held that thing in my private drawer, in my own heart, for years and years, and never should have made it public if these folks had not begun a campaign against me, and I have not made it public, and am not going to do it. Just think of it—a man who has got as much business as I have, to pursue a feeble old lady, to try to show up that she is a fraud when she is not a fraud; to try to show up that she is dishonorable, and really an immoral woman when I know she is not. Anybody that knows anything about Sister White's career knows that she has been a woman who has worked for truth and righteousness, and if you can find a flaw here and there, or some plagiarism here and there, that is a mistake and a blunder, and a slip and never ought to have been done; but now that does not invalidate the good that she has done. . . .

I was tempted down at Oakland (1903) to get up in the General Conference there and tell them the whole truth

about the whole business; but I made up my mind I would not do it. I said, "If I do that, it will just destroy all the foundation some people have whose faith is based on this thing." If I should tell the weak spots they would throw away the whole thing. I can see the weak spots and still hang onto the strong ones. . . . I got down on my knees and prayed the Lord to help me, to hold me back from doing any such thing. I have gotten to the point where I see that the Lord takes care of me and my work, and we are going on in spite of all these men are doing; so I am satisfied the Lord saves our work. It is the only thing I ask Him to do.

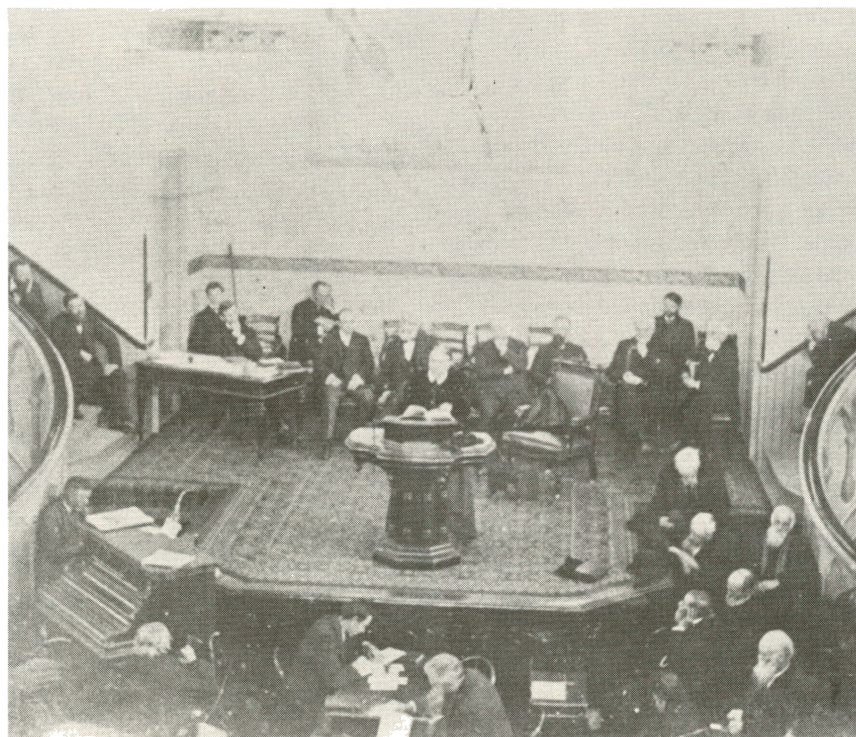
Bourdeau: It has never been my disposition to crush you down or to crush the Sanitarium down in anything, and I don't know as I ever thought that our leading brethren had that in view.

The Leadership's "Conspiracy" vs. Kellogg

Kellogg: That very thing is the ultimate purpose of the whole thing. If you had been present in the meeting

when this thing started, you would have heard Elder Daniells on his feet say, "I am not satisfied. Doctor Kellogg's imperious will must be broken." That was when we were trying to have peace. That was when he first started this campaign; he started with that spirit; and I arose and I said very quietly, "That will be when I am dead." They have been carrying on their campaign ever since. You can find plenty of people who were present at that meeting and heard that speech. . . . I have been studying my Bible a good deal more in the last two or three years than ever before in that length of time, and the Bible is very dear to me. I never close my eyes without reading a chapter in the Bible at night, and we study the Bible in our home here a good deal more than we ever did before. We are trying to promote Bible study at the Sanitarium; we are not introducing heresy there, but simply studying the Scripture lessons to get help for Christian living, for holding up the moral standard that must be held up. I do not see anything else but to go ahead on that platform; and the Seventh-day Adventist denomination I have been working for all my life—I went into the office when I was a small boy, when I was 12 years old; Brother Amadon was there, and we were good friends; and he always helped me, was kind to me, and I learned to love him very much, because we were always good friends and considerate. I have been working for the upbuilding of the interests of this denomination, and I was willing to keep on working the balance of my life if they would let me; but they proposed to separate from our work and they did it, not because they wanted to get rid of the work, but simply to bring us into hard places where we could not go.

Away back in November, 1902, five years ago, Elder Daniells demanded of me that the Sanitarium be surrendered to the General Conference. I said, "I don't see any way that can be done. It is a private corporation, and I don't see any reason why it should be changed. It will go right on as it is, always has been going; it is working for the interests of



Mrs. Ellen G. White addressing the crucial 1901 General Conference session.

the denomination, and it will keep right on as it always has done, and I don't see any need of change." And he became very angry. It was at a private conference of our Board and the General Conference Committee. He became very angry, and he said, "I am done with this thing; I will have no more of this; this is the end." And he arose and left the room. Spicer said, "You will find you cannot carry on the Sanitarium without the General Conference Committee." I said, "Whatever the Lord wants us to do we will do." He said, "You will find you cannot get the young people." I said, "If the Lord has got a young man somewhere He wants to come to the Sanitarium, He will see that he gets there."

So we have been going on. . . . Afterwards we tried to make reconciliation with them, told them we would do anything; but they immediately . . . began undermining work; they were not square; and I sent word to Prof. Prescott—this was after the reconciliation at the Tabernacle [1903]—I sent word to Prof. Prescott and to Elder Daniells, and I said to Prof. Prescott, "Now then, before you leave this town, we ought to sit down together and try to find a basis for harmony, we ought to sit down like men with our official coats off, like brethren together, to try to find some foundation for harmony." He never replied to my note even. . . .

While we have sought earnestly for harmony for a long time, and are willing to surrender anything and do anything, . . . I haven't the slightest expectation of any reconciliation. . . . We do not propose to fight these brethren or Sister White or anybody else. . . . We are not going to have any schism; we are not going to do anything of the kind. . . .

Bourdeau: You haven't thought of reorganizing, then?

Kellogg: We would not think of such a thing. For pity's sake, haven't we had enough organization of this kind? When you have got an organization that can turn itself into a threshing machine, or a destructive engine, for pity's sake, why do you want to get into anything more of that kind? When the

Seventh-day Adventists put me out, I will not go into anything else. I will simply try to live in the fear of the Lord and do my duty; but I am not going to do anything in that direction. If this church wants to put me out, I shan't shed any tears about it at all; but . . . I would like to be tried for all the charges that are brought against me. That would be the Christian way to do it; but I have not any expectation of any such fair treatment as that. . . .

Ellen G. White's "Plagiarism"

I am willing to tell you a little history, something that might be information to you. When the *Great Controversy* came out and the chapters of the history of the Waldenses, my attention was called to it by somebody right away; I could not help but know about it, because there was the little book, Wiley's *History of the Waldenses* right there on the *Review and Herald* book counter, and here was the *Great Controversy* coming out with extracts from it that were scarcely disguised, some of them. There was a disguise because words were changed; it would not have been so proper to use quotation marks because words were changed in the paragraph so they were not exact quotations, but at the same time were borrowed, and your explanation that it was simply an oversight won't hold, Brother Amadon, because it would not have been proper to put it in quotation marks when there were so many words and phrases changed; they were not quotations; they were borrowed. They were plagiarisms and not quotations. There is a difference between plagiarism and quotation.

Plagiarism is when you use a thing almost word for word, but not quite, but just enough different so it is not proper to call it a quotation. There is not a single one of those things that could have quotation marks about them. If you should put it in quotation marks, it would be telling an untruth, because you would be representing this thing as being word for word from the author

when it is not word for word from the author at all. . . . Now, I saw this thing there; my attention was called to it by somebody, and I sent for W. C. White right off, and I said, "I won't stand for this, Will White."¹⁸ Now, I am standing right here, beside your mother, by her writings, and I expect to, but if anybody comes to me with this thing, I shall tell them straight out what I think about it, that it is unwarrantable use of other people's writing; that you have no right to do it, and that I am ashamed of it and I am sorry for it."

He said, "Don't you think that when Mother sees things, runs across things that agree with what she has seen in vision, that it is all right for her to adopt it?" I said, "No, not without giving credit for it. It may be all right for her to quote it and make use of it, but she ought to put quotation marks on and tell where she got it, and should say this is in harmony with what she had 'seen.'" She had no right to incorporate it with what she had "seen" and make it appear that she had seen it first of all. The preface says this book has been written by special illumination, that she has gotten new light by special inspiration; so people read things here, read those paragraphs, and they say, "Here, I saw that in Wiley's book." And I said to Will, "That will condemn your book, detract from the book and the character of it, and it never will do; it is wrong." I said, "I simply won't stand for it, and I want you to know that I won't, and that this thing ought to stop." Now, then, they went on and sold that whole edition, at least 1,500 copies. . . .

They went right on selling it, but they changed the preface in the next edition so as to give a little bit of loophole to crawl out of, giving a little bit of a hint in it, in a very mild and rather in a hidden way that the author had also profited by information obtained from various sources as well as from Divine inspiration. That is my recollection. I remember I saw the correction and I didn't like it. I said, "That is only a crawl out; that is simply something put in so that the ordinary reader won't discover it at all, but will see the larger

statements there of special inspiration; so they will be fooled by that thing." Then there came out other books. Your explanation did not help the case at all about other books. Where is *Great Controversy* and other books, even *Desire of Ages* and *How To Live*? I don't think you ever knew about *How To Live*—with reference to things that were borrowed from Cole's (book).¹⁹

Amadon: I knew a large share of it was borrowed.

Kellogg: Those very things Mrs. White's name was signed to, and some of the things—for instance I might recall various ones, if you go through and compare the two you will see a great number of comparisons. I never said a word of that to a living soul, I knew of, for I had the original book in which Sister White read and from which some of these copies were made. I have the book in my library. I know the book, and I have other copies of the book. Dr. Kress was down in Detroit, and he ran across the book eight or ten years ago—Cole's *Philosophy of Health*, and he came to me with great interest and he said, "I have discovered a book here that reads just like *How To Live*—such a wonderful thing that the Lord should put this into two minds at different

times, but the curious thing about it is that this book was written *before How To Live* was written. I said, "Dr. Kress, I know all about that; I have got the book in my library. It is Cole's *Philosophy of Health*, isn't it?" "Yes." "Now, I know all about it. His book was in my library, and Sister White had access to it when *How To Live* was written, and that is the explanation of that; there is no miracle about that; it is just simply a straightforward thing the same as any other."

You know that thing never had any bearing with me at all; it does not have any now, because the truth is the truth, and the thing I am after is the truth. It doesn't make any difference with me. But there is a wrong on the part of the publishers, and I don't think it is right for Sister White to do it without announcing to the public that she did it. If it was right for her to do it, and Will thought it was right for her to do it, then the fact should have been stated in the preface that it had been done, and that would have been all straight then, and nobody could have made any charge of any dishonesty. But that thing never made any difference with me.

I have known that thing all these years, and you never heard me complain about it. I have never made any-

thing of it, never intend to in the world; because Sister White had published things that were true; she had been standing for temperance, for purity and for the things that were good, and giving the effort of her life to promote those things earnestly and sincerely, and I know that thing, and now I don't want to detract from any of the good she has done by picking up things I think are flaws.

I can go and pick out a lot of things, could have done it anytime in the last 25 or 30 years, and so could you; but what good is there in that? I could find fault with some of the good old prophets of olden time, but what good is there in that? We want to build up the things that are strong and suppress the things that are weak. . . . [T]he Battle Creek Sanitarium has not published anything of that kind, has never prepared anything of that sort, and I never prepared anything of that sort—in opposition to Sister White, or to the Seventh-day Adventist denomination or Seventh-day Adventist doctrines—and the Sanitarium never is going to do it and I do not propose to do it.

Amadon: . . . I said that Sister White never writes the prefaces to her books.

. . .

Kellogg: . . . About the preface, Sister White always *saw* the preface. Certainly she had no right to let the book go out to the world without reading the preface, and she always did read the preface. It is an error, Brother Amadon, I cannot say anything else about it—it is an error and Sister White herself is involved in that error; it is not a deadly error; it doesn't condemn the good things she has done. She has got just as good a right to make mistakes as I have.

Amadon: . . . You know, Doctor, that Sister White never in the office sat down and read proof properly.

Kellogg: She looked it over, but the thing has been a bad mix-up.

Amadon: You know in the days of the Elder (James White) how her writings were handled just as well as I do.

Kellogg: Of course I do.

Amadon: And I guess I know pretty nearly as well as you do.



The Battle Creek Sanitarium before it burned to the ground in 1902.

Kellogg: Of course you do, you know all about it; but it is a foolish thing for anybody to hold up these things, pick out these flaws as representing Sister White's work when they do not represent it at all.²⁰

Control of the Battle Creek Tabernacle

Kellogg: . . . How could you ever believe I wanted to get possession of the Tabernacle down here and tell that story all about and get it published in the papers and send it all over the world? It is the most contemptible lie that was ever got up in the world.

Amadon: That is just what Sister White sent here.

Kellogg: I know it; nevertheless it was a falsehood.

Amadon: Then see here. If that is so, Doctor, how was it that the Sanitarium planned how they would heat the Tabernacle—they would send steam down that pipe they had to draw oil up?

Kellogg: That is the first I ever heard of such a scheme as that. That is the most ridiculous thing you could imagine. You could no more get steam down to the Tabernacle in that way than you could shoot it down. That is simply a pipe lying there in the cold ground. That is one of the wildest things I ever heard. I want to say to you that that talk—no matter where it came from—whether from Mrs. White or anybody else—about our wanting to get possession of the Tabernacle or having any hankering in that direction is absolutely foolish, absolutely untrue. You cannot find the slightest confirmation of any such thing. It is false.

Amadon: Then in that matter, it is Mrs. White vs. Dr. J. H. Kellogg.

Kellogg: It isn't any such thing.

Amadon: I say it is.

Kellogg: It is not. It is Mrs. White versus the facts.

Amadon: You say it is not so; she says it is so.

Kellogg: I challenge you to show one atom of evidence that that is so; and another thing, how could I do it if I wanted to? And another third thing,

what could I do with it if I had it? Where is there the slightest intimation I ever wanted to do it? . . .

Amadon: How was it when we had a certain meeting for the election of trustees,²¹ down they came from the Sanitarium, a whole lot of them, and run the whole thing over our heads?

Kellogg: I will tell you the truth about that thing, and the Lord is witness of what I tell you. I heard there was going to be a meeting down there, and somebody says, "Those Washington fellows are going to try to get possession of the Tabernacle, and it is not fair; it belongs to the people of this town and they are fooling those people, and it is wrong for them to do it, and we ought to go down there and take a share in that thing and let them see that they can't run things just like that."

I said to them, to everybody I could get hold of who was interested in it, "Don't you go near the place; don't you have anything to do with it. The Battle Creek Church have swallowed Elder Daniells and the whole General Conference Committee and have believed the things they have told them, and they are entitled to have exactly what is coming to them; they are entitled to all they are going to get. They will find out sometime how they have been fooled, but they are entitled to have just the punishment that is coming to them, it is due them for the way they have acted. . . ."

I said, "If they see any of us down there they will say that we have got a game to carry down there, to get it." I afterwards found out that Judge Arthur and Will Kellogg, my brother, were there, and I took them to task for it, and I said, "For pity's sake, what did you go down there for? Those folks will think that we are after it, and we don't want a thing to do with it." Now, then, I know just how this thing came about. Your preacher down there saw those people there, and he judged me just as you have been judging me, and he said, "Now, Dr. Kellogg has been trying to get possession of the Tabernacle," and he wrote a letter to Elder Daniells and Elder Daniells had that letter in Europe to prove that I was doing this thing—

because he saw those people down there; it was purely suspicion and inference. I never dreamed of Will's going down there, never dreamed Judge Arthur would go down there. Judge Arthur was getting all out of joint with things, and I did not suppose he had any interest in it at all. But I never knew a thing about it.

This man wrote to Elder Daniells, and he sent word to California; and Sister White wrote a letter to Elder Haskell, wrote a letter to Dr. Kress, one to Daniells and to somebody down here, and Will White got those letters and took a paragraph here, a paragraph there, and a paragraph from the other one and put them together, and made up a thing and sent them out with his own name signed to it. It is a "testimony" from Willie. . . . Sister White in that document does not in a single instance say that the Lord has shown her I was trying to do such a thing as she said I was. . . .

Influencing Ellen White

Kellogg: And when I saw that plagiarism, I tell you, Brother Amadon, it hurt me bad. I had seen this scheming and misuse of a wonderful gift the Lord gave to Sister White. James White used to abuse it and you know it, you know it. . . . I knew it for I was intimate with the Elder and tried to hold him back. He told me of his plans. He made me an

18. It would be most interesting to know when this conversation took place. It sounds as if it may have been when Kellogg, as a youth, worked at the *Review and Herald*. If so, he would have hardly been in any position to lay down the ultimatum he recalls!

19. Since Kellogg was only 12 when *Health or How to Live* began publication, it is more probable that Cole's book was in the *Review and Herald* stock of books carried for sale where he became acquainted with it—just when, it would be impossible to say.

20. An omitted section reiterates Kellogg's arguments about the so-called "Blue Book" containing Dr. Stewart's objections to what he considered to be contradictions in Ellen White's writings.

21. At this time title to the Tabernacle property was not held by any conference organization, but by Trustees elected by the local congregation.

intimate for a good many years, and for more years than any other man that ever lived, and I knew all about his plans and his schemes. Elder White got after U. Smith, pursued Smith and tried to get me to join him in schemes against Smith that I would not uphold him in. I held him off on dozens of things he was determined to do, for he would occasionally go on the warpath, get Sister White to back him up, bring pressure to bear.

[T]hey have got her [Ellen White] tangled up with all the little personal affairs of business and a lot of other things that the Lord has not given her any information about or any light about.

Harriett Smith (wife of Uriah Smith) met me on the street the other day, and I was speaking to her about that three weeks' siege down there when they shook you all over the bottomless pit. I went to those meetings. I was a small boy, but I said to Harriett that I had a good deal of respect for "you because you would not confess what you had not done." She said, "But we did confess." I said, "I did not know that." But I said, "What made you do it?" She said, "They kept at us until they got us so nearly crazy we did not know what we were doing, and there was no way we could stop it but confess; but afterwards Brother White came around, got them all together, and acknowledged that he had been after us, pursuing us." And she said, "I would not go; I stayed away; I would not go to the meeting, and by and by he came to me where I was and in the room where I was, and he came and put his hand on my shoulder, and said, 'Harriett, I tried to crush you; I did my best to crush you; will you forgive

me?'" Now, you know that is where Elder White was a bigger man than those other fellows; he would get on a tear, on a campaign, and when he had carried the thing far enough he had sense enough to turn around; but Will White is not big enough to turn about. W. C. White knows just as well as I know that he has been doing a wrong thing, is on a wrong track, and that he is not straight; and if he could get back again where he was five years ago, he would be tickled to death today; but you see Prescott and Daniells have forced him over, have gotten him into a position where he went so far he cannot retreat from it, and that is where they are.

Amadon: I don't hardly think it is wise to call up the dead, to turn Elder White over in his casket, and Brother Smith and others that have passed away. Of course, we know how things were back there, and there were things that were not just as they ought to have been; but there is an old poem that says, "Let it pass, let it pass," and I believe that is better than to bring it up.

Kellogg: I want to tell you that is my position now. I saw it pass, and it passed; so I am trying to hold my breath in this thing until this passes. . . .

Amadon: Say, Doctor, I want to tell you—you have been charging up things against Will. Now Will don't have that wicked feeling against you. . . .

Kellogg: I told you a little while ago he would be glad to get back on the old basis. He keeps up a campaign against me when he knows he has not got any foundation for it. He is the foundation of the whole business.

Amadon: I think the devil is No. 1.

Kellogg: He is No. 1, and W. C. White is No. 2.

Amadon: That is a pretty strong charge.

Kellogg: It is no stronger than the charge you are making against me that I am hypnotizing people and hypnotized by Satan.

Amadon: Doctor, the *Testimonies* say so.

Kellogg: How do I know what is truth? The Lord has to come to impress

the truth on your heart, and when the thing is true it has the power to vindicate itself and to impress itself. . . . Now, Will White had in his pocket at that very moment when Prof. Prescott was giving that address,²² a testimony from his mother to Prof. Prescott not to do it, and he had had it all day long. He had it there Friday morning, and he carried it around all day, and knew that the attack was going to be made upon me that night, and he never delivered it to Prof. Prescott at all.

Amadon: Then he didn't do right.

Kellogg: That is what I am telling you—he is a schemer, and he wanted that attack to be made on me; and the brethren on the ground knew that—Sutherland and others, and they had seen that letter that Sister White had given to W. C. White. . . .

. . . That is the way Will White has been manipulating things right along, making things different from what they were.

His mother gave a testimony and he held it up. Down at Washington they did the same thing. They had a testimony that they ought to send \$5,000 down to Elder Haskell. She gave it to Will. Will said it would not do. She had a vision in the night and told Brother Haskell he would carry \$5,000 back with him; so he expected to have the money, and she wrote out the letter and sent it to Elder Daniells and Will White held that up, did not let Elder Daniells have it, and I received a letter, a copy of a letter in which she wrote that to Elder Evans and instructed them that they must go ahead and carry it out, and it explained the whole thing. That shows Will's manipulation right straight along.

That is what I mean by saying he is the tool the devil is using to make trouble. I wrote to him 12 years ago when he was in Australia, "I see your finger between the lines, and I warn you to keep your hands off from this thing. Let your mother act free." There would have been no trouble if she had not been brought into all these details of business and everything else. If they would let her alone to deal with the great prin-

22. Kellogg refers back to the public attack made on him and ideas expressed in *Living Temple* at the 1904 Lake Union Session in Berrien Springs.

ciples of truth, righteousness, temperance and reform, it would have been a wonderful thing; but they have got her tangled up with all the little personal affairs of business and a lot of other things that the Lord has not given her any information about or any light about, and have made her to do business with the sale of books, or to settle church quarrels, and such things. And the Lord has never authorized any such use at all of the wonderful gifts He gave her.

Bourdeau: Brother White thinks he is taking the place of his father.

Kellogg: His father used to make a lot of trouble in the same way.

Bourdeau: I understand that the Lord has shown her years ago that Brother (W. C.) White should be an adviser in making use of the testimonies.

Kellogg: I don't know anything about that at all, but I know I got hold of W. C. White [1904 at the Berrien Springs meeting], I saw him sitting out on the porch, and I called out to him and said, "Come here, Will, you and I were boys together, we were friends, and we changed. I believe just what I did then. I have not changed at all. I am just what I have been all the time, and what is the use in having this unseemly quarrel? . . . He said "Oh, Brother Kellogg, you can do more than anyone else to settle this unpleasant time we are having." I said, "What do you mean? Do you mean I should confess I am a pantheist? I suspect if that is what you mean you can depend on it I will not—before I will ever do it, for it is a lie and you know it; it is not the truth and you know it is not the truth." "Well, but Doctor, you have been saying things that weaken faith in the *Testimonies*." I said, "I am not responsible for faith being weakened in the *Testimonies*. You have been sending me things you ought to have had sense enough to know were not true and could not be true, and that is what has made trouble."

Chicago Buildings

Kellogg: I said, "There is the matter of those buildings in Chicago. Your mother wrote me, 'You have erected buildings in Chicago to harbor the unworthy poor; you have taken money from the Sanitarium to erect buildings to harbor the unworthy poor.' And I wrote back to Sister White, 'We have erected no buildings, taken no money; you have been misinformed;' and I got back a letter charging me again with it, the second time, denouncing me harder than ever for having put up those buildings, misappropriating the Lord's money; and with having robbed the treasury of the Lord, defrauded the Lord's people; and I should have sent the money to Australia that I used for putting up those buildings." I said to Will, "You ought never to have sent me such a letter as that, and when I denied it, told your mother she had been misinformed, she ought to have believed me instead of repeating the charge; and not only that, but sending it all over the world. Now, then, when people come to see me and ask me where those buildings are, I am bound to tell them that there are no buildings there. I am not going to lie about this thing. I am standing by your mother and the testimonies, but I am not standing by anything that is not true." He said, "But mother has explained that." After several years I told her it was not true—when she came to this country I spoke to her about it, and she said she had never done it, she had never seen that I had taken money from the Sanitarium for any such purpose, and had no recollection of ever having written me any such thing. Not until after denouncing me in Washington there about the book did I receive anything from her. Some time after that I got a letter from her saying, "I saw a building in Chicago. I thought it had been erected. I afterwards found out it had not been erected. Dr. Kellogg was very much surprised because I wrote him as though it had been erected when it had not been erected;" and that she did not condemn me for erecting the building. So I was tried about her. She

had charged me with embezzling money, with robbery, with defrauding the people; and that is what troubled me—not because she condemned me for erecting the building. Then she wrote, "My warnings reached them just in time to prevent them from erecting a building they had planned." I never planned building there at all, never intended to erect a building.

Amadon: That has all been explained.

Kellogg: It has not been explained at all. I am telling you this so I believe in my soul that you know the facts; then I am not responsible for what you do in any way at all. Will White said, "Mother has explained it." I said, "But the explanation is worse than it was before, because her explanation admits that she charged me with fraud and robbery on a mere supposition. She *thought* the building had been erected, condemned me for erecting it, and for taking money to do it with, charged me for erecting it, and for taking money to do it with, charged me with robbery and fraud, circulated it all over the world, to South Africa and England, as I can prove.

She had charged me with embezzling money, with robbery, with defrauding the people; and that is what troubled me—not because she condemned me for erecting the building.

On a mere supposition, Brother Amadon, what right had she, when she saw a building there, to *suppose* that I did it, and charge me openly that I had done it and to send me such a testimony? The Lord never gave her any such liberty as that; it was a mistake to do that, and her explanation that she "thought" it makes it worse, because it shows she charges people and sends people testimonies on suspicion and without a "thus saith the Lord" to back it up.

. . . We never planned any building to

harbor the unworthy poor. The only plan we had was a building for medical students, a medical college, and I brought it up in 1901 at the Conference here and she endorsed it and helped me make an appeal to the people to raise \$100,000 for that very purpose, and it is on the record, and the *Bulletin* will show it; so it is plain enough that the Lord had nothing to do with it at all.

Will said, "Now, Doctor, I will tell you all about that building in Chicago. You know mother was writing things in the night that came to her; in the morning she would write it out, and I said, 'Now, Mother, I don't think the Doctor is doing such great things in Chicago as you think he is.'" I said, "How on earth, then, did you suppose I was to believe it if you did not believe it yourself?" He said, "Well, I will tell you. It went on and by and by the stenographers copied it out, got it all ready, and I looked it over and I thought it would not do any harm to let it go, because I supposed of course you would understand that it was figurative ambition, all figurative. Well, now," he said, "I will tell you. After a while, after mother had been writing, she brought me one day a paper which told about what great things you were doing there in Chicago, and putting up great buildings, using great sums of money, etc.; so I thought perhaps there might be some truth about the whole business."

I know it is the truth, because my brother, Merritt, told me Mrs. White came to him with a paper. He said, "Doctor, there is a thing I think I ought to tell you, but I hardly dare to do it; but," he said, "years ago, down in Australia, Mrs. White came to me one day with a newspaper giving an account of large buildings you were putting up in Chicago, and the money you were spending there, and so on, and Mrs. White said to me, 'Now, Merritt, I don't want you to write to Dr. John anything about this, because I am going to write him myself, and I want to write him

first.'" Merritt told me about having seen the article before she sent me her testimony. Will White told me she read the article to him *before he was willing to believe the testimony or to let it come to me*; and he let it come on the strength of that.

After Sister White wrote me what I stated, . . . I wrote her back, "You are mistaken, Sister White, you have been misinformed." She wrote me back as soon as the letter could come, about three months after the first letter, saying, "I have not been misinformed." It amounted to that. And she went on and copied from a paper, and said, "Two or three days ago I saw an article, my attention was called to a paper giving an article telling about the work you are doing in Chicago," and she copied from that paper and gave me a reference. It was the *New York Christian Advocate*, and it was an article written some four years before.

Now, then, I saw at once where she got her information. I knew the Lord had not shown her that thing because I was not doing it. The way things were fixed at that time, I could not have done it if I had wanted to; our charter would have been forfeited, and the whole thing would have been lost, and our attorney here was cautioning me repeatedly every little while, with the greatest care—"Be careful not to expend any of the money of the institution here outside of the State," because Harmon Lindsay and others were watching us and had lawyers watching us so that they might use that as a means of breaking our charter; and besides that there was a party in Chicago that had a bogus suit for blackmail against the institution on the ground of malpractice. It was absolutely groundless, but they were trying to break our charter also for the same reason; so I was watching the thing with great care and I would have cut my arm off before I would have taken money from the Sanitarium to put up a building there. . . .

. . . As soon as I got that second letter, I said to Dr. Paulson right away, "We know now where she got the information. She did not get it from the Lord, that is sure." So we went to New York and got a copy of the paper with the article in it, and got the whole thing; then I saw at once what the situation was. There is the whole truth of the whole business, exactly the thing.

. . . I know . . . that everything that Sister White writes me cannot be taken exactly as verbal inspiration; that we have got simply to take the truth of it. A lot of the things she writes have got to be accepted and taken, and what you cannot act upon in the fear of the Lord, ask the Lord to show you what your duty is, and do the very best you can to be square and straight with yourself and with every principle of light and truth you see.

Amadon: That is, if the thing harmonizes with your idea of things, accept it, if not, let it go.

Kellogg: Why do you say that?

Amadon: Because the one to who the document comes is to judge.

Kellogg: Then, what would you have me to do with such a thing? . . .

Bourdeau: As I read it in the manuscript—Dr. Stewart —

Kellogg: Dr. Stewart hasn't got it there.

Bourdeau: In the manuscript I have at our home, I saw it spoke of one building being put up in Chicago, then it brought in a testimony with regard to a lot of buildings you were putting up, not saying in Chicago, but elsewhere, anywhere, and using money —

Kellogg: That had reference to Sanitariums. The first testimony I got did not say Chicago. It said, "You have taken money to erect buildings to harbor the unworthy poor," but it did not say where they were. . . .

(Part 2 of this interview will appear in Volume 20, Number 4.)