

Manuscript Release #908

FANNIE BOLTON

[Materials relating to Fannie Bolton as used in a chapter in volume four of the Biography and called for immediate use in a shelf document, requested by A. L. White.--D. E. Mansell.]

Ellen G. White Writes Concerning Fannie Bolton's Experience--In Battle Creek, Fannie pleaded hard and with tears to come with me to engage with me in the work of preparing articles for the papers. She declared she had met with a great change, and was not at all the person she was when she told me she desired to write herself and could not consent that her talent should be buried up in the work of preparing my articles for the papers or books. She felt she was full of the matter and had talent she must put to use in writing which she could not do connected with me. . . .

In Battle Creek, Fannie pleaded hard with tears to come with me to engage with me in the work of preparing articles for the papers. She declared she had met with a great change, and was not at all the person she was when she told me she desired to write herself.

I want not her life, or words, or ideas in these articles. And the sooner this bubble is burst, the better for all concerned. . . . I have now no knowledge of how we shall come out, and what I shall do. I am afraid that Fannie cannot be trusted. . . .

If she has done the work as she has represented to other minds she has done, so that she thinks credit should be given her for her talent brought into my writings, then it is time that this firm be dissolved.

If she has done this work, which she has represented to others has been

so much her talent, her production of ideas and construction of sentences as mine, and in "beautiful language," then she has done a work I have urged again and again should not be done, and she is unworthy of any connection with the work.--Letter 88, 1894. (To W. C. White, February 6, 1894.)

Just before coming to this country, in order to help Fannie, I consented to make another trial after she had given me the assurance. . . that her feelings in regard to the work had wholly changed. I followed my best judgment hoping that she had gained wisdom from God and would really love the work.

I knew that she was naturally unbalanced in mind, but thought that through the light given of God, the appeals constantly made presenting definite reproofs to some and general reproofs to others, she would learn the lessons that it was her privilege to learn, and become strengthened in character. Thus she would obtain wisdom to prepare the precious matter placed in her hands, so that it might work for the saving of her soul as well as the souls of others.--Letter 7, 1894. (To Fannie Bolton, February 6, 1894.)

Every time I can distinguish a word of yours, my pen crosses it out. I have so often told you that your words and ideas must not take the place of the words and ideas given me of God.

The writings given you, you have handled as an indifferent matter, and have often spoken of them in a manner to depreciate them in the estimation of others. . . .

I mean now for your own good that you shall never have another opportunity of being tempted to do as you have done in the past. From the light given me of the Lord, you are not appreciating the opportunities which you have had

abundantly, to be instructed and to bring the solid timbers into your character building. The work in which you have been engaged has been regarded as a sort of drudgery, and it is hard for you to take hold of it with the right spirit, and to weave your prayers into your work, feeling that it is a matter of importance to preserve a spirit wholly in harmony with the Spirit of God. Because of this lack, you are not a safe and acceptable worker. . . .

You have come to think that you were the one to whom credit should be given for the value of the matter that comes from your hands. I have had warnings, concerning this, but could not see how I could come to the very point to say, "Go, Fannie," for then you plead, "Where shall I go?" and I try you again.--Letter 7, 1894. (To Fannie Bolton, February 6, 1894.)

"Beware and not place your dependence upon Fannie to prepare articles or to make books. She cuts out words that should appear, and places her own ideas and words in their stead, and because she had done this she has become deceived, deluded, and is deceiving and deluding others. She is your adversary!"--Letter 59, 1894. (To O. A. Olsen, February 5, 1894.)

Well, I felt like a wounded, stricken deer, ready to die. I had been warned of this before, twice in Preston and three times in New Zealand. A similar warning was given me as in the case of Mary Clough, but this did not fully arouse me to the danger, and to the real situation. I will not take time to explain these warnings. . . .

Not long before I left New Zealand, while in camp meeting, it was represented to me. We were gathered in a room of quite a company, and Fannie was saying some things in regard to the great amount of work coming from her hands. She

said, "I cannot work in this way. I am putting my mind and life into this work, and yet the ones who make it what it is, are sunk out of sight, and Sister White gets the credit for the work." . . .

A voice spoke to me, "Beware and not place your dependence upon Fannie, to prepare articles or to make books. . . . She is your adversary. . . . She is not true to her duty, yet flatters herself she is doing a very important work."-- Letter 59, 1894. (To O. A. Olsen, February 5, 1894.)

I have tried to have her receive and appropriate the precious truths that were spread before her as a rich banquet, but while she handled these truths, she did not feast upon them. She regarded it all as a common thing.

The warnings, the appeals, the precious light given, the jewels of truth were apparently of no value to Fannie. She was feeling so rich in her supposed treasure of talents, that she wanted nothing. Sacred things were of no more value to her than the common fire, and she worked and walked in its light.-- Letter 104, 1895. (To Addie and May Walling, December 11, 1895.)

Two years ago He revealed to me that Fannie was my adversary, and would vex my soul and weaken my hands, but I was so anxious to get out things that I thought the people needed. Then came other trials in N. S. W., one after another that I was not able to bear it.

Oh, if I had only heeded the instruction given of God and let no other voice or influence come in to leave me in uncertainty, I might have been saved this last terrible heart-sickening trial. But I hope the Lord will forgive me and have mercy upon me, but to try this matter again is out of the question. I am willing her talent shall be exercised for all it is worth, but it will

never be in connection with me. I have served my time with Fannie Bolton.

--Letter 22a, 1895. (To Marian Davis, November 29, 1895.)

Fannie represented that she and Marian had brought all the talent and sharpness into my books, yet you were both ignored and set aside, and all the credit came to me.

She had underscored some words in a book, "Christian Temperance," "beautiful words," she called them, and said that she had put in those words, they were hers. If this were the truth, I ask, Who told her to put in her words in my writings. She has, if her own statement is correct, been unfaithful to me.

Sister Prescott, however, says that in the providence of God that very article came to them (Brother and Sister Prescott) uncopied and in my own handwriting, and these very words were in that letter. So Fannie's statement regarding these words is proved to be untrue.

If after this meeting Fannie shall come to Granville, you must not put one line of anything I have written into her hands, or read a line to her of the Life of Christ. I would not have any (advice) from her. I am disconnected from Fannie because God requires it, and my own heart requires it. I am sorry for Fannie.--Letter 102, 1895. (To Marian Davis, October 29, 1895.)

Fannie Bolton is disconnected with me entirely. I would not think of employing her any longer. She has misrepresented me and hurt me terribly. Only in connection with my work has she hurt me.

She has reported to others that she has the same as made over my articles, that she has put her whole soul into them, and I had the credit of the ability she had given to these writings. Well, this is the fifth time this breaking out

has come.

It is something similar to the outbreak of Korah, Dathan, and Abiram, only she has not those to unite with her because they know me and my work. She goes not only to those who believe and know me to tell her story but she goes to those newly come to the faith and tells her imaginative story. The same sentiment is expressed as in Numbers 16:3. . . .

I could not possibly relate the suffering of mind while attending the camp meeting at Melbourne.--Letter 123a, 1895. (To J. E. White, December 9, 1895.)

I am now relieved from this fitful, skyrocket experience. She seems to swell up into such large measurements of herself, full of self-sufficiency, full of her own capabilities, and from the light God has been pleased to give me she is my adversary, and has been thus throughout her connection with me.--Letter 22a, 1895. (To Marian Davis, November 29, 1895.)

Friday, March 19, I arose early, about half-past three o'clock in the morning. While writing upon the fifteenth chapter of John, suddenly a wonderful peace came upon me. The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred presence seemed to be in my room. I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me. I saw no person. I heard no audible voice, but a heavenly Watcher seemed close beside me, I felt that I was in the presence of Jesus.

The sweet peace and light which seemed to be in my room, it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there was presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me as if the unseen presence

was speaking with me. The matter I had been writing upon seemed to be lost to my mind and another matter distinctly opened before me. A great awe seemed to be upon me as matters were imprinted upon my mind.

The question was, "What have you done with the request of Fannie Bolton? You have not erred in disconnecting with her. This was the right thing for you to do, and this would bring to her mind conviction and remorse which she must have. She has been tempted, deceived, and almost destroyed. Notwithstanding her perversity of spirit, I have thoughts of mercy and compassion for her. . . .

"Take this poor deluded soul by the hand, surround her with a favorable influence if possible. If she separates now from you, Satan's net is prepared for her feet. She is not in a condition to be left to herself. She feels regret and remorse. I am her Redeemer. I will restore her if she will not exalt and honor and glorify herself. If she goes from you now, there is a chain of circumstances which will bring her into difficulties which will be for her ruin. . . .

"You are not to wait for evidence of transformation of character. The Holy Spirit alone can do this work, and mold and fashion this child's experience after the divine similitude. She has not power, if left to herself, to control a temperament that is always a snare to her, unless she keeps in the love of God, unless she humbles herself under the hand of God, and learns daily the meekness and lowliness of Christ." . . .

I . . . shall work accordingly. I have taken Fannie to my home here at Sunnyside, Avondale, Cooranbong. I shall do all I can to help her heavenward.  
--Manuscript 12c, 1896.

I now see why I was directed to give Fannie another trial. There were

those who misunderstood me because of Fannie's misrepresentations. These were watching to see what course I would take in regard to her. They would have represented that I had abused poor Fannie Bolton. In following the directions to take her back, I took away all occasion for criticism from those who were ready to condemn me.--Letter 61, 1900. (To G. A. Irwin, April 23, 1900.)

My Sister Fannie Bolton,-- .

The work which you have done here in Australia has yielded a harvest which is widespread. You denied having said to Sr. Malcolm that which they told me, and insisted upon, you had said. You afterward visited Sister Malcolm, and denied having said that Sister White was a very ignorant woman, who could not write, and whose writings you had to make all over, and that it was your talent in connection with the work that made the articles in the papers and books what they were. My only course has been to dismiss you from my employment several times. . . .

Then after the Brighton camp meeting we had that long, disheartening revelation made to us that you thought that Marian and yourself should be recognized as the ones who were putting talent into my works. I had a talk to Sisters Colcord and Salisbury, when I related to them the trouble I had experienced with your perversion of facts in regard to your work on my writings. These sisters told me that you had told them the same story. You also told it to Sister Miller. The same words which Sister Malcolm told me you had said to her, you repeated to Sister Colcord, . . .

Now these words were positively untrue, and as the result of your report, Sister Miller has repeated them to the Andersons. You have also, I learn, re-



peated the same to others. You claimed that it was your superior talent that made the articles what they were. I know this to be a falsehood; for I know my own writings. You yourself have adopted much of them, and interwoven them with your own articles [submitted for publication in the Youth's Instructor] which I recognize.

I have met this again in the work you have done in your misrepresentations to Brother McCullagh. . . .

The work in Adelaide was left for Brethren McCullagh and Hawkins to finish, and I think it was a finish. Brother McCullagh has given up the truth largely, and taken Brother Hawkins with him. The whole church had gone with them, but had not fully taken sides when these brethren sent in their resignation, saying that they did not believe in Mrs. White's visions or mission. . . .

Brother McCullagh has reported your words of information given him from house to house, saying that I have very little to do in getting out the books purported to come from my pen, that I had picked out all I had written from other books, and that those who prepared my articles, yourself in particular, made that matter that was published. This is the way you became my adversary.

When Brethren Colcord and Daniells visited from house to house, they met these very same statements.

Now, this is the state of things. You can see by this what a harvest your leaven of falsehood and misrepresentation have produced. You opened your mind to Brother and Sister McCullagh, which has changed their feeling toward me. The leaven worked, until it carried with it one whole church. But thank God they are recovered. And now my way is clear to make statements just as they have been coming from you, and I will cut off the influence of your tongue in

every way that I can.

I will say that much of the time that you were in Australia, you surely did not know what manner of spirit you were of. Satanic agencies have been working through Fannie Bolton.--Letter 25, 1897. (To Fannie Bolton, April 2, 1897.)

I have read what you say in regard to Fannie Bolton. There is no truth in the statement that I told Fannie to write a letter or testimony to A. R. Henry. My testimonies to the churches, and to individuals have never been written in that way. . . .

All through her experience, Fannie's light has been too much like that of a meteor. It flashes up, and then goes out in darkness. Her feelings are counted as her religion. What a pity that she has so much confidence in her brilliant flashes. Her mind is so full of an emotional religion, that she knows not what the genuine article is. . . .

I tell you that there is not a semblance of truth in her statements. My copyists you have seen. They do not change my language. It stands as I write it. . . .

As I have stated, Fannie has been strictly forbidden to change my words for her words. As spoken by the heavenly agencies, the words are severe in their simplicity; and I try to put the thoughts into such simple language that a child can understand every word uttered. The words of someone else would not rightly represent me.

I have written thus fully in order that you may understand the matter. Fannie Bolton may claim that she has made my books, but she has not done so. . . .

Wherein do my articles in the papers now differ from what they were when

Fannie was with me? Who is it that now puts in words to supply the deficiencies of my language, my deplorable ignorance? How was this done before Fannie Bolton had anything to do with my writing? Cannot people who have reason see this? If Fannie supplied my great deficiency, how is it that I can now send articles to the papers?--Letter 61a, 1900. (To G. A. Irwin, April 23, 1900.)

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