

THE AMERICAN SENTINEL.

Equal and exact justice to all men, of whatever state or persuasion, religious or political.—Thomas Jefferson.

VOLUME 4.

OAKLAND, CALIFORNIA, SEPTEMBER 5, 1889.

NUMBER 32.

Mr. Crafts and His Oath.

JUNE 19, there was issued a second edition of the AMERICAN SENTINEL of that date on the last page of which there was an article in reference to the failure of Mr. W. F. Crafts to comply with his challenge to one of the editors of the AMERICAN SENTINEL to debate the Sunday-law petition. In that article: it was stated that, "In the challenge of Mr. Crafts, there was no intimation that he was under the control of the Chicago ministers and that his challenge was accepted by Mr. Jones in perfect good faith, and with the understanding that Mr. Crafts was responsible for his own actions;" that "the challenge and propositions as originally made by Mr. Crafts, were not subject in any sense to the consent of others;" and that the making of the debate to depend upon the concurrence or consent of others was "an after-consideration." This edition was largely circulated in the path of Mr. Crafts' appointments as he crossed from the Missouri River to the Pacific Coast. He found it so in Colorado, and to get even on this and much other matter in the same number, he published a sworn affidavit filling three whole columns of the *Colorado Springs Republic* of June 28, charging both the editors of the SENTINEL with willful and malicious slander and falsehood by the "square foot." In that affidavit he made reference to the above statements, in the following words:—

"(1) On page 168 it is said, 'The challenge and propositions originally made by Mr. Crafts were not subject in any sense to the consent of others.' (2) In same article, it is said, 'In the challenge of Mr. Crafts there was no intimation that he was under the control of the Chicago ministers.' (3) In same, the dependence of the debate in Chicago upon the consent of others is called 'an after-consideration.'

"The above statements I declare, on oath, are willful and malicious slanders. In such case Prof. Jones is bound to prove his statements by the original letters. They will show that my first challenge for a debate at Kalamazoo was subject to the approval of the ministers of that city. This is stated in my original challenge to Prof. Jones, and also in my letter to Rev. W. A. Waterman of Kalamazoo, who would testify by letter to this effect, if requested. Before the ministers of Kalamazoo replied, Prof. Jones wished the place changed to Chicago, to which I consented subject to the approval of the Illinois Sabbath Association, as is shown by several of my letters to Prof. Jones, and by others, to Rev. C. E. Mandeville, D. D., of Chicago, who would so testify if requested. The Illinois Sabbath Association declined to approve and arrange the debate on the ground that Prof. Jones had shown himself a trickster at the Washington hearing and that his obscure sect were not worthy of so much attention."

The italics in the above are exactly as they appear in the affidavit.

He calls on us to prove our statements by the original letters. This we can do; if we could not those statements would not have been made in the SENTINEL. He says: "They will show that my first challenge for debate at Kalamazoo was subject to the approval of the ministers of that city. This is stated in my original challenge to Prof. Jones." This is not only what he says; but he has made positive oath that it is true. He does not make even the usual qualification of an oath—that it is true to the best of his knowledge and belief. He plainly swears without qualification that his statement is true.

Here is a *fac simile* of the original letter to me in which the original challenge was made. (See printed copy opposite):—

3/6/89

Prof. A. T. Jones,

I expect to be in Michigan to speak somewhere—The place is under advisement—on evening of June 3^d. I would be glad to have a kindly debate not in the interest of personal victory for either of us but of truth at Kalamazoo or some other large town quite near to your headquarters that your people as well as mine may be well represented in the audience or better still let it be at the Capital to which people may more readily come from all parts of the State. If you agree I think I could get Lansing pastors to secure a hall & advertise the meeting or convention. The subject of the debate to be the enclosed Sunday Rest Petition which is the form in which most of the petitioners have put their case. That is, the debate is substantially the same as that at Washington, only "before the Committee of the Whole."

Yours for the Truth,
Wilbur F. Crafts

3-6-'89.
PROF. A. T. JONES: I expect to be in Michigan to speak somewhere—the place is under advisement—on evening of June 3^d. I would be glad to have a kindly debate, not in the interest of personal victory for either of us, but of truth, at Kalamazoo or some other large town quite near to your headquarters, that your people as well as mine may be well represented in the audience; or better still, let it be at the Capital, to which people may more readily come from all parts of the State. If you agree, I think I could get Lansing pastors to secure a hall and advertise the meeting or convention. The subject of the debate to be the enclosed Sunday Rest Petition, which is the form in which most of the petitioners have put their case. That is, the debate is substantially the same as that at Washington, only "before the committee of the whole." Yours for the truth,
WILBUR F. CRAFTS.

There stands the original challenge of Mr. Crafts. It shows that no such statement or condition was made, as that the debate was subject to the approval of anybody; and as for the ministers of Kalamazoo, they are not even mentioned. The only ministers that are referred to are "the Lansing pastors," and the only mention of them is that if I should agree to debate he thought he could get the Lansing pastors "to secure a hall and advertise the meeting or convention." That is all. There is no such statement as that the debate was subject to the approval of the Lansing pastors; and I repeat, as for the Kalamazoo ministers, they are not even mentioned in the letter. Mr. Crafts may say that he meant it so, or that he intended to say so; but that is not the question. He said that we "might properly be called to answer either in civil or church courts," and we are ready to do so. But he must bear in mind that when he comes into either a civil or a church court, the question will not turn upon what he meant, or what he intended to say, but upon what he said. The above letter shows what he said. He swears that that challenge will show that a debate at Kalamazoo was "subject to the approval of the ministers of that city." The challenge shows nothing of the kind. Mr. Crafts has sworn that the challenge says what it does not say.

Further: Even though the challenge had actually said that the debate was subject to the approval of the Lansing pastors, still it would be a false oath, because he swears that it was subject to the approval of the ministers of Kalamazoo. But the challenge does not even say of the Lansing pastors what Mr. Crafts swears it says of the ministers of Kalamazoo. Therefore it is demonstrated that on this point his oath is not true in any sense. If he must swear he ought to swear to the truth.

He may plead that he made this condition in a letter written to Rev.

W. A. Waterman of Kalamazoo. But how was I to know that? And even though it were true, what matters it to me, what he wrote to Mr. Waterman? That is not the question. The question is upon what he wrote to me. He swears that he wrote to me what he did not write to me. That is all there is to that point.

To this challenge I replied by a letter in which I said: "I gladly accept your proffer to debate. Your choice of Kalamazoo as the place is perfectly satisfactory."

Before I received from Mr. Crafts any answer to my acceptance of his challenge, I was called to Chicago, and wrote from there, asking that the place of debate be changed from Kalamazoo to Chicago, because to have it there would be much more in keeping with his idea of having it before the "Committee of the whole."

Resolved, that the following petitions ought to be read.

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| <p>SENATE FOR A SUNDAY REST BILL (FOR A NATIONAL LAW.)</p> <p>SIGN BOTH. FOR A SUNDAY REST BILL. (FOR A NATIONAL LAW.)</p> <p>To the United States Senate: The undersigned, adult residents of the United States, 21 years of age or more, hereby earnestly petition your honorable body to pass a bill, forbidding in the District of Columbia and the Territories, all Sunday trade and work, except works of religion and works of real necessity and mercy, and such private work by those who observe another day as will neither interfere with the general rest nor with public worship.</p> | <p>HOUSE FOR A SUNDAY REST BILL. (FOR A NATIONAL LAW.)</p> <p>SIGN BOTH. FOR A SUNDAY REST BILL. (FOR A NATIONAL LAW.)</p> <p>To the House of Representatives of the U. S.: The undersigned, adult residents of the United States, 21 years of age or more, hereby earnestly petition your honorable body to pass a bill, forbidding in the Nation's Mail and Military service, and in inter-state commerce, and in the District of Columbia and the Territories, all Sunday trade and work, except works of religion and works of real necessity and mercy, and such private work by those who observe another day as will neither interfere with the general rest nor with public worship.</p> |
| Petition from Congress in District of STATE of County of Town of Number of Petitioners. | Petition from Congress in District of STATE of County of Town of Number of Petitioners. |
| NAME. (Prefix Mr., Mrs., or Miss.) | NAME. (Prefix Mr., Mrs., or Miss.) |
| OCCUPATION. | OCCUPATION. |

Of this Mr. Crafts states in his affidavit: "Before the ministers of Kalamazoo replied, Professor Jones wished the place changed to Chicago, to which I consented, subject to the approval of the Illinois Sabbath Association, as is shown by several of my letters to Professor Jones." The italics are his own:—

4-6-'89.

PROF. JONES:—
 Dear Sir: I will transfer debate to Chicago for Friday evening, June 7th, as the reasons you give are good ones. Please see Rev. Dr. Mandeville, Pres. of Illinois Sabbath Association, and see if that organization will join you in arranging for the meeting. Music Hall is the proper place. To make sure of expenses let ten cents be taken at the door, announced as "a collection of no less than 10 cents each at the door to pay expenses." The advertising should be thoroughly and impartially done, announcing the subject and the debaters, giving the whole petition, which I will sustain and you oppose. You can quote your petition if you choose, not in advertising, of course, but as a part of your negative argument; but I have only one night unengaged—the one named—until later in the season. I hope we may have the debate over again at some other point, with two nights or more for it. For the 7th let us begin at 8 sharp, and speak 45 minutes each, with 15 each for rejoinders.

I appoint Dr. Mandeville to represent me in the arrangements, as far as debate is concerned. The expenses I leave for you and the Society to arrange and divide surplus, if any beyond my usual \$10 for traveling expenses.

W. F. CRAFTS.

Here is the fac-simile of his letter:—

7/6/89

Prof Jones,
 Dear Sir, I will transfer debate to Chicago for Friday evening June 7th as the reasons you give are good ones. Please see Rev. Dr. Mandeville, Pres. of Illinois Sabbath Association and see if that organization will join you in arranging for the meeting. Music Hall is the proper place. To make sure of expenses let ten cents be taken at the door announced as "a collection of no less than 10 cents each at the door to pay expenses." The advertising should be thoroughly and impartially done, announcing the subject and the debaters giving the whole petition which I will sustain and you oppose. You can quote your petition if you choose, as a part of your negative argument but I have only one night unengaged—the one named—until later in the season. I hope we have the debate over again at some other point with two nights or more for it. For the 7th let us begin at 8 sharp and speak 45 minutes each with 15 each for rejoinders. I appoint Dr. Mandeville to represent me in the arrangements as far as debate is concerned. The expenses I leave for you and the Society to arrange and divide surplus, if any beyond my usual \$10 for traveling expenses.

In that letter there is no such statement as that either the debate or the change was subject to the approval of the Illinois Sabbath Association. The letter says: "I will transfer debate to Chicago." He does not say he would transfer the debate subject to the approval of the Illinois Association, nor anything of the kind; but that he would transfer debate to Chicago, and that "as the reasons you gave are good ones." The words are plain, and without qualification.

Then, of the Illinois Association he says: "Please see Rev. Dr. Mandeville, president of the Illinois Sabbath Association, and see if that organization will join you in arranging for the meeting." I was not to ask Dr. Mandeville if that organization would approve of the debate. I was not to ask whether that organization would consent to have such a meeting; but to see if that organization would join me "in arranging for the meeting." And the only thing I ever gathered from Mr. Crafts' letters on this point was that if that organization would not join in making arrangements he would name another party.

Again, Mr. Crafts may say that he meant that the debate was subject to the approval of the Illinois Sabbath Association; and again I say, The question is not what he meant, but what he said. He makes oath that this letter shows that the change of the debate to Chicago was subject to the approval of the Illinois Sabbath Association. The letter does not show it. He has sworn that the letter will show what it does not show. He says he said so to Dr. Mandeville, and again I say, How was I to know that? and what has that to do with this case? The question is upon what he wrote to me. He swears that the letter to me shows what it does not show.

This further proves true our original statement that the concurrence of any others was an after consideration, and in that proves false his oath that this is a "willful and malicious falsehood." There being no such condition in the original challenge, nor in the letter changing debate to Chicago, the only way in which any such condition could ever possibly come in would be in the way of an after consideration. Thus in this third point also, it is clearly proved that his oath is contrary to fact.

Having now positively proved by his own letters, that in these points he has made a false oath, and having thus clearly impeached his testimony, the SENTINEL might here drop the whole subject, and, upon every principle of law and justice, count itself clear; being fully justified by the legal maxim, "falsus in uno, falsus in omnibus"—false in one point, false in all." But we are willing to waive all this, to be more than strictly just, and to go further and do all we can to make the question plain.

As he appointed for only one night—June 7—and expressed the hope that we might have it over again at some other point, with two nights or more, I did not go to see Dr. Mandeville, but immediately wrote again to Mr. Crafts, asking him to take more nights at first, because there could not

be a better place than Chicago. He replied in the following letter (we have not space for fac similes):—

FIELD SECRETARY'S OFFICE
74 E. 90th Street, N. Y., 4-12-'89.

PROF. JONES:—I happen to have open June 12, 13, 14, all I can spare at any time. I can come to Chicago then for the debate, on several conditions; 1. My expenses from Minneapolis and return and locals in Chicago. 2. Both of us to agree not to linger after 14th, to speak on Sabbath, lest the attendance be weakened, or speeches be made with no chance to reply. 3. The debate to be under joint control of your committee and Illinois Sabbath Association, Rev. Dr. Mandeville, President, Chicago. 4. The debate to be one continuous debate for the three nights. Myself, as affirmative, to speak an hour the first night, and you to follow with half an hour of your reply, "to be continued in our next." You to have first hour second night and myself closing half hour. The third night each to speak twice—opening addresses 30 minutes each to be followed by rejoinders of 15 minutes each—the order to be determined by lot, that is, who shall open, &c.

Your petition I should not consent to debate separately, as it relates to National Reform, with which I am not connected, and to Blair amendment, which, as Field Sec., I have no right to work upon. I shall however refer to that petition, and you can, of course, use it in your argument as far as you consider it pertinent.

Yours, W. F. CRAFTS.

Please see Dr. Mandeville and show him this letter and see what he says about it. As to money above expenses of hall and advertising, if any, I should be willing to have it given to your denomination and Illinois Sabbath Association equally, or more appropriately, devoted half and half to your literature and ours, or better yet, to the printing of stenographic reports of the debate. I should insist on a competent stenographer taking down every word, to prevent misreporting from going uncorrected.

These dates have already been refused to the S. S. Assembly, that would have paid \$50 for two or three addresses, and may be wanted any how. Please hasten a final decision.

W. F. C.

This is the last letter I received from Mr. Crafts before he declared the debate off. And as with the others, so with this; there is no such statement as that the debate was subject to the approval of the Illinois Sabbath Association or any other party. The third condition is: "The debate to be under the joint control of your committee and Illinois Sabbath Association." Not that these committees were to decide, or either of them, whether there was to be any debate or not, nor whether the debate depended upon their approval, or the approval of either of them; and it is certain that neither I nor my representatives ever supposed for a moment that these committees were to decide whether the debate should take place or not.

This letter I received in Chicago, April 19, and as I was to leave there that same evening for Minneapolis, I appointed Elders R. M. Kilgore, and George B. Starr, of Chicago, to act with the Illinois Sabbath Association in making arrangements. They visited Dr. Mandeville, and with the following result:—

894 W. ADAMS ST., CHICAGO, ILL.,
April 20, 1889.

GEO. B. STARR, ESQ., 26 College Place, Chicago, Ill.
Dear Sir: The executive committee of our association met yesterday and took under advisement the matter of the proposed public debate. After carefully considering the question in all its bearing, we came to the conclusion indicated in the enclosed resolution.

Very sincerely yours,

C. E. MANDEVILLE.

WHEREAS, The proposition to hold a public debate between Rev. W. F. Crafts and Prof. Jones on the petition for a Sabbath Rest bill has been referred to the Illinois Sabbath Association; therefore,

Resolved, That as the time of this association is fully occupied with its own work, they do not deem it advisable to spend either time or money in any discussion which in their judgment will in no way conduce to the better observance of the Sabbath. (Fac simile opposite.)

Here we are brought to another point in Dr. Crafts' list of sworn charges. He says that—

"The Illinois Sabbath Association declined to approve and arrange the debate, on the ground that Professor Jones had shown himself a trickster at the Washington hearing, and that his obscure sect were not worthy of so much attention."

Mr. Crafts has positively sworn, and without qualification, that this is true. But the above resolution of that association, declared by Dr. Mandeville over his own signature to be the conclusion to which that association came, gives as the sole reason, that in their judgment a debate would "in no way conduce to the better observance of the Sabbath."

It may be that the Illinois Association gave to Mr. Crafts the statements which he has sworn are true. If they did, then the foregoing resolution, and signature of Dr. Mandeville, show such statement to be clearly a prevarication, and Mr. Crafts' oath that it is the truth does not help the matter a particle.

"THE SABBATH WAS MADE FOR MAN"

OFFICERS:
PRESIDENT
REV. G. B. MANDENVILLE, D. D.,
205 W. Adams St., Chicago, Ill.
VICE PRESIDENT
REV. G. F. GOLD,
Eggs, Ill.
TREASURER
G. A. KEARL,
100 Washington St., Chicago, Ill.
CORRESPONDING SECRETARIES
REV. W. HENRY WOLMER,
Windsor, N. Y.

EXECUTIVE COMMITTEE
THE OFFICERS WITH
REV. JOHN MITCHELL, STANFORD, Ill.
REV. W. W. STANLEY, D. D.,
234 BROADWAY, CHICAGO, Ill.
REV. C. A. BLANCHARD, WHEATON, Ill.
REV. A. B. BALE, GLEN, Ill.

The Sabbath Association
—OF ILLINOIS—
894 W. Adams St.
Chicago, Ill., April 22, 1889.

Geo. B. Starr, Esq.
26 College Place
Chicago, Ill.

Friend,

The Executive Committee of our Association met yesterday and took under advisement the matter of the proposed public debate. After carefully considering the question in all its bearing we came to the conclusion indicated in the enclosed resolution—

Very sincerely yours,
C. E. Mandeville

Whereas, the proposition to hold a public debate between Rev. W. F. Crafts and Prof. Jones on the petition for a Sabbath Rest bill has been referred to the Illinois Sabbath Association therefore Resolved, That as the time of this association is fully occupied with its own work, they do not deem it advisable to spend either time or money in any discussion which in their judgment will in no way conduce to the better observance of the Sabbath.

I next received from Mr. Crafts the following by postal card:—

Illinois Sabbath Association do not consent to debate & so there will of course be no debate at Chicago on dates named & it is too late to arrange for any other place at present. A new call for addresses has made it necessary for me to use those dates in the twenty nine original plan of tour & so the whole matter will have to rest for the present as I leave home to-morrow & shall in few days leave on a winding way for the west. W. F. Crafts

Illinois Sabbath Association do not consent to debate, and so there will, of course, be no debate at Chicago on dates named, and it is too late to arrange for any other place at present. A new call for addresses has made it necessary for me to use those dates in the line of my original plan of tour, and so the whole matter will have to rest for the present as I leave home to-morrow and shall in few days leave on a winding way for the west. W. F. CRAFTS.

Before I had time to reply, I received also, by postal card, the following:—

I have hit upon another plan for having the debate in Chicago in the Autumn on same general plan as I wrote — of which I will write you when it is arranged, if others concur in it. Probably it will be a month or more before I can arrange it when in vicinity of Chicago in person.

*W. F. Crafts
En Route 4/25/89. Address always 74 E. 90 St. N. Y.*

I have hit upon another plan for having the debate in Chicago in the autumn, on same general plan as I wrote—of which I will write you when it is arranged, if others concur in it. Probably it will be a month or more before I can arrange it when in vicinity of Chicago in person. W. F. CRAFTS, En route 4-25-89. Address always, 74 E. 90, N. Y.

To these I replied in a letter, which Mr. Crafts has sworn "is an abusive private letter." Here is a verbatim copy of this "abusive letter":—

OTTAWA, Kansas, May 3, 1889.

Dr. W. F. Crafts, New York City—

DEAR SIR: Your card of April 25th received at this place yesterday. I was about to answer your other card anyhow.

Your plan of having the debate in Chicago in the autumn is satisfactory if it shall be made definite and carried out.

You speak in your card of writing to me about it "when it is arranged, if others concur in it." I fail to see what the concurrence or non-concurrence of others can have to do with it. I was not challenged by any others than yourself to debate; I had no others in view to debate with when I accepted your challenge. The challenge has come from yourself; the proposition, the division of time, and all other suggestions in regard to the debate, have come from you, and have been accepted by me. And the announcement has been made by you in the East that it was to be. The *Christian Statesman* and the *Herald of Reform* have announced it; and I count it wholly an inadequate reason for your declaring the debate off, as already arranged for Chicago, June 12, 13, 14, that the Illinois Sunday Association decline to have any part in it.

The obtaining of the hall, advertising, and other local arrangements for the discussion, were not wholly dependent upon Dr. Mandeville, and the executive committee of which he is chairman; there are other people in Chicago besides these, who certainly could attend to that just as well as they. And, I repeat, their declining is no valid excuse at all for your setting aside your own challenge, your own propositions, and your own appointment of dates, which I had accepted without qualification.

Yet all this I am willing to pass by if you will within a reasonable time appoint a date to which you will certainly stand.

I care nothing for the concurrence or non-concurrence of others; but unless some date is definitely settled, as above suggested, I shall hold you to the date already fixed, and hold you alone responsible for the failure of the debate to come off upon the date specified, June 12, 13, 14.

It certainly is an unusual thing for a challenger to declare a meeting off simply because certain third parties decline to have anything to do with making arrangements. Such proceeding is too much like trifling, to much like child's play, for me to look upon it with much favor.

I hope you may soon be able to fix a definite time, whenever it may be; but I cannot promise now to accept whatever date you might name, because certain important arrangements have been made for my work in the fall, which would, in a certain measure, have to be conformed to; but this will not be much of an interference, because we can surely fix upon a date without much difficulty.

Hoping to hear a favorable report from you soon, I remain,
Very respectfully yours, etc.,
ALONZO T. JONES.

Now I am willing to submit to any civil or church court to decide whether this is an abusive letter or not.

In answer to that letter I received from Dr. Crafts, by postal card, the following:—

I do not like the tone or wording of your letter. I have never accepted challenge except on condition; in the first case, that Kalamazoo pastors would arrange in my behalf, and when you wished a change, that Illinois Association, in whose field you wished to have it, would see that my interests were fairly attended to. By referring to my letters you will see that I have kept to my agreement. I cannot allow you to arrange the debate, nor are there others in Chicago to whom it would be proper for me to turn. W. F. CRAFTS, Field Secretary American Sabbath Union.

I am doing all I can to arrange for the debate.

Address 74 E. 90th St., N. Y. 5-8-89
I do not like the tone or wording of your letter. I have never accepted challenge except on condition in the first case that Kalamazoo pastors would arrange in my behalf, and when you wished a change that Illinois Association in whose field you wished to have it would see that my interests were fairly attended to. By referring to my letters you will see that I have kept to my agreement. I cannot allow you to arrange the debate, nor are there others in Chicago to whom it would be proper for me to turn.

There is a point here worthy of particular notice. In the second sentence he says, "I have never accepted challenge except on condition," etc. In this he deftly turns the whole case around, makes himself the challenged party, and, of course, in that event makes me the challenging party. This opened the way for him to decline the challenge, as I found announced by Dr. Nelson when I reached Oakland. But it is just about as unusual a thing for a man to decline his own challenge, as it is for the challenging party to declare a meeting off because certain third parties will not help make arrangements.

It is true that on that card he said he was doing all that he could to arrange for the debate; but as I had told him plainly in my last letter, that unless some date to which he would stand was soon definitely settled, I would hold him to the date already fixed; and would hold him alone responsible for the failure of the debate to come off at the time specified; as there was then more than a month before that time should come, and as I have received no communication from him since, I yet hold him alone responsible for the failure of the debate to come off at the time appointed by himself—June 12, 13, 14. I further hold that the failure was without valid excuse on his part; and that the record fully sustains me in so holding. And yet after all this he had the face to stand up in open convention in San Francisco, August 16, and tell the audience that "Professor Jones has been wanting to debate with me;" intentionally conveying the impression that I had been

the aggressive party, and that he was the noble one who had the virtue to decline. Yes, he did decline to debate, that is a fact; but it was his own challenge that he declined. And we freely allow him all the credit, and grant him all the honor, that attaches to such action in the minds of honorable men.

Mr. Crafts further says that as late as June 9, at Milwaukee, he told Rev. Mr. Corliss, of Battle Creek, that he was "hoping to have the debate in California, or at Battle Creek." He says also that, "two days before" he said the same thing to somebody else whom he "met in Chicago." But what was all that to me? He did not say anything of that kind to me, neither at that time, nor up to this time. Mr. Corliss was not acting for me. Whether I could debate or not did not depend upon the concurrence of somebody else. My acceptance of Mr. Crafts's challenge was not subject to the approval of Mr. Corliss or some unnamed, and perhaps unknown person, whom Mr. Crafts happened to meet in Chicago. I was conducting my part of the controversy myself, and supposed Mr. Crafts was capable of doing the same thing for himself. In that supposition it seems I made a mistake, for which I humbly beg his pardon.

It is thus clearly demonstrated by every count that Rev. Wilbur F. Crafts, Field Secretary of the American Sabbath Union, has positively sworn to things which are not in any sense true. Yet even though all this he has done, I do not accuse him of "willful and malicious" false swearing. I only say that Mr. Crafts, failing to keep copies of his letters, forgot what he had written, and then swore to what he had not written. He ought to be more careful of his letters, and much more careful of his oath.

Yet if such is the case with Mr. Crafts's unqualified oath, with what confidence can the people receive

his unsupported word? And if he is so reckless of a solemn, deliberate oath, how careful is he apt to be of common running statements?

It is well known by all who have heard Mr. Crafts speak on the Sunday-rest subject, that he takes great delight in displaying, as an emblem of the Sunday-law movement, an Oriental saw that works only on the back stroke. In view of the evidence which we have presented in this case, we think it may be unanimously agreed that that backwards saw is a most fitting emblem for Mr. Crafts to display. We would suggest that he have enough of the same pattern made so that he and the members of the Executive Committee of the Illinois Sabbath Association, can each have at least one to wear constantly.

Having now fully proved that the SENTINEL stated the facts, it is but just to the editors of the SENTINEL to say that neither of them wrote the article in question. Both the editors of the SENTINEL were in the State of New York when that SENTINEL was issued, and did not know that the article had been written until after Mr. Crafts had published his sworn statement, when each of the editors received a copy of Mr. Crafts's affidavit and a copy of that number of the SENTINEL in the same mail. There are words used in the article that neither of the editors would have used. There is a tone to the comments upon the fact which neither of the editors of the SENTINEL would have put into an article. For these things,

we are sorry on our own part, and offer to Mr. Crafts our apology; but for the article's statement of the facts, we have no apology to make. In connection with that, the only thing we are sorry for is on Mr. Crafts's part. We are sorry that he should be so careless as not to keep copies of such important letters; and that upon that he should be so forgetful of what he had written; and that then above all he should be so reckless of a solemn oath as to swear that he wrote to me what he did not write to me.

A. T. J.

That Gracious Change.

THE American Sabbath Union makes great objections because the SENTINEL, whenever we have occasion to refer to the object of the Blair Sunday bill quotes it as it is written, to promote its observance as a day of religious worship, and to secure the religious observance of the day. The Union says:—

"It was stated in the hearing of the chief promoter of the counter-petition at the time of the Washington convention and hearing, that the word 'promote' in this connection would be changed to 'protect,' so that public worship, so far as this bill is concerned, would simply have that protection which any legitimate institution of the American people is entitled to on that day."

We know that the statement was made at the convention that this change *should* be made. We also know that no such statement was made by anybody having authority to make it, as that this change *would* be made. The following quotation from the official copy of the hearing will give the facts on that point:—

"Mrs. Batcham—I wish to say also, that one of the requests of our National Woman's Christian Temperance Union was that the word 'promote' should be changed to 'protect' in the title of the bill, so that it should have no appearance of what all Americans object to, any union of Church and State. That amendment was proposed and accepted by the American Sabbath Union, the organized body which has just been in session in this city.

"The Chairman—Do you not think that the word 'protect' implies power to command and compel? An army protects.

"Mrs. Batcham—All our laws protect us, do they not?

"The Chairman—You would make this a law?

"Mrs. Batcham—I suggest that the bill be made a law and that it be a law that shall protect the civil Sabbath, not to promote religious worship but to protect the day as a day of rest and of religious worship.

"The Chairman—It seems to me that 'protect' is a stronger and more interfering word than 'promote.' However all of these suggestions are important."

That is all that was said about it at the hearing by anybody who had any authority to speak on the subject. And the only point in that is, that the word *protect* is a stronger and more interfering word than *promote*.

Not only is this so but it was intended to be so, when the change was recommended, and by those who recommended it. In answer to questions at the minister's meeting in San Francisco, August 5, the American Sabbath Union said that they themselves particularly objected to the word *promote* in the original bill, and asked that it be changed to *protect*. And then he gave the reason, which was, that "the effect of the word *promote* would be only to make an open day which the religious people could keep religiously while those who were not religious could do as they chose." From this, it is perfectly

plain that the direct object in substituting *protect* for *promote* is to make the bill stronger than it would be as Mr. Blair framed it.

From this it is also clear that the Sunday-law managers do not intend that people who are not religious shall spend that day as they choose even when they do not work. And to see what they do intend, let us put those statements together again. The word *promote* would allow the religious people to keep the day religiously and those who are not religious to keep it as they choose. That is not satisfactory, therefore they want *promote* changed to *protect*. The only logic of that is that the effect of the word *protect* would be to require those who are not religious to keep the day religiously instead of as they should choose. This conclusion is fully sustained by the title of the bill as proposed in the substitution. It reads:—

"A bill to secure to the people the enjoyment of the Lord's day, commonly known as Sunday, as a day of rest and to protect its observance as a day of religious worship."

The only thing that is proposed to be protected, is the observance of Sunday as a day of religious worship. It is not to protect the people who worship, nor protect them in their right to worship as they choose, but to protect the day itself, and to protect it only as a day of religious worship. It is not to be protected as a day of rest or a day of recreation, nor its observance as people choose, but specifically its observance as a day of religious worship. That is indeed a stronger and more interfering word than is the word *promote*. Senator Blair was right. And all this clearly demonstrates that the plea that is made by the American Sabbath Union that the word should be changed to *protect* as though that were to modify the force of the proposed Act, is nothing but a piece of unmitigated sophistry.

A. T. J.

Teach Them to Be Men.

SUNDAY and Monday, August 4 and 5, were field days in Oakland and San Francisco for the field secretary of the American Sabbath Union. He spoke at 11 o'clock Sunday in the Howard Street Methodist Church, San Francisco. The pastor, Rev. Dr. Harcourt, introduced him as having been a prominent minister of the Methodist Church, and now an honored minister of the Presbyterian Church.

Mr. Crafts began by saying that the American Sabbath Union was formed in the last General Conference of the M. E. Church, and that "Bishop Newman gave it its happy name of American Sabbath Union instead of a National Sabbath Union," and that it is intended under the name American to maintain the golden mean between the Puritan Sunday on one hand and the Continental Sunday on the other. He declared the American Sabbath to be "more important than the American Constitution," because its observance "gives opportunity for moral culture and so saves the country from drifting into despotism," and that therefore it is "the very tap-root" of the Constitution. He endeavored to distinguish between the religious and the civil Sabbath by saying that these two elements in the Sabbath are just as distinct as his two arms. "The right arm promotes the religious Sabbath, and the left arm preserves the civil Sabbath." "The church forbids Sunday work because it is irreligious, while the State forbids it because it is unhealthy." "The church forbids it as a sin against God; the State forbids it as a crime against man."

But it never can be shown that anybody's working on Sunday is a crime against man. How would it be possible to make it appear that the man who works at any proper calling, at any time, commits a crime against anybody in so doing?

He attempted to make crime appear in it by saying that employes are compelled to work on Sunday "which is unhealthy, not only to the body, but to the mind and morals;" that they are kept in a perpetual tread-mill of toil; that employes have no power to choose, but are compelled against their wills to work; and consequently Sunday work is a crime against man, and therefore the State must forbid it as such.

Admitting all this there is a fallacy in the demand for a Sunday law that utterly destroys all of the virtue that they try to put into it. It is those that compel others to work, who, according to this argument, commit the crime. It is not those who voluntarily choose to work at their own calling, those who are free, and not subject to anybody in the way of employment. But instead of asking for a law that would prohibit any employer from compelling any employe to work on Sunday, they demand that a law shall be enacted prohibiting everybody from doing any work whatever except works of religion, necessity, mercy, etc. This shows that it is the observance of the day itself that is aimed at by those who demand the Sunday law and not protection for those who they say are oppressed.

The Doctor admitted that the employe is at liberty to obey the dictates of his conscience and refuse to work if he considered such to be wrong on Sunday; but at the same time he declaimed against it that it was only a "liberty to go out amongst the great army of the unemployed and take his chances there," and that without a Sunday law the Nation was thus "debauching the consciences of the two million employes who were compelled to work." But all this argument is utterly sophistical, as is proved by his own words in his speech in the evening of that same day. He said he did "not defend any man for working against his conscience," that a man "ought to be willing to be a martyr for his conscientious convictions, yet there was no great fear of martyrdom in this," because he had searched the world over and had "never found one person who had lost anything financially by refusing to work on Sunday." He said that in the States and Territories of this land he had "found hundreds of instances where men had been promoted instead of discharged for refusing to work on Sunday." To illustrate this, and more forcibly to impress his point, he related a story of Stephen Girard, who discharged a man for not working on Sunday, then recommended him for the position of cashier in a new bank that was just being organized because, he said, "that man had too much conscience to work on Sunday, and that's the kind of a man whom it is safe to trust to handle other people's money." This argument is also made in Mr. Crafts's book, "Sabbath for Man," page 428, from which we quote a passage. He says:—

"Among other printed questions to which I have collected numerous answers was this one: Do you know of any instance where a Christian's refusal to do work or Sunday trading has resulted in his financial ruin? Of the two hundred answers from persons representing all trades and professions not one is affirmative. A western editor thinks that a Christian whose refusal to do Sunday work had resulted in his financial ruin would be as great a curiosity as 'the missing link.' There are instances in which men have lost places by refusing to do Sunday work, but they usually found other places as good or better. With some

there has been 'temporary self-sacrifice, but ultimate betterment.' Some avocations have been deserted by Christian men, but they have found others not less remunerative. . . . I never knew a case nor can I find one in any quarter of the globe where even beggary, much less starvation, has resulted from courageous and conscientious fidelity to the Sabbath. Even in India, where most of the business community is heathen, missionaries testify that loyalty to the Sabbath in the end brings no worldly loss. On the other hand, incidents have come to me by the score, of those who have gained even in their worldly prosperity by daring to do right in the matter of Sunday work."

He has filled more than six pages of his book with evidence to the same effect. All of which we are ready to admit is true, because men always respect conscientious conviction; men respect the man who has principle, and who, from principle refuses to compromise for any temporal gain. But instead of cultivating principle in men; instead of training them in the integrity of conscientious conviction, so that as men of principle, they will stand by their convictions and refuse to work, Mr. Crafts and his fellow-workers for Sunday laws go about to have the law take the place of conscience, and rob men, not only of the respect of their employers, but of their own self-respect. Instead of cultivating in all, the manliness of men, the Sunday-law workers go about to establish a system in which all must be nursed and coddled as though they were a mass of simpletons who must be cared for by the State.

The more this system that is represented in the Sunday-law movement is examined in the light of righteousness and reason, the more plainly it appears that it is the wickedest thing that ever struck the earth since the day when the Mystery of Iniquity first appeared, and nothing better than the arguments of those who advocate the measure is ever needed to demonstrate that this is true.

A. T. J.

Sunday Laws.

REV. WILBUR F. CRAFTS of New York, field secretary of the American Sabbath Union, has been lecturing in Oakland and endeavoring to arouse a sentiment favorable to a national law prohibiting labor and traffic on the Sabbath day. Mr. Crafts argues it is "a theft and an outrage to steal a man's Sabbath away from him." Why more "a theft and an outrage" to steal a man's Sabbath than to steal any other day? Furthermore, why should the Sabbath of any particular sect be chosen as a day for compulsory rest? Under a democratic form of government every citizen is guaranteed the right to "life, liberty, and the pursuit of happiness."

It is possible that if a national Sunday law is enacted many citizens would be deprived of privileges which now enable them to achieve happiness in the manner best suited to their convenience and desire. Such a law would certainly curtail their liberty. Why should the Jew and the Seventh-day Adventist be compelled by law to observe the Christian Sabbath as set apart in the calendar by a portion of the Christian churches?

Mr. Crafts might perhaps hold that the Christian Sabbath is, under the present régime, the most generally observed both as a religious form and as a day of rest from labor. Then what is the necessity for a national law? Those who prefer to devote Sunday to the worship of their God are privileged to do so; those who desire to wander out into the fields and the woods, or to congregate

where music and rational recreation is offered as a relief from the cares and worry of the week, should not be deprived of that right. And it would seem from the tenor of Mr. Crafts's arguments that it is this latter class who are to be forced to observe a day set apart by the Sabbatarians. It is not because the toiler is weary with his labor and needs rest one day in seven that this national Sabbath is to be established, but it is a step at least in the direction of compelling the toil-weary laborer to seek his rest in the churches of the Christian denominations, whether his inclinations are that way or not.

There is a tinge of puritanical tyranny in this effort to establish a national Sabbath, and it is an effort not in consonance with our institutions or the genius of the government under which we are living. Moreover, the proposition is sumptuary in its character and will not be approved by the majority of the people, as was evidenced by the vote of the congregation who had listened to Mr. Crafts's arguments. The proposal that all traffic shall cease on the national Sabbath is one indication of the drift of the law. This would compel large numbers of people living in cities who now seek their Sunday recreation in the country to remain at home. The closing of all places of business and secular amusement on this particular day, deprives citizens of all opportunity to enjoy themselves unless they can find compensation for the deprivation in the churches or by pedestrian rambles perhaps, through the streets of the city in which they live or along the highways and byways of their country homes.

As regards Mr. Crafts's argument that a national Sunday law would put a stop to Sunday dissipation and riot, that is entirely beside the question. Dissipation and riot is no worse on one day than on another, and there are laws prohibiting such misdemeanors and crimes whenever committed. The police are paid to enforce the laws and on this score at least there is no necessity for a national Sunday law. Certainly if the Sabbatarians cannot offer better arguments than those advanced by Mr. Crafts, they have very little prospect of ever being able to convince honest, fair-thinking men and women of the justice of their cause.—*Oakland Morning Times, August 7, 1889.*

Tennessee Follows Suit.

THE following documents are self-explanatory:

STATE OF TENNESSEE.

TO THE SHERIFF OF OBION Co.—

Greeting: You are hereby commanded to take the body of R. M. King, if to be found in your county, and him safely keep, so that you have him before the judge of our Circuit Court for the Co. of Obion, at the Court House in the town of Troy, Wednesday after the first Monday in November next, then and there to answer the State on an indictment for working on Sunday. Herein fail not and have you then and there this writ.

Witness, W. D. Jones, clerk of the said court, at office, the first Monday in July, A. D. 1889, and the 113th year of the Independence of the United States.

[Signed]

W. D. JONES, *Clerk.*

STATE OF TENNESSEE.

TO THE SHERIFF OF OBION COUNTY—

Greeting: We command you to summon R. J. Coles, W. W. Dobbins, Alex. Wright, and Okes, personally to appear before the judge of our Cir-

cuit Court to be holden for the County of Obion, at the Court House in the town of Troy, on Wednesday after first Monday in November next, then and there to testify and the truth to say in behalf of the plaintiff in a certain matter of controversy in our said Court depending, wherein State of Tennessee is plaintiff and R. M. King is defendant, and this they shall in no wise omit under penalty prescribed by him.

Witness W. D. Jones, clerk of our said court, at office, the first Monday in July, A. D. 1889, and the 113th year of American Independence.

[Signed]

W. D. JONES, *Clerk.*

APPEARANCE BOND.

STATE OF TENNESSEE }
Obion Co. }

We, R. M. King, and—, are held and firmly bound unto the State of Tennessee in the penal sum of two hundred and fifty dollars, to be levied of our respective goods and chattels, lands, tenements. To be void if the said R. M. King, who has this day been arrested on a capias issued from the Circuit Court of Obion County, Tenn., on a charge of working on Sunday, who shall make his personal appearance before the judge of the Twelfth Judicial Circuit of Tenn., to be holden for said county in the Court House in the town of Troy, on Wednesday after first Monday in November, 1889, next, and answer the said State on said charge and not depart without leave of the court, otherwise to remain in full force. This 19th day of July A. D. 1889.

[Signed]

F. W. PORDUE, *Dpty.*

The Declaration Denounced.

THE object of the American Sabbath Union, whose work was practically indorsed by one of the resolutions passed by the W. C. T. U. of this county at its late session, is clearly stated by Rev. W. D. Gray, Secretary of the Missouri Sabbath Union, as follows:—

"I do not believe that governments derive their just powers from the consent of the governed, and so the object of this movement is an attempt to change that feature of our fundamental law."

Can patriotic, fair-minded American citizens indorse such doctrines? Are we to practically resign the political and religious liberty bought by our forefathers at the price of so much blood and treasure? If the present combination among a vast number of religious and quasi-political organizations shall be successful in passing some such law as the Blair Sunday-Rest Bill, it may be justly feared that the future measures of this government will soon be controlled by the same influence. All religious despotisms originate by combination and influence, and when that influence begins to be felt in the politics of a country the civil power soon bends to it.

The results of such action in other nations furnishes to us an awful example of the consequences. Do religious enthusiasts, who are working for such a law, realize that they are surely drifting towards the dogma of the "Divine right of Kings," instead of upholding the grand principles of the Declaration of Independence, which asserts that "Governments are instituted among men, deriving their just powers from the consent of the governed?" When one of the leading advocates of such a measure sees clearly that the work they are doing conflicts with the very fundamental principles on which our government is based, it is time that fair-minded Christian people pause and take their bearings. Religious and civil liberty are guaranteed by our Constitution, and the American is not a good citizen who seeks to subvert either.—*Daily Humboldt Standard.*

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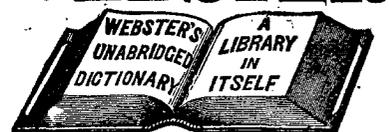
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The American Sentinel.

OAKLAND, CALIFORNIA, SEPTEMBER 5, 1889.

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At the Young Men's Christian Association rooms, 3 P. M., August 5, the Ministers' Association of San Francisco were addressed by the American Sabbath Union on organization. In the opening prayer, it was prayed that the Lord would "hasten the time when all Sabbath desecration shall be stopped and the time when this shall be a nation whose God is the Lord." Now desecrate is defined to mean "to divest of a sacred character or office; to divert from a sacred purpose or appropriation; to treat in a sacrilegious manner. Neither that prayer nor the definition of the term used in the prayer can be made to fit onto a civil Sabbath.

THE American Sabbath Union argues that all Sunday mails can be absolutely stopped because such "emergency letters" as would have to be delivered on Sunday, may go by telegraph on Saturday and such as would have to be sent on Sunday to reach their destination on Monday, can go by telegraph on Monday morning. But this does not meet the case of such emergency letters as could reach their destination, say one hundred or one hundred and fifty miles, within the Sunday hours, and to meet this demand the American Sabbath Union says he would have "one telegraph operator sitting with his family, but within reach of a bell so that he could easily be called." But in such a system as this, there is such an assumption of overlordship as does not comport well with the spirit of free institutions.

WHAT kind of a religious worship do the Sunday-law workers intend shall be protected by their national Sunday law? Is it the Chinese religious worship? Would the Chinese be allowed to conduct their idolatrous worship, by noisy processions with dragons and Chimeras dire? It is certain that that would not suit the ideas of the Sunday-law workers as comporting with the proper observance of the day. But that is religious worship. And if it should be objected against as not being the kind of religious worship contemplated in the Act, the United States courts would be forced into the necessity of settling religious disputes, and of deciding what is religious worship. And if it should be pleaded, what is manifestly designed in the Act, that it is Christian worship only, that is contemplated, and that is to be protected, and the courts should so decide, then there is an established religion at once. Which proves again that the establishment of a national religion will be the inevitable result of a national Sunday law.

WHEN it is proposed to stop all Sunday trains, boats, and means of distant transportation, a great many people have asked the question involved in the suggestion of President Ledyard of the Michigan Central, that if your son or daughter, or wife or husband, were lying at the point of death, and you were on the way to be with them in their last moments and the train which was

carrying, you should stop at midnight, Saturday night, and lie there for twenty-four hours, you would be ready to say that such Sunday laws were not the best thing in the world. The American Sabbath Union meets this suggestion by saying:—

"It is true, the dying one might lose some sentimental comfort by your not being there, but your presence could not prolong his life even if you had been able to reach him, and therefore no great harm would be done."

This shows that the Sunday-law managers have degenerated into the hard, unfeeling spirit of the Pharisees of Christ's day, who forbade his healing the sick and ministering to the afflicted on the Sabbath. And it is time that these were learning the direction of Christ to those, "Go ye and learn what that meaneth, I will have mercy and not sacrifice." Matt. 9:13.

At the Ocean Grove and other great camp-meetings and places of religious resort, Sunday is always the greatest day. The best speakers are expected to speak then, the best meetings are expected to be had, the most solemn and lasting impressions made, but yet the gates are rigidly shut. No person from the outside can come in at all. People who are busily engaged at their work all the week are shut away from the meetings on Sunday. However impressive the services, however grand the sermons, none of it is for them. It seems that at those places the effort and the expectation is to call only the righteous to repentance. Sinners can shift for themselves. If it were sinners that they wished to call to repentance assuredly Sunday is the day when the gates should be widest open and the richest welcome extended to all. That is the day when more people can be reached than any other; because by the Sunday laws they are compelled to be idle. But instead of doing this, the managers of the great religious meetings closely shut all approaches on Sunday. They compel the wicked to be idle, then shut the gates so they can't go to the meetings and then declaim against the increasing Sabbath desecration. How can it be otherwise? The wicked are not allowed to work on Sunday, they are not allowed to go to the meetings on Sunday. They have to fill up the time some way, and if they fill it with dissipation who is most to blame? It would be well for the managers of these places of religious resort to bear in mind that the work of the gospel of Christ is "not to call the righteous, but sinners to repentance."

NOT long since there was considerable agitation for a little while over the Press dispatches from Korea, stating that Mrs. Hattie Heron, late of Jonesboro, Tennessee, was under sentence of death in Korea for teaching the doctrines of Christianity. Upon this, a correspondent sent us the following brief remarks, which we think the reader will appreciate in more ways than one:—

"Inasmuch as 'the powers that be are ordained of God,' and as every soul is counseled to be 'subject unto the higher powers,' I suppose that those people who hold to the theory that civil government has a right to enter the realm of religion and enforce, under pains and penalties, its conceptions of purely religious requirements, and that we can therefore never be justified in refusing to obey its mandates in this respect, would have advised Mrs. Heron, and would still advise others of similar Christian zeal, to stop preaching Christ in Korea, and to absolutely refuse, to carry out the Lord's commission, 'Go ye into all the world and preach the gospel to every creature,'

until such time as 'the powers that be,' might see fit to look upon it more favorably."

We think so. And we might add, that if only our States were independent powers the persecution of this Tennessee lady in Korea might offset the persecution of those people in Tennessee who choose not to keep the "Christian" Sabbath. And if that in Korea can be counted persecution, what is this in Tennessee?

THE *Voice* of October 3, 1887, said:—

"Every department of life must be made to conform to the principles of Christianity. The Saviour refused the kingdoms of the world on Satan's terms. He will have them on his own terms. For this conquest the clergy are needed. They lift the governments of earth with a leverage that has for its fulcrum the throne of God."

That is all true as it stands, but it is not true as the *Voice* intends it; because it presently inquired, "Why should the clergy lose interest in secular things?" thus showing that it is by political agitation and legislation—religious prohibition "civil" Sabbath observance, etc.—that they are supposed to lift the kingdoms of the world. But it is not by legislation that any such thing as that can ever be accomplished.

It is true that this is to be done by the power of God, but this power is exerted by his holy Spirit and not by legislatures. It is manifested through the gospel and not through law.

HERE is a quotation that is worth reading just now:—

"Nations and kingdoms are to be the servitors of the church, with its Bible, its sanctuary, and its Sabbaths. Human governments and races and generations are to be the enginery and the apparatus, the forces and influences through which the church shall ascend to dominion over the world, and those nations and kingdoms that refuse this grand service to the church of God shall perish and be utterly wasted."

Some of our readers may think that this is quoted from some Roman Catholic bishop or priest or paper or book, but it isn't. It is quoted from Rev. Byron F. Sunderland, D. D., of Washington, D. C., a Presbyterian, and a member of the American Sabbath Union, in a sermon preached in Washington City, and printed in the *Christian Statesman* of June 27, 1889. Then after nearly two pages of the same sort, he closed up with this:—

"Over the chasm of a century, I see a mighty arch. On that arch must be graven an inscription. What shall it be? 'This is the gateway to the favor of God and all human felicity?' or this other mournful epitaph which the world shall read with sorrow of despair: 'Here sank the American Republic, the most favored, the proudest, the grandest of all the unions of the earth because she derided God, and despised the service of his ever-living church?'"

And that shows plain enough what all his demand for Sunday legislation is for. He wants this government to serve the church.

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