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FROM THE

**MASSACHUSETTS HISTORICAL
SOCIETY.**

A LETTER

TO

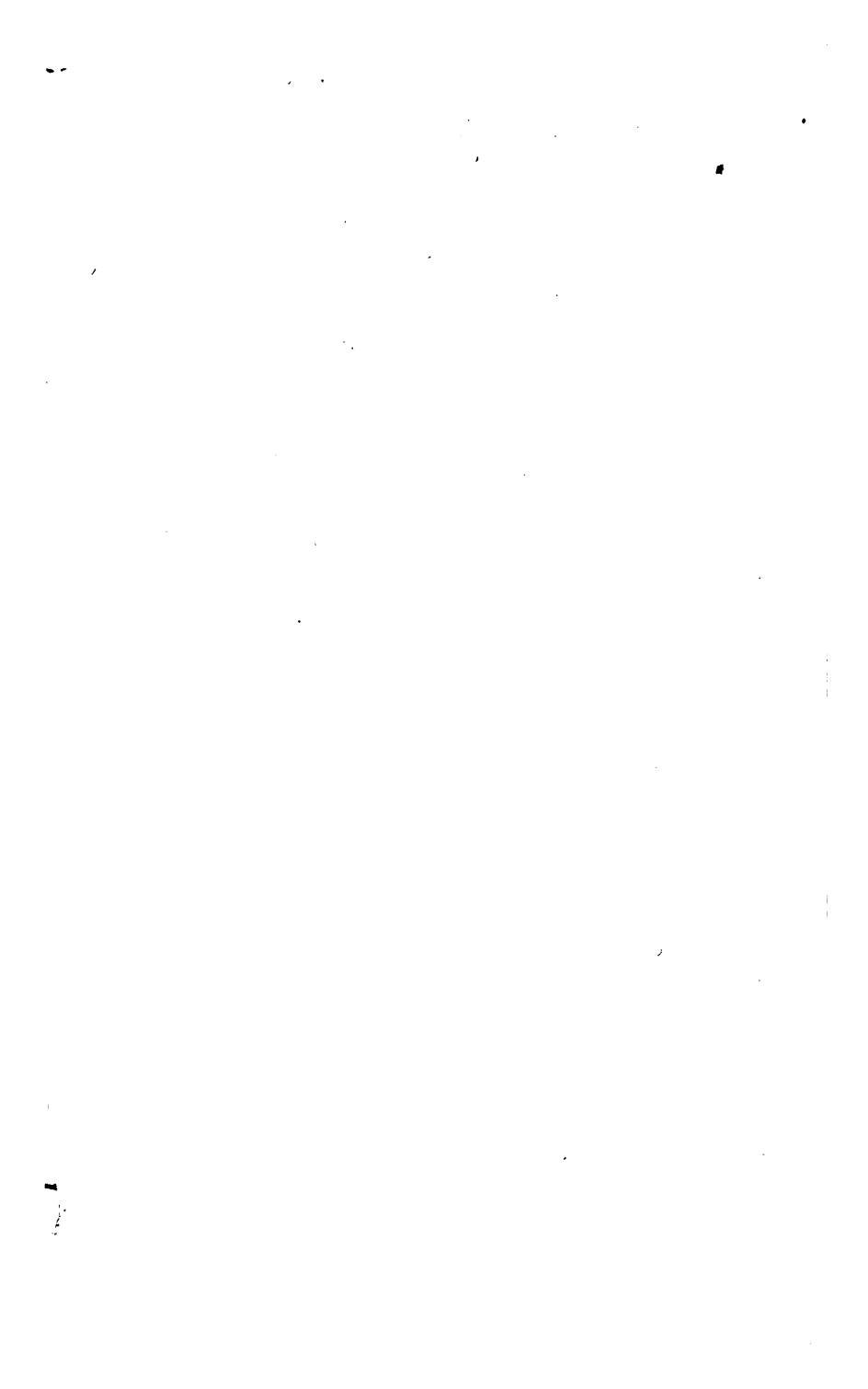
REV. LEONARD BACON, D. D.,

BY

J. HALSTED CARROLL.

NEW HAVEN:
PRINTED BY TUTTLE, MOREHOUSE & TAYLOR.

1866.



A LETTER

TO

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June 24, 1901.

The article by Dr. BACON, which has rendered this letter necessary,
will be found in the Appendix.

LETTER.

LEONARD BACON, D. D.,

REV. AND DEAR SIR :—I regret that your recent publication of a violent, injurious, and unprovoked assault upon my ministerial character and standing, obliges me to break a silence which I have maintained for three years under incessant abuse on minor points.

You profess to find an indirect apology for your conduct, in “the safety of the Churches,” “the honor of our profession,” and in your “*self-respect*.” Oh, that “self-respect” of yours! It is the dominant principle of your nature, has been the fountain-head of many a pang in the hearts of your brethren, and sooner or later must sting your own soul with deeper sorrows than it ever inflicted upon others.

I feel assured, Dr. Bacon, that your character has a better side than you have ever revealed to me; I would hope many pleasant and valuable traits; but that your “self-respect” has swelled out into two grand faults, and made you both arbitrary and malignant, I do verily believe. Nor can I stop here. Self-defence compels me to proceed, and avow my firm conviction, that this same “self-respect” of yours has led you into a third, and far more serious failing; the habit of *violating truth*,—as judged by the Christian standard. Observe! I do not charge you, Doctor, with intentional falsehood, but I do allege, that your long and licentious indulgence of your peculiar besetment, your life-long labor to uphold, on the

one hand, your enormous assumption of all knowledge and of all logic, and on the other, your bullying scorn of the ignorance and ill-reasoning of every one who dares to differ from you, has unconsciously swept you beyond the boundaries of truth, and fearfully committed you to the utterance of that which is incompatible with the dictates of a well-disciplined Christian conscience. The fact is, in order to deal a crushing blow upon your adversary, I repeat, you invariably assume a grand preëminence in all rectitude, authority, information and deduction. But the misfortune is, that simple truth does not lift you up to this distinguished elevation above all mankind. What then? Why, if you will indulge your self-respect, and be overbearing, there is no escape; you must of necessity ascend to your high ground by false assumptions, forced constructions, unjustifiable insinuations, damaging suppressions, and a host of similar arts which you well know must lead directly to the overthrow of the principle of Christian truthfulness.

“ALIAS.”

This first paragraph of your publication personal to myself, furnishes an illustration of the venom of your “self-respect,” and its tendency to untruth. In examining the records of my church, the Presbyterian, you find in one year the omission of my middle name, and afterwards, my name in full. Connecting this fact with your asserted inability to find my name on any of the subsequent Minutes of the Church, you insinuate, if I mistake not, that its apparent absence from the roll may possibly find an explanation in this hypothesis, viz: that the pursuit of justice for the perpetration of one or more of the misdemeanors you enumerate in the next paragraph, and brandish so lavishly about my character, might have led me to fly for refuge to another—

“*alias.*” Finished villains change their names to escape detection. Dr. Bacon, what justification, what apology can you offer for insinuating my resemblance to these men? I shall lay before you in this letter superabundant testimony of my sound ministerial standing on the minutes of my own church. You have nothing, therefore, to support your slanderous surmise, save this very diminutive, and most ordinary occurrence,—in a score of inscriptions of my name on church records, some hapless clerk or printer, has, inadvertently omitted, on a certain occasion, a single letter. In what terms shall I characterize such a proceeding as this? And how can you, sir, reconcile your conscience as a minister, or as a Christian, with the malice that lies in this artful suggestion? A minister’s reputation is his *life*: and here, by the subtle use of a single word, you cast me out of all honest companionship, and confederate me with the vilest men in their very vilest deeds. Ah, Doctor! Is this your view of “the *honor* of our profession?” From behind, to thrust the stiletto into the very heart and standing of an unoffending ministerial brother,—is this your prescription to promote “the safety of the churches?” What a ministerial exhibit of “the charity which thinketh no evil,” and “is kind!”

INSINUATIONS.

Again, take this paragraph:—

* * * “Orthodoxy is important—especially in the O. S. Presbyterian church; but, even there, orthodoxy is not the only qualification of a minister. Presbyterians of that denomination are scrupulously opposed, not only to gross immoralities, but also to dancing, horse-racing, dramatic exhibitions, and many other vain amusements; and one of their ministers, convicted of compromising himself in any such way, would be very likely to fall under the cen-

sure of his presbytery, and so to lose his standing. * * * Now I do not say that Mr. C. has been deposed from the ministry, or otherwise put under censure, for any of these causes,—nor that he ought to be; but only that the absence of his name from all the catalogues of O. S. Presbyterian ministers in regular standing, since 1861, is a circumstance that calls for explanation.”

As you read that sentence again, in these perhaps your calmer moments and more Christian frame of feeling, are you not surprised, Doctor, that your mouth, speaking out of the abundance of a professedly Christian minister’s heart, should utter such malicious insinuations? Do you not think their essential malignity is aggravated by the fact, that they are directed against a brother minister, and one, who, never in his life, either danced, attended a horse-race, or a theatre. And do you not now see, that their relation to the preceding paragraph, climaxes their malice. You have just stated, that after the most diligent and exhaustive research of “church records,” “from and after the year 1861 there is no Carroll at all on the Catalogue,” and just *here* you insert your gross insinuations about “dancing, horse-racing, and theatre-going.” “He may be orthodox—free from gross immoralities; but may it not be for some of these minor enumerated causes that he has lost his ecclesiastical standing?” Well, Doctor, had I *really* lost my standing, could not a Christian minister, in order to express his pity for a fallen brother, which the circumstance should inspire,—his trembling apprehension for himself suggested by the admonition, “let him that thinketh he standeth take heed lest *he* fall;” his Godly sorrow for the injury done the cause of Christ,—I say, could not a Christian minister find any more appropriate expression for this spirit of pity, of

self-distrust, and of charity,—than in such insinuations, with their seemings, at least, of satanic satisfaction. But when the things insinuated are unqualifiedly untrue, what more aggravated instance of *wanton* malignity than to insinuate them, and in such a connection, and against a minister in as good and regular standing with his Church, as you are with yours. How would a counterpart of “Mr. Carroll and his ecclesiastical relations,” entitled, “Dr. Bacon, and his ecclesiastical relations,” strike you and the public, in which should occur a sentence of insinuations like the following, and especially, should they be as inapplicable and impertinent to yourself as yours to me? ‘Does not Congregationalism value something else besides orthodoxy as a qualification of a minister? Are not Congregationalists scrupulously opposed not only to gross immoralities, but also to exhibitions of temper, desires for preëminence, designs of lording it over God’s heritage, gratuitous displays of ecclesiastical gladiatorship, and scandalous trifling with Christian character and influence? Does it not enjoin upon its ministers compliance with these commands:—“Let none suffer * * * as a busy-body in other men’s matters;”—“Thou shalt not bear false witness against thy neighbor,” &c. But I do not mean to say that Dr. Bacon has been deposed from the ministry, or otherwise put under censure for any of these causes; nor that he ought to be.’ Now just look at this, Doctor!—all your gross insinuations, and stultifying retractions, for what? To make this simple statement:—“The absence of his name from all the catalogues of the Old School Presbyterian church, since 1861, demands some explanation,” and mark you, the statement, when made, *untrue*. If you thought it needed “explanation,” and it was a matter of your concernment, a matter causing you, as a Christian, sorrow and regret, which you

wished explained for the sake of conserving my ministerial influence, is it the Bible method to *publish* your brother as a suspected character? "If thy brother shall trespass against thee, go and tell him his fault between thee and him *alone*; if he shall hear thee, thou hast gained thy brother," &c. Did you do this? Have you ever done it? Was it not your duty so to do? Would not this have been the Christian way? If you knew that the enemies of Christ were combining to undermine or cripple my work for our common Lord, by asserting so serious a charge as the absence of my name from the roll of my church, why did you not inform me, and kindly suggest, that it might be well to utterly disarm them, by making known the facts in the case? Instead of doing this, you have "rushed into the papers," as the champion of those who would defame God's ministers, by unkind inuendoes and false statements.

CONGREGATIONAL CLERICAL COURTESY.

The next paragraph illustrates the same spirit. If I understand you, Doctor, my offences here are all based on this fact, viz: Upon my arrival in this city, four years ago, a perfect stranger, I failed to call upon you and report. I "brought no letters of introduction;" I "exhibited no credentials" to you; I "did not seek to become acquainted" with you. My excuse for such temerity, and for voluntarily losing so much, and offending so grievously, is this: I did not know, until I read your letter, the conditions of fraternal acquaintance and fellowship that obtain among the Congregational pastors of New Haven. And yet, Doctor, my "ignorance" was excusable, since the conditions are known *here* only in the civilized world. When I found that Dr. Bacon did not "watch at the railway station," and recognizing me by my "extremely professional black coat," pelt

me with "unsolicited attentions," how should I know that it became my duty to violate the simplest rules of social and professional courtesy, by calling upon him, and thrusting upon him in turn my "unsolicited" credentials? How could I have known that I should else be forever after denied the pleasure of a personal acquaintance with him, and, as a result of non-acquaintance, be denied the privilege of preaching the Gospel in peace, in my appointed place; that I must ever after go on my way "complaining that the pastors had paid me no attention," and yet so strangely unconscious of my loss as not to "seek to become acquainted, even by the informal expedient of getting some member of the South Church to introduce" me? But about this calling custom: are clergymen of various denominations, coming as strangers into the city, expected to call upon you first, and present their credentials? Have they in fact done so? Have those of your own denomination? Have others? What! an Episcopal clergyman bring his evidence of orders for your *visé*, before you will be simply civil to him, and act the gentleman! If an Episcopalian does not, why should a Presbyterian? See, here again the old spirit sways you. For the sake of argument you imagine a new rule of courtesy, and call it custom. Ah, Doctor, slay this spirit, or it will ultimately slay you, and your remaining Christian influence.

DR. CLEVELAND AND HIS PERSECUTIONS.

The characteristics of your style and spirit are shown again in your paragraph about Dr. Cleaveland. You do not *directly* deny the statement of "Advertiser," (for twenty years a resident here,) but your words *imply* that there has ever been substantial harmony between Dr. Cleaveland and the other Congregational clergy of New Haven. The statement was, that "for 20 years Dr. Cleaveland and his people

were denied acts of fellowship and Christian recognition, and abused," &c. This, by implication, you strongly deny. You are "at a loss how to characterize such a statement." The man's ignorance, you say, is inexcusable, or his impudence almost sublime. Your affectation of surprise, Doctor, your utterances of "inexcusable ignorance" and "impudence sublime" are very cleverly done, and are doubtless so regarded by the pastor and people of the Third Church. Dare you assert, Doctor, that no acts of fellowship and Christian recognition were denied to them from 1838 to 1858? that there was unbroken harmony between them and the other ministers and churches of New Haven? To say nothing of the "experience written with a pen of fire on many a living tablet," of the "facts which I (Dr. C.) would willingly have passed over in silence, could I have done so, and still preserved the truth of history," did you never hear of the "opposition," the "difficulties and trials," the "many prejudices," the "old controversies," the "old animosities," the "unpleasant conflict," the "many misrepresentations," of which Dr. Cleaveland complains in his 25th anniversary sermon? Did you have no part in them? If you had, were these *your* "acts of fellowship and Christian recognition?" How often did you and he attend together ministerial meetings? How often did you publicly endorse him by an exchange of pulpits? Were you always careful to speak kindly of him in public and in private? See how you have been led again into a violation of strict Christian truthfulness. Nay, with how much color of truth your own expressions of "inexcusable ignorance" and "impudence sublime" may be charged back upon yourself.

DR. BACON ASSISTING MR. CARROLL AT A FUNERAL.

Your reference to the invitation to assist me at the funeral of one of your members, furnishes corroborative evidence of the immoral workings of your self-respecting temper, when roused in controversial struggles. The decisive fact on that occasion was this: you were invited to assist *me*, and not I *you*. You do not deny this version of the affair, and yet you seem to struggle to make an opposite impression upon the public. "How I could be invited to assist Mr. C. in the funeral services of one of my own church members, is not so clear as it is that Mr. C. might have been invited to assist me." "How" this awkward arrangement came to be made, it is hard to say. On the one hand, that you should have been invited to take the lead would seem to be indicated by the fact that the person to be interred had been a member of your own Church; by your own infinite personal superiorities in every aspect of the case; but far, far above all, by your own infinitely superior style of conducting a funeral service. *You* never deliver vapid "orations" over the dead—as some young clergymen do. You, on the contrary, have no vanity to be praised by the reputation of being "happy in funeral services." "At the grave, according to my custom, I speak a few" simple, sensible, pious words, and then "pronounce the Christian benediction." On the other hand, it must be confessed that there is one small fact that does not seem to drive very strongly in *this* direction. It is this: You made the deceased, as I am informed, a *single* visit in her last illness; in a ministry of forty years, how *many*, you can tell. Be the reason, Doctor, what it may, the fact is, on this occasion you were certainly invited to *assist*. Hark to the language of that "prominent" member of the South Church,—son-in-law of the deceased,—arranger of the

funeral service, and therefore Providential witness between us: "Dear Pastor,—I was surprised that Dr. Bacon contradicted the fact that he had been invited to *assist you* in the funeral services of my aged mother-in-law, held at my house. Preferring you to have the charge and conduct of the services yourself, as you kindly consented to minister with him on that occasion, I did not ask Dr. Bacon's attendance in any general way, but expressly and distinctly invited him to *assist you*."

Dr. Bacon, what a man you might have been, what a work you might have wrought in the ministry, had you but bridled and subdued your dogged, arrogant, arbitrary temper in early life! True, from the indulgence of your besetment, all along the path of life, you have had your gratification in the conscious power that overrides an adversary—but you have had your sorrows too. Your keen, stern pride, has sometimes been touched to the quick. Now and then there will come along a cruel Providence that wrings out some such exclamation as this: "The idea that I, Dr. Bacon, should *assist* any one—but—mirabile dictu!! *this* 'young gentleman!!' *this* Mr. Carroll!!!" But this is not the worst; I hold you to the main thought I would impress upon you,—the influence of your temper upon your language, upon your principle of truthfulness. I fear, Dr. Bacon, if you will but search your heart deeply, you will find that the dominant object of your soul in controversy is rather *triumph* than *truth*. And so far as it is so, truth must be bent, or broken. Determination to rule is the most invincible principle in the soul of man. As its ends may demand, it will take up things as it finds them, or it will bend things as it needs them. Ah, Doctor! what a bitter pill, even to *seem* to have this "Mr. Carroll" put in advance when *you* are present. To evade it—face this question

frankly—did not your ruling spirit here bend and shape words a little? Contrast the indignant, confident words of my friend and brother, with the indifferent, uncertain, evasive tenor of your own,—“I am surprised at Dr. Bacon—I preferred you—and for this very reason expressly invited *him to assist you.*” What account do you give of the matter? “I *think* I was informed that Mr. Carroll was *to be present.*” You were, then, not only wholly ignorant that you were to assist me, but even uncertain whether I was to be present! Well!—as you say—“let it pass.” But in so doing, Doctor, can you pardon a small freedom in a young man, who has no great claims upon your respect? Had all the labor of hunting records, visiting clerks, and writing out assaults upon your brethren, been expended in *spiritual visits* among the neglected of your flock, it might have saved you a deal of character and quiet.

ECCLESIASTICAL RESEARCHES.

Your peculiarities are shown again in the method you have taken to “know me ecclesiastically,” especially in your search of the records, and in your statement of the result.

Remember, Dr. Bacon, you traced me *to Aiken, South Carolina, Charleston Presbytery.* Did you not know that the territory of the United States has always been divided into two grand portions, *Northern and Southern*? Did you not know that two independent Presbyterian denominations occupy the Northern half of the Union, termed the *Old School* and the *New*? And did you not know perfectly well that a *third* and an entirely independent Presbyterian Church spread over the whole Southern half of the Union? Did not the fact of your finding my name on the roll of the Presbyterian Church, in good and regular standing in 1861, at *Aiken, SOUTH CAROLINA*, several hundred

miles beyond the limits of the only ecclesiastical records where you had looked to find me, suggest the possibility of my name being upon the records of the *Southern Church*? and the necessity, therefore, to look for it upon the minutes of that Presbyterian body, formed in 1861, and extending from the Potomac to the Rio Grande, into whose very bosom you had pursued and settled me? You knew, Doctor, that Charleston Presbytery belonged to the Synod of South Carolina. You knew that the Synod of South Carolina belonged to the Southern Assembly. Why did you not look for my name on the minutes of this *Southern* body unmistakably indicated by the result of your research? And mark you, Doctor, we are *not discussing the standing of this Southern Presbyterian Church; you are denying my standing with the Presbyterian Church*. Had you wished to deny the former, you should rather have said, promptly and frankly: "Doubtless his name (Carroll) was on this roll, but I (Dr. B.) did not regard it a Presbyterian Church."

Suppose, now, I should inaugurate a search for your name and standing in the Congregational Church, on this your plan to ascertain my name in the Presbyterian Church. While a thorough and honest search, and of the records of your own denomination, would fail to reveal opposite the name of Leonard Bacon the title—"Metropolitan Bishop of the Congregational Churches of New England, and Diocesan of the Churches of all denominations in New Haven,"—a minister extraordinary, with powers plenipotentiary,—I say, while by a *fair* method of investigation, I should not find *this* any where, by imitating your method to find me, I should not find your name on Congregational rolls, even as an *ordained* minister, or at least as a *minister in good and regular standing with your Church since 1861*. Thus, to "know you ecclesiastically," I must first doubt and virtually deny your *ordination*, and of course give the public

the benefit of my doubt and denial. Then, when you furnish the public with incontrovertible proofs as to your ordination, I am immediately afflicted with another doubt concerning you, viz., your *good and regular standing* with your Church. Distressed at the sad possibility, I publish an article over my own name, entitled "*Mr. Bacon and his Ecclesiastical Relations,*" in which, to express my doubt on this point and to ascertain the truth in the case, I allude to Mr. Bacon as a criminal, insinuate every thing I can derogatory to his Christian character; and climax all with a statement untrue, yet having all the effect of truth, being over my own name. The public will see from my researches that I *could* not mistake, and they have too much confidence in me to believe that I *would* misstate about *such* a matter. I proceed to say: "The difficulty is, we do not know him ecclesiastically;" had "no means" of knowing him; we have been "repelled;" he brought me "no letters of introduction;" never showed me "his credentials;" never asked a member of the Center Church to "introduce him" to me. I have consulted the Scribe of the General Association of Massachusetts, and "was surprised to hear that he knew nothing about him." I have searched the records of his Church,—the Minutes" of the Consociation of Rhode Island, of the Conference of Maine, of the Convention of Vermont; but in vain. The absence of his name from these catalogues certainly demands some explanation. I have carefully examined the lists of the ministers of numerous Associations: of Tolland, and of Hartford, of New Haven East, and New Haven West—I have thus "examined quite a series of annually printed volumes," with this result: "that from and after 1861" I do not find the name of Bacon on any of them—*except the right one,*—NEW HAVEN CENTRAL. That is to say,—to find you, I ransack the world,

and look every where except just HERE IN NEW HAVEN, where I KNOW you live.

FACTS IN THE CASE.

We come now to the great and solemn issue between us, touching my *ministerial position*. That I was a (Presbyterian) clergyman in good and regular standing among my own people—I averred, more impressively than words could express it—first, by accepting a call to preach the Gospel to a Christian Church in this city, and entering upon the duties of the relation, three years ago: and then, by every moment's continuance in the official acknowledgement of this ministerial obligation, to the present time. Dr. Bacon, the *character of a minister of the Gospel* is at once the most precious and the most *tender* creature-treasure of a fallen world. One breath of suspicion from the prominent ecclesiastic hard by, might blast this tender plant as perfectly as if it were the reputation of Cæsar's wife. And yet, Sir, knowing all this, you force me to charge you with doing every thing to destroy my ministerial standing which unmanliness could attempt. You have published to the world that "we do not know him ecclesiastically." You profess to have diligently searched all Presbyterian records for my good standing, in vain. You "must be allowed," too, "to doubt the accuracy of the statement that this Mr. Carroll stands in the most fraternal relations with his own denomination." You remind us that the Old School Presbyterian Church is wont to discipline its members for a certain class of offenses, and thereupon surmise that my name may have been dropped from the roll in judicial rebuke for too liberal an indulgence in unchristian worldly amusements. You positively affirm "that the absence of my name from all the official catalogues of Old School ministers in regular standing since 1861, is a circumstance

that calls for explanation." In fine, you positively affirm "that from and after the year 1861, there is *no Carroll at all on the catalogue.*" Thus, you do not *know* me; you cannot *find* me; you are forced to *doubt* me; you are inclined to *suspect* me; and finally, and fearfully, my name is *not upon the roll* where it *should* be, and has not been there for years.

Now, Sir, I deliberately aver that every affirmation you have made upon this subject—is unequivocally denied, and every insinuation you have started—is triumphantly refuted, by those very same Presbyterian records, which, all in vain, you have explored so carefully.

My name stands recorded on published Minutes of the Presbyterian Church in unbroken succession from the year of my licensure and ordination, in 1855, until the present time.

In the first place, in the years up to 1861, it is given as follows in the Minutes of the General Assembly of the Presbyterian Church, Old School :

1855,	on page	360,	Joseph H. Carroll.
1856,	do.	605,	Joseph Carroll.
1857,	do.	103,	J. Halsted Carroll.
1858,	do.	484,	J. Halsted Carroll.
1859,	do.	717,	J. Halsted Carroll.
1860,	do.	231,	J. Halsted Carroll.
1861,	do.	522,	J. Halsted Carroll.

"From and *after* 1861," in the next place, my name appears, in the year 1862, in the same Minutes of the Old School Presbyterian Church; in later years in the Minutes of the Southern Presbyterian Church.

Thus, in the year 1862, in the Minutes of the Old School Presbyterian Church.

1862,	on page	807,	J. Halsted Carroll.
do.,	do.	844,	J. Halsted Carroll.

Again in the Presbyterian Historical Almanac for

1862, on page 146, J. H. Carroll.

1863, do. 254, J. H. Carroll.

In 1861, the Old School Presbyterian bodies at the South separated from the Northern, and formed a Southern Assembly, entitled "the Presbyterian Church in the Confederate States of America." Belonging at this time to Charleston Presbytery, my name, along with the Presbytery, was transferred to the roll of that Assembly;—and this is "what has become of my standing in the Old School Presbyterian Church." And mark it, again;—*We are not discussing the "loyalty" of Southern Presbyterians; you are denying my standing in the Presbyterian Church.*

In the Minutes of this Southern Presbyterian Assembly, my name appears as follows:—

1863, on page 214, J. Halsted Carroll,

1863, do. 228, J. Halsted Carroll,

1864, do. 336, J. Halsted Carroll,

1865, ———, Minutes not yet published.*

As the Assembly is *now* in session, the Minutes for 1865, of course, are not yet printed. I therefore offer the following communication from the Clerk of Charleston Presbytery, received a few days before the publication of your article, officially authenticating me as a Presbyterian minister in good and regular standing so late as last month.

ORANGEBURG C. H., S. C., }
Friday, Nov. 17th, 1865. }

J. HALSTED CARROLL:

Rev. and Dear Sir:—At a meeting of the Charleston Presbytery, held during the sessions of Synod last week at

* All the volumes that have been referred to can be consulted at the book store of Judd & White, Chapel street.

Salem, (Black River,) I was instructed to write you, as temporary Clerk, and remind you that your relationship to this Presbytery has never been dissolved, nor *the obligation removed to report in person, or by letter, to the Ecclesiastical Body to which you belong.*

You are invited, therefore, to communicate with Rev. C. S. Vedder, Summerville, S. C., Stated Clerk of Charleston Presbytery; or to appear at its next regular meeting at Orangeburg—Thursday before the second Sunday in April next.

Respectfully your brother in the Gospel ministry,

A. F. DICKSON, *Temp. Clerk.*

Thus I present to you my name, recorded in the Minutes of my Church, every year since my licensure and ordination in 1855 to the present day. As you perceive, this investigation—so far from establishing your confident assertion that my name disappeared from the Records of the Old School Presbyterian Church, since 1861—that “from and after” that year, “there is no Carroll at all on the catalogue”—in fine, that a profound examination, with the help of a Presbyterian Clerk of Synod, finds my name no where in a sound, honorable ecclesiastical connection—I say, this investigation, on the contrary, has not only fixed, with the most perspicuous precision, the incorrectness of each of your capital statements, but it has established, by all-competent testimony, my unsullied ecclesiastical standing through all the days of the years “since 1861” to the present hour. See how different are the facts from your statements. “Since 1861” I have produced two records of my name in the Minutes of the Old School Presbyterian Church North; and three records of my name in the Minutes of the Old School Presbyterian Church South; and two records of the same on the pages of the Presbyterian Historical Almanac—a volume of 400 pages, endorsed by both of the Presbyterian

Assemblies North as a reliable record. And finally, I have confirmed all this testimony by presenting a recent summons to attend the next session of my Presbytery, drawn up and signed by the proper church officer.

Now, Sir, hear your conviction from the records of the Church of God. You have charged that—"that we do not know him ecclesiastically." Here the records of the Church of God pronounce you—*guilty*: for since these records are published and scattered over the world—you *ought* to have known him ecclesiastically. You have insisted—that you must be allowed to *doubt* the accuracy of the favorable statement of my friends. Here the records of the Church of God pronounce you—*guilty*: for since these records themselves, the very highest evidence, do incontrovertibly establish my good standing, you *should not* have allowed yourself to doubt it. You allege that the Old School Church disciplines its members for licentious indulgencies, and insinuate that I may have been deposed from the ministry for such crimes. Here, too, the records of the Church of God pronounce you—*guilty*: for my own brethren, much better acquainted with me, and full prompt, you say, to mark offenders—these records declare that even *they* have never laid such sin to my charge. You have published to the world, that my name is absent from all the catalogues of Old School Presbyterian Ministers in regular standing since the year 1861. Here, again, the records of the Church of God pronounce you—*guilty*: for these very records brand this statement as *utterly untrue*. You have published to the world—that "from and after the year 1861, there is no Carroll at all upon the catalogue." Here, too, the records of the Church of God pronounce you—*guilty*; for these records do sternly strip this statement of every particle of truth.

And now, Sir, what shall I say of your most thorough,

and yet most fruitless, investigation of these very records to find my good standing. Dr. Bacon, did you and the Synod's Clerk actually sit down to this work? Did you carefully examine—"quite a series of *annually* printed volumes" and did you fail to find my name? Well! the *facts* of this transaction are these—you *did* make this examination, for you say so: and you did *not* find my name, for you say so: and this is all that is true in the case. For I call you to record, that there is not the very slightest shadow of truth in the idea that you ever placed your hand upon an Old School Minute between the year 1861 and the year when my name appears on the roll of the Southern Presbyterian Church, in which my name was *not* recorded, and recorded *regularly*, and recorded *more than once*. And you failed to find my name? How is this? Ah, Doctor! your unmitigated personal hostility to me from our earliest acquaintance starts a throb of indignation, and my heart is tempted to speak out—"If you did not find my name, it looks very much as if you did not *want* to find it."

But you say—why did you not call upon me, and report all this satisfactory evidence of irreproachable standing? I answer, because I judged, and felt, that *Christian self-respect forbade it*. Paul ministers to Timothy this injunction: "Let no man—(not even Dr. Bacon,)—despise thy youth." When another contemns you, then respect yourself. Many a time had I offered ordinary gentlemanly civilities to your brethren, if not to you, and they refused to speak to me in the streets. Very much in keeping with this seemed your entire conduct towards me from the beginning—and I felt therefore that you had no peculiar claims to my personal attention. I had borne solemn public testimony to my standing, by assuming the charge of a Church. If you were not satisfied with this, and had ends of your own to answer by reaching additional evidence of my fair

position—then it was your business to call upon me and seek it. But you hasten to respond:—I did so and you “repelled” me. I am sorry to say, this is another flagrant specimen of the old spirit. This language does not express the truth. For, on this subject, I bear witness, that you never made an advance to me in form, or substance,—and repulse was therefore an impossibility. I repelled your proper approaches to find out my ecclesiastical standing! I respectfully challenge you to defend your language without resorting to that subtle species of untruth which enormous arrogance must of necessity employ. One only way is open to the vindication of your language;—*transmute an outrage upon me into a repulse of yourself*: do this, and I shall be compelled to admit your charge.

But I thank God! I have now done with all these painful personalities, which you have thrown upon me,—and done with them forever. Be your future words what they may, they shall provoke no response. Dr. Bacon, each of us has given—and each received—his public blow. A common God is above us; a common defection behind us; and a common duty before us. And now, for “the honor of our profession,” the peace of the Churches, and Christian self-respect, let us cast a veil over the past, and resolve for the future, that, God helping, we will live and let live, and work together as servants of a common Master, ordered to a common field, to do a common work, going to a common judgment.

Finally, my brother, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, let us think ON THESE THINGS!

J. HALSTED CARROLL.

NEW HAVEN, Dec. 29, 1865.

APPENDIX.

REV. MR. CARROLL AND HIS ECCLESIASTICAL RELATIONS.

The anonymous advertiser in the *COURIER* of Saturday last, has seen fit to use my name in a way which requires some notice from me. For convenience sake I shall assume that the subject of the advertisement, "Rev. Mr. Carroll," is also so far the author of it as to be responsible for its leading statements.

The advertiser tells the public that Mr. C. is "a pastor representing an *Independent* Congregational Church, one of sixty-two in the State." If this means anything, it means that there are in Connecticut sixty-two Congregational Churches, whose independency is like that of the South Church, renouncing that principle and practice of mutual responsibility among Churches which makes the difference between American Congregationalism and simple Independency or Brownism. Thus understood—and how else can it be understood?—the statement is, at the best, a very gross blunder. Probably the advertiser is too ignorant of ecclesiastical affairs to understand where the South Church, under the guidance of Mr. Carroll, has placed itself in relation to the Congregational Churches of Connecticut. He is too ignorant to know that the South Church, disowning the mutual responsibility of churches, denying to its aggrieved members the privilege of submitting their alleged grievances to a mutual counsel for advice, and treating with insolent contempt the assembled representatives of the churches to which those aggrieved members had applied for advice concerning their rights and their duties,—placed itself where it stands *alone*.

On another point the advertiser makes a statement which must be presumed to rest on the authority of Mr. Carroll, but which needs some explanation. The advertisement represents the pastor of the South Church as "standing in the most fraternal relations with his own denomination, the Presbyterian, as respectable a religious body as any in the United States." *Which* Presbyterian denomination is thus referred to—whether the Old School, or the New School, or the United Presbyterian, or the Associate, or some other—we are not distinctly informed, but inasmuch as we are afterwards told that Mr. C. "was ordained by the oldest presbytery in the country, (that of New Brunswick;) the theological professors of Princeton, (Rev. Dr. Hodge and Rev. Dr. Green, the very high priests of orthodoxy!) taking active part in the ordination service," the inference is a fair one that, if the adver-

tisement tells the truth, Mr. C. is a minister in regular standing with the Old School Presbyterian denomination, "which honors him as one of the most eloquent and worthy of her sons." Having examined, last year, the catalogue annually published by the General Assembly of that denomination, and understood as including the name of every minister whom the Assembly recognizes as in regular standing, and having been unable to find the name of Mr. Carroll on that very respectable roll, I took pains last Saturday, to call on the Stated Clerk of an Old School Presbyterian Synod. I was a little surprised to find that he knew nothing about Mr. Carroll, but he was kind enough to examine quite a series of annually printed volumes,—and this is the result. Some ten years ago, or less, the Rev. Joseph Carroll appears in the "Minutes" as Presbyterian Minister at Jamesburg, N. J. in the Presbytery of New Brunswick. Two or three years later that name disappears from the "Minutes" and instead thereof we find the Rev. J. Halstead Carroll, at Aiken, S. C. But from and after the year 1861, there is no Carroll at all on the catalogue. Whether the personage represented by that name may not still be there under some new *alias*, I will not affirm; but assuming that the Joseph Carroll who was ordained at Jamesburg, N. J., by the Presbytery of New Brunswick, is identical with the J. Halstead Carroll, of Aiken, S. C.; and not doubting the personal identity of the gentleman who now writes himself "Pastor of the South Church in New Haven," I want to know what has become of his standing as a minister in the Old School Presbyterian Church, and how these facts are reconciled with the statement of the advertiser. Till some adequate explanation shall be made, I must be allowed to doubt the accuracy of the statement that this Mr. Carroll "stands in the most fraternal relations with his own denomination," and that the O. S. Presbyterian Church "honors him as one of the most eloquent and worthy of her sons."

The advertiser affects to believe that the question of Mr. C.'s regular standing is a question about his "orthodoxy." But this is a very weak evasion. Orthodoxy is important—especially in the O. S. Presbyterian Church; but, even there, orthodoxy is not the only qualification of a minister. Presbyterians of that denomination are scrupulously opposed not only to gross immoralities, but also to dancing, horse-racing, dramatic exhibitions, and many other vain amusements; and one of their ministers, convicted of compromising himself in any such way, would be very likely to fall under the censure of his presbytery and so to lose his standing. The deliverances, too, of their General Assembly, since the beginning of the rebellion, have insisted strenuously on the duty of sustaining the government against the enemies of the country, and have denounced uncompromisingly the wickedness of the great treason that has caused rivers of blood to flow. So lately as last May, the General Assembly, if I remember correctly, took order concerning the conditions on which those ministers who have forfeited their standing by being compromised with the rebellion, may be restored. Now I do not say that Mr. C. has been deposed from the ministry, or otherwise put under censure, for any of these causes,—nor that he ought to be; but only that the absence of his

name from all the official catalogues of O. S. Presbyterian ministers in regular standing, since 1861, is a circumstance that calls for explanation

Perhaps the advertiser can now understand—if he never understood before—what the difficulty is in Mr. C.'s relations to the Congregational pastors of New Haven. The difficulty is that we do not know him ecclesiastically; that we have had no suitable opportunity or means of knowing him; and that our endeavors to obtain some proper evidence of who and what he is, have been repelled. He came to New Haven, as it seems, for the purpose of performing pastoral duty in a church which was then in full and normal fellowship with our churches. Yet he brought no letters of introduction to any of us; he exhibited no credentials to any of us, nor to anybody else, so far as we know; he did not seek to become acquainted with us even by the informal expedient of getting some member of the South Church to introduce him. The first thing I heard about him was his complaining that the pastors here had paid him no attention. What reason had he to expect attentions from us? How were we to know the fact of his existence? Did he suppose that we were in the habit of watching at the railway station to find out every clerical stranger that comes into town, and to annoy him with unsolicited attentions? Did he think that his fast horses would attract our attention and put us upon inquiring after him, and compel us to believe that he could not be anything less than an O. S. Presbyterian minister in regular standing? Was he so ignorant of all ecclesiastical and professional proprieties, as to presume that, coming without any credentials or introduction, and without even asking us—like an ordinary confidence man—to trust in his reputable appearance, he would immediately be recognized as one of us? What would be the course of the Episcopal clergy in New Haven, if a stranger to them, with no credentials from a bishop, with no introduction from clergyman or layman known to them, and with no evidence of his character or standing other than an extremely professional black coat and a somewhat unprofessional pair of black horses, should claim to be recognized as one of them? Would he receive from them, *impromptu*, the right hand of fellowship? Would he be found, in full canonicals, sitting within the chancel of Trinity or St. Paul's? Would the rectors of the several parishes vie with each other in their attentions to the distinguished stranger? Would the obstacle to their recognition of him be one which time and the influence of advertisements and newspaper puffs could remove? Or would the necessity for some authentic credentials increase with the lapse of time? And does the advertiser, or anybody else, suppose that the Congregational clergy of New Haven ought to have less self-respect, or less regard for the honor of their profession and the safety of the churches, than is right and becoming in the Episcopal clergy?

The advertiser takes it upon himself to say that the Rev. Dr. Cleveland was, "with his people, for twenty years, denied acts of fellowship and Christian recognition." I am at a loss how to characterize such a statement. The ignorance that might be alleged in excuse for it, is itself inexcusable. The impudence of it is almost sublime.

At the same time, it is not ignorance or impudence merely, but fatuity, which leads the advertiser to say of me that I have "characterized Mr. Carroll in a published report, as one from his relation to the South Church to be 'reasonably regarded with suspicion,' which relation is simply that of Stated Supply—a position honored and customary, yet perverted by Dr. Bacon into an assault upon the Christian character of his brethren." The simple fact, evident enough from the document which the advertiser quotes from, is this: As chairman of a committee appointed to define the proper way of supplying vacant pulpits, and "the distinctive positions in respect to our churches, of pastors, acting pastors, and stated preachers," I presented a report to the General Association of Connecticut, in June, 1863. In that report it was *not* said that a minister who holds the relation of a Stated Supply, is one who may be "reasonably regarded with suspicion;" but it was said that the ordained minister who, having entered into engagements with a church and society to perform the duties of a pastor, without being permanently inducted into the pastoral office, "insists on retaining his church relation and clerical connection with some distant part of the country, or with some ecclesiastical body characterized by views of order or of doctrine diverse from those which are to our churches and ministers the bond of their distinctive union, and *who therefore KEEPS HIMSELF aloof from our long established arrangements for fellowship and mutual helpfulness among ministers*, may reasonably be regarded with suspicion." Surely "the wayfaring man though a fool" might see the difference between *that* minister and one who is merely and in good faith the Stated Supply of a vacant pulpit.

The advertiser further alleges concerning me that since the date of that report, I have "accepted an invitation to *assist* Mr. Carroll in the burial services of one of [my] own church members, and accordingly did participate in the addresses and other services of that occasion." How I could be invited to assist Mr. C. in the funeral services of one of my own church members, is not so clear as it is that Mr. C. might have been invited to assist me. But let that pass. In the summer of 1863, a venerable lady who had been for sixty years a communicant in the First Church, died at the house of a son-in-law, who is a prominent man in the South Church and Society. Of course, I was invited to the funeral, and I think I was informed that Mr. C. was also expected to attend. The funeral was not to be a public one—from the Center Church; if it had been I should have taken the occasion to demand some evidence of Mr. C.'s standing in some ecclesiastical body, before admitting him to my pulpit. But though I had never spoken to Mr. C., nor he to me, and though I was sure of his identity only by having once seen him on the platform in Music Hall, I could make no objection. On my way to the funeral the carriage called at the Tontine, and took in a young gentleman and a lady. I asked the gentleman whether he was Mr. Carroll and he said he was. I did not "*participate* in the addresses on that occasion," but at the house I offered prayer, as I ordinarily do at funerals, without any address; and Mr. C., who seems to be of the same sort with the old time minister, praised by his parishioners as "happy in funeral services," made an oration. At the

grave, according to my custom, I spoke a few words of consolation, and pronounced the Christian benediction. That was all. For more than forty years I have been in the habit of attending domestic funerals with the Episcopalian clergy of this city, but I have never pretended or thought that in so doing I was dragging them into a recognition of my ordination and my regular standing as a minister.

I regret the length of this communication, and am sorry that Mr. Carroll and his friends, by rushing into the newspapers to gain ecclesiastical recognition out of funerals, have made it necessary. One word must be added, as to the pretence that Mr. C. is "proscribed for refusing to preach politics." That pretence has no truth in it, and no honesty. All who remember when the South Church edifice was built—that the man who has always owned and controlled it was at that time, and till since the beginning of the rebellion, the chief editor of a political newspaper conducted in the interest of slavery as a political power—that, when the enterprise began, that newspaper was commending Dr. Spring, Dr. Cox, and other "Nestors of the profession," as well as a great many less venerable ministers, for preaching in aid of the political compromises of 1850. (especially the fugitive slave law,) and was threatening those ministers who denounced the moral wrong of oppressing the poor, and the guilt of all who are in any way responsible for the existence or propagation of slavery, that their "black coats should be rolled in the dirt"—and that even then the building, while its walls were rising, was named, in a popular appreciation of its design, the "Church of the Holy Compromise," will either laugh in their sleeves at the cleverness, or smile at the audacity, of the pretence that the South Church and its preacher are alone among the churches and preachers of this city innocent of "politics."

LEONARD BACON.

New Haven, December 15, 1865.

