

And Sir if I am in error in this
I'll gladly make the amend; You father
I would be glad to know you do sit
at the feet of my Master regularly and
follow His Teachings, and love His simple
truth, altho you strayed so far from it
this winter.

In conclusion Sir, Let me say I was
proud at yr note and its tone to me
I certainly set no person at liberty
very with you; and will not now
resent yr offensive and unwarranted
note to me of the phrase "sectarian
animosity."

Return yr Stamp. There are welcome
to this information without pay-
ing any for it. Resp. &c.

Matthew Van Lear

Winchester Ky.

Mar. 13th 1882.

Prof. Jas. N. Patterson

Lexington Ky. Dear Sir. I am

in receipt of yr note of the 10th inst.

Asking upon what authority I ques-
tioned yr loyalty to the church
and yr orthodoxy as to his standards.

In regard to the first. I would
answer that the source from
whence I gathered my informa-
tion, was yr public career in

fourth fort, yr speeches and
yr pamphlets. In common

with all lovers of God. His truth
His Church, and His servants I had
ly deplored seeing a son of the

Church, resort to the measures you
did to achieve a victory. You did
not hesitate to give away, Church

religion, and every thing which
ought to have been truthfully
if not personally sacred to you.
You did not scruple to surrender
to the well known hostility of
State to Church; and apparently took
pride in coining phrases which
would lead God's servants up to
them before the bar. My
Course was public, and your
Methods so unworthy, I did not
hesitate to criticize such conduct
as unworthy a loyal son of the Church,
and will continue to do so.

As to the remark that, if you were a
Member of my Church, I would prefer
you in short order to make to Mr
D. Hoopes in the cars; while it was
meant as indicating my feelings
of indignation; still it was played

and to him, with no thought of
its repetition, or being so serious
as to be ^{made} the basis of your Critique.
In regard to your orthodoxy, I have this
to say; and it covers all I have ever
said on that matter. Prior to 1873
I lived near Lex., and was on some
terms of intimacy with officers and
members of 1st Presb. Ch. From them
I gathered the impression that you
were far from being a regular atten-
dant upon the Sanctuary, one of your
friends expressed to me the fear that
you were drifting from the simplic-
ity in Christ; that you were in a course
and sympathy with advanced thought
of science; upholding the wisdom of this
world as against the empire of holiness of
preaching. And now Sir, the only
question any one can see, or which
gives me a moment's uneasiness is this:
Perhaps you have changed since then.
Perhaps I was mistaken in my opinion;
wrong in repeating the same words
fully over. I have frequently

Lexington Ky. March 10 1882

Dear Sir,

I have credible information
several sources that in a recent conversation,
you have made quite free use of expressions
reflecting upon my "orthodoxy" which if
reported correctly I consider both unwarranted
and offensive. You are credited with
saying, "if he belonged to my church I would
dismiss him at short notice" or words to
that effect. I desire to know whether you
have used this language or language of
similar import in reference to me and
if so on what authority. I was not
aware that in my defense of the State
College against sectarian animosity
I had any grounds of controversy with
you or you with me personal or
otherwise.

An early answer will oblige

Yours respectfully

James K Patterson

Rev. Matthew Van Lear
Winchester Ky.

Lexington Ky. March 10 1882

Dear Sir,

I have credible information from several sources that in recent conversations you have made quite free use of expressions reflecting upon my "stupidity", which if reported correctly I consider both unwarranted and offensive. You are credited with saying "if he belonged to my Church I would 'dismiss' him at short notice" or words to that effect. I desire to know whether you have used this language or language of similar import in regard to me and if so on what authority. I was not aware that in

My defense of the State College against sectarian
animosity had any grounds of controversy
with you or you with me personal
or otherwise.

An early answer will oblige,

Yours respectfully,

James K. Patterson.

Reverend Matthew Van Lear,
Winchester Kentucky.

within a period of nine years you had abundant opportunity of verifying or disproving them, need not at this late date occasion you any qualms of conscience. I challenge you to bring them to the proof whereunto and whereunto you please. Their repetition meanwhile I shall denounce, and the person who utters or repeats them I shall denounce as a malignant and traducer.

As a matter of expediency it might be well to demean myself with conspicuous humility in the presence of those who assume to hold the keys, and thus in some measure secure my orthodoxy, but I prefer to play the part of an honest man.

Respectfully
Erasmus R. Patterson

Reverend Matthew Van Lear
Winchester Kentucky.

Lexington Kentucky March 14 1882

Sir,

Your letter of yesterday is received. Your Catalogue of grievances includes ~~includes~~ more than I had expected. My "public career in Frankfort" gathered from speeches and pamphlets, has given great offense to all lovers of God, His Truth, His Church, His Servants. You "differed seeing a son of the Church resort to the means he did to achieve a victory", "not hesitating to give away, viz. Church, Religion and everything which ought to have been held traditionally, not personally sacred", "pandering to the known hostility of state to church", "taking pains in coming phrases which would hold God ^{520 words} ~~people~~ up to scorn before unbelievers" and announcing your determination to republish publicly such conduct as unworthy

a loyal son of the Church".

The Sovereign Pontiff himself, speaking ex cathedra and delivering an allocution to the faithful, or fulminating an interdict upon the heretic or the infidel could not use language more authoritative or more abusive. Its frankness is refreshing; its severity, appalling; the advice given with which it endeavors to put me in the Confessional, amusing; its lofty tone of indignant censure, touching. But I beg you to believe that I am not going to Comosa.

I have long ceased to identify the Religion of Christ with the personal character of its professed expounders, or to think that the measure of loyalty to the one is the degree of deference accorded to the other. For the Servants of God whether ministers or laymen, noble or peasant who exemplify in their lives the

precepts of the Great Master, and who are at no special pains to advertise their piety, I have the most profound regard, "Sublime thing in this world know I nothing". But for the man who shield himself behind the cloth, and in the living of Heaven set themselves to do the Devil's work I have only scorn and contempt. The Clergyman who abandons his sacred calling, or who endeavors to combine the services of God and Mammon, boasting worldliness under other worldliness, and who yet claims immunity from criticism by pleading "benefit of Clergy", is like the woman who smears herself and still claims all the compliments of Chivalry.

To go about and cry heretic is a cheap, and I may add a cowardly sort of logic.

Your views so freely and frequently expressed regarding my orthodoxy or heterodoxy, though