

Dear Brother

I have asked for a little space in this letter just to say that in consequence of the uneasiness I have felt from the fear that I was throwing upon the Anti-Slavery Society the responsibility of our promiscuous meetings, I intend to write to Col. Wm Wright & give the Ex. Com: a full opportunity of throwing off that responsibility. I would also add that we have thought much of thy 2^d ob. J. Bourne urged it upon us in Newburyport, but we cannot think that such statements are necessary & even whilst our meetings were select we seldom made them. I thank thee for thy kind admonitions and remain thy sister in the bonds of woman & the slave

A. E. Sprinckle

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Wrotowly
Aug 4

Amos A. Phelps

Anti-Slavery Office
Boston

Proton Aug. 3. 1837.

A. E. Sprinckle

is wrong for us to speak the Truth of the Gospel in mixed
assemblies, our belonging to the Soc. of Friends does not make it
right we therefore always disclaim this reason ^{express} & ourselves
as acting from a conviction of duty based on the Scriptures.
This subject is worthy of candid & prayerful investigation &
we ~~hope~~ that for thy own sake thou wilt be willing to exa-
mine it, we should regret that a brother whom we es-
teem so highly should identify himself with the man who
sent forth the Pastoral Letter, a letter which aims to
tear from woman her dearest rights & substitute the pal-
try privilege of leaning upon a fallen creature instead of
the strong arm of Almighty God. We believe that this sub-
ject of woman's rights & duties must come before the public
for discussion & that the Lord will help us to ~~secure~~ the op-
position, continually & soon which will be cast upon our
womanhood & that he will make us more than conquerors
thro' him that loved us, we would therefore entreat our brethren
not to stand still not for our sakes, but for their own, least
peradventure they be found fighting against God.

And now dear brother permit me to say
that we believe thou hast been influenced by a love for the
A. S. cause altho' other feelings have been mingled with
that love, but surely Truth cannot hurt Truth & to assert
the rights of woman in our conduct cannot hurt the cause
we are advocating with our tongues. It is like supposing as
E. C. Delavan did that his joining the A. S. ranks would
injure the Temperance cause, pity that we have got Chris-
tiansity parcelled off in lots, so that we fancy that what is de-
signed to be ^{the} one beautiful & harmonious whole will be injured by the
parts coming in contact.

As far as we are concerned we are entirely willing
that thou shouldst "say publicly" any thing thou wishest
Angelina will add a few lines—

Thy sister in the bands of the gospel
Sarah C. W. Grimké—

woman, it would ill become us to shrink from such a contest.

Thy 2^d objection is that we are precluded from making statements relative to the fearful havoc which slavery makes of female virtue. Perhaps it may shock thee, but I do not feel precluded from making the dreadful enormity of the South known in promiscuous assemblies. I stand before them as a moral & intellectual being, pleading with moral & intellectual beings. I feel that we are one in Christ & that I have nothing to do with my audience as males & females. I do not however attach to this part of the subject all the importance that thou dost. I believe that to show the American public the enormity of the sin of slavery, we must go deeper than its results, we must maintain the principle that slavery is a sin in se & that all its concomitant evils are but its legitimate fruits.

Thou sayest our present course makes the Anti-Slavery cause responsible for what in thy judgment we should not make it responsible. We do not & we cannot consent to surrender our moral accountability to any society & when we united ourselves to the A. S. S. we did not give up our free agency. I can therefore only repeat what I said on the first head that if in the performance of duty any reproach is cast on the A. S. cause thro' our instrumentality I do not think ^{it} is our fault, however much we may regret it. To close the doors now against our brethren would be a violation of our fundamental principle that man & woman are created equal, & have the same duties & the same responsibilities as moral beings. If therefore it is right for thee my dear brother, to lecture to promiscuous assemblies, it is right for us to do the same.

With respect to thy suggestions as to the future mode we should pursue, to do when among Quakers as Quakers do &c. I do not see how we could consent to do this, because we hold no commission from the Quakers to do what we are doing, nor do we in the least defend our present course by sheltering ourselves under our Quakerism. If it

PHELPS
MSS.

Groton 8th Mo. 3^d 1837.

Dear brother Phelps,

Thy letter which we received yesterday at Lowell neither surprised nor moved us, because we are prepared to find opposition & to meet with condemnation from the ministry generally, we know that it is to this class of the brethren we are indebted for the false views now so prevalent on the subject of womens preaching, that they in the first place translated the Bible. I have placed their own interpretation on the ^{words} ~~meaning~~ of the Apostle ~~words~~ using expressions which convey an utterly erroneous meaning. They have written the commentaries on these passages to suit their own misconceived opinions I have thereby deprived women of those rights with which God invested them as moral & responsible beings. The clergy have done an infinite injury to woman & woman in the coming conflict will we as preachers be faruch in the situation of Paul when he said "No man stood by me." But my brother we have planted our feet on the Rock of Ages & our trust is in Him who saith "Trust in the Lord for in the Lord Jehovah is everlasting strength" our views & principles & practice in this matter are founded upon the immutable truths of God, & we believe that to abandon them would be to surrender our rights as moral & responsible beings.

I will now endeavor to reply to thy objections to our present course 1. "Because it moves a 'previdious question'" This is not our fault, we are simply doing our duty & the consequences we must leave to him who has pointed out this path for us to walk in, if in calling us thus publicly to advocate the cause of the down-trodden slave, God has unexpectedly placed us in the fore-front of the battle which is to be waged against the rights & duties & responsibilities of

H. E. H. Sprinkle