

Lewis Tappan
New York, 15 Jan. 1839.

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Dear Brother Phelps,

I have just received your letter of the 12th. On Saturday evening the Session of Broadway Tabernacle Church suspended me from the Communion (until I should give evidences of repentance) for "Contumacy", in refusing to dismiss the Stenographer who was present to take minutes of the proceedings for my use. Contumacy is a refusal to obey a citation, but I was present. It is much like indicting a man for forgery, & convicting him of arson. I have all the proceedings during the three evenings recorded, two thirds of them having been taken down with great accuracy by the Stenographer, and the rest by myself. If published the ecclesiastical Court that condemned me (the same persons having been prosecutor, witness, judge & jury) will be the laughing stock of the whole community. I shall appeal to the Presbytery. Rev. Absalom Peter, D. D. was moderator of the Session, Mr Parker not having been installed as Pastor.

The letters just rec^d from you & Mr Mahan are valuable to me, as they contradict assertions made in the Court. I am anxious to obtain the original document signed by Mr Parker. He now says if you were not the man he spoke to it was somebody very like you!

There is no doubt that the original intention was to try me for Anti S. action in the Chh. but David Hale & others told them it would never do. They then went back & hunted up what accusations they could.

Last evening at the weekly prayer

meeting) D. Hale introduced some resolution on the subject, which is to be made the subject of prayer & discussion next Monday evening. Mr Hale thus far has behaved nobly in this matter. He and many others seem determined that slave liberty shall not be trampled upon in my person.

Mr Cowen is to move to Phila^a & unite his Richmond, Va paper with the Observer of Phila^a to wage war against the Old Pro. School and Abolitionism. This, and other matters, have brought Mr Chester of Cincinnati (who is new here) to a decision to print his paper in this city. He has now 3000 subscribers, to whom he can send his paper about as quick from this city as he can from Cincinnati. The paper will be issued next week. This is an era. Mr Chester is an able editor, and a judicious & bold man. He defended the missionaries, you recollect, in Georgia, and has made his paper at Cincinnati feared & respected by all the Western Churches. He will contend for liberty to the slave, and pardon to the sinner; irrespective of party or sect. Such a paper is greatly needed, & this city is the place for it.

The "Court" refused to grant a commission to take your testimony & Mr Meahan's ^{both} in any case. I shall be greatly obliged to you to write me what you know about Mr Parker's anti-slavery sentiments before he went to N. C. and since. Mr Meahan particularly can assist me in this. Will he let me have a copy of his letter to Mr Parker, giving 7 specifications of his declension? I do not wish to involve Mr. in my controversy but to get what evidence I can for my own exculpation.

I hear you have accepted the call at the Marlboro' Chapel, and I pray that it may be a

but when they meet to add as many more names as possible to the list of names for this. Some of the names are from the churches & others are from individuals. I shall be glad to hear from you.

field of great usefulness.

At Phil^a a young brother has been suspended from the communion of his Chh (the Patrons - Pres.) for anti-slavery action. It seems as if a conspiracy existed (the Church believes there does) to prevent anti S. action in the Pres. Chh. Alas for the cause of religion! Political action in the churches; ministers & deacons &deacons engaged in secret, jesuitical, & unwholy strife, on the doctrine that the end sanctifies the means; and slavery encompassing God's altar, and holding onto the horns with a death-grasp! Now is the time to contend for xian liberty in its largest sense; now is the time to be an abolitionist in its comprehensive ^{extent} ~~scope~~

judem to the body & judem to the mind, in church & State, everywhere throughout the world.

I wish Mr. Mahan to see this letter & give me what facts he can. I wish great success to his labors in Boston. How much the churches there need to be aroused from their stupor. If xians in Boston w^d do their duty the nominally xian part of the population would feel that religion is a reality. What can Unitarians & Universalists think of orthodox religion here now!

We had a large meeting at Broadway Hall last Friday evening formed an Evangelical Union Anti Slavery Society for the City. A good spirit & much zeal were evinced. Why did not the xians in Boston do this instead of attending N. E. Why not do it now? Christian abolitionists, (many)

When they meet their fellow men on the anti S. question should regard to them the heart of friendship as men but when they meet to act as xians they should act as servants of X^c. I do believe in the great destruction of the religion. No one can reasonably blame them for this. When you see the great amount of the power of the xian religion in the examples of churches & sects without warning with other abolitionists.

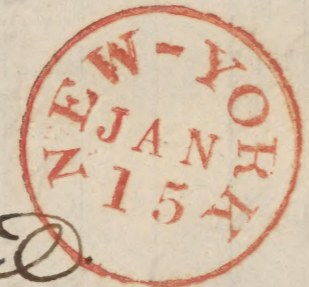


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Rev. A. A. Phelps,
Mahan



Boston

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Ms. A. 21.9 (13) b