

perfection, I do not believe a class of men can be found on earth more sincerely devoted to the best interests of man. ~~But~~ this opinion of mine my heart has been the more grieved & distressed that so many good & able men should withhold their aid from so good a cause imploring that aid. I want their cooperation, too, for the credit of the church & religion of which they are to a considerable extent, the organ. I dread to see their reputation which in a measure is identified with ~~my~~ my own & that of religion, in that unenviable predicament which the light of perfected reformation from this foul abomination will present ~~have~~ ~~stop~~ all those who have stood aloof from this glorious work.

How to secure the object is the question. Shall it be done by making a peace offering of "leading abolitionists" to conciliate them? - Never! By conceding some of ~~our~~ principles to meet them on middle ground. - No. Nor

offer many a grave reason why we should not shut ourselves & strictly to our own in a good cause those we should condemn ourselves in religion. - It is a hope by expedient for doing them good as well as our own. The incomprehending infidelity of the South are especially unforgotten just such unforgotten discipline not trifles as our cause needs. Does Garrison teach numerous errors? Then for mercy's sake do not propagate, embrace, & perpetuate them, by at teaching them in his pulpit years for the sake of Godman

Dorsetts Ms

Dec 23

Rev. A. A. Phelps

25 Cornhill

Boston

Mrs

by abandoning a good organization. Two things appear to me necessary. 1. Convince them by kind & candid argumentation that our principles are correct, even those that lie at the bottom of our objectionable conduct. 2 Show them by example that our spirit is a spirit of meekness, humility, pity & love. In both these respects there is room for improvement. I would wish that every speaker at the next anniversary would come before the public from his closet, with his spirit deeply imbued with the Spirit of Christ, that all might "take knowledge of him that he had been with Jesus." With respect to "the Boston controversy" I have no sympathy with the personal abuse of either party or paper; I now with the principle got up, two has rice, that we cannot work with Quakers, Unitarians &c I could

thorough going & uncompromising; suaviter in modo indeed, but for  
titer in re. But the near ranks are evidently advancing; & I have  
sanguine hopes that we shall all at length come to the rescue,  
tho. not so promptly as I could wish. Brother Pinkham has  
so far come over as to cooperate heartily with me in the ne-  
cessary formation of an A. S. Society for this town. Brother Blan-  
chard ~~after~~ had lately put on the harness & is drawing with  
us again, after having "put off his coat" for a while. Brother  
Langstrath invited cordially as he avowed, the labors of  
Mr. Birney among his people. Brother Jackson proposed,  
if I am not misinformed, to go forward with his people  
in an anti-slavery society, provided they would not be  
auxiliary, but independent. These are specimens of the advance  
which the cause has made among us of late. — Among my  
own people also, from standing almost entirely alone ~~at~~ when  
I first came here, I now find myself in the midst of an  
abolitionized church & society, at the head of an infant  
A. S. Society of 36 members, with brother Pinkham for my  
V. Pres. & Doct. C. P. Parsons, Sec.

What the cause most needs for its permanent & triumph-  
ant success, in my humble opinion, is the hearty cooperation  
of the great body of the clergy of our country, — what it un-  
happily has not hitherto enjoyed. They hold confessedly the keys  
of public sentiment with respect to a great majority of the  
wise & good. Judging from my own experience I should think  
there is not a minister in the land but may carry his church  
& society along with him, in a good cause, if he will exert him-  
self so to do. — I want their cooperation because they could  
bring to our aid a weight of talent, intelligence, & moral charac-  
ter, to say the least, not to be excelled by an equal number  
from any other class in the community. Had brother Garrison  
known them as well as my opportunities have enabled me to  
know them, he would never have pronounced them "hivelings in  
the worst sense of the term." — I speak of my own denomination par-  
ticularly. Making all reasonable abatement for human weakness & im-

The adoption of them. And these <sup>same</sup> principles, by the way, which in my humble opinion the success of the cause among those who hold the keys of public sentiment on moral subjects, requires to be discussed, with no little patience, candour, & sound logic.

2 A second reason, involved in the first, which I assign, is, a belief, that thus to outrage public sentiment, reproach & provoke men, agitate & divide churches & communities, & "kindle a fire on earth," is positively wrong & wicked.

3 A misapprehension, in part, of the spirit which pervades the anti-slavery ranks, & the attaching of undue relative importance to what is confessedly wrong in this particular, & a consequent unwillingness to become accessory to what they so cordially disapprove.

4 A debility of feeling - not to say pusillanimity - which shrinks from the exposed position of a pioneer & a bel- ligerent, cannot bear to ~~heap another~~ be so unkind as to heap anathemas & reproachful epithets upon the heads of our refined "southern brethren"; & which has too little of the spirit & power of Elias, or the spirit of him who "is no respecter of persons."

To your fifth inquiry, "Who have preached, made speeches &c &c?" I answer, the four above named members, of A. S. Societies: - whether others have or not I do not know.

To your sixth question I should return the same answer as to the fourth.

To the above statements I must add in justice to brother Blanchard & Pinkham, that the principles & feelings of the former, tho' ~~are~~ a decided immediatist & anti-expatriationist, harmonize ~~yet~~ ~~with~~ with those who dissent from our fundamental principles & ~~are~~ our mode of attack; & that brother P., tho' up to the mark on every other point, avows that he is "not an anti-colonizationist."

On the whole I have considered myself as standing alone in this Association, in the advanced position which I have taken ~~on~~ in the cause, until the accession of br. Burroughs who appears

Tracutt Dec. 23<sup>rd</sup> 1837

PHELPS  
MSS.

Very dear brother

Rev. E. Goodman, A. S.

The following imperfect statistics of Andover Association are forwarded, desiring more definite information till after our next meeting, the first Tuesday in January. — Ministers, Justin Edwards, Ralph Emerson, S. L. Langbeath, Andover; S. C. Jackson, Andover West parish; Sesse Page, Andover, North parish; John Orcutt, Braintree, North parish; S. G. Pierce, Methuen Village; Amos Blanchard, W. C. Burnap, Lowell; Tobias Pinkham, E. Goodman, Tracutt; Pinkham, A. S., address, Lowell; — Total 11

Members of A. S. Societies, to my certain knowledge, 4 — Burnap, Blanchard, Pinkham, & Goodman. The rest probably are not, tho' I cannot speak positively. — Your third question I cannot answer definitely. Orcutt "adopts the principles of immediate emancipation", he tells me: & I have sufficient authority, as I judge, for saying the same of Edwards, Jackson, & Pierce. Of Page's principles I know nothing either way. Br. Emerson does not subscribe to the doctrines, as he understands them; but thinks if we were to analyse our respective views there would be little difference between us.

Your fourth inquiry I ought perhaps to let the brethren answer for themselves. Were I to answer for them I should place the following among the reasons: — 1. To dissent from certain fundamental principles adopted by active abolitionists, respecting prudence, expediency, deference to public sentiment, the use of hard names, heaping opprobrium on the slave-holder, assailing his character, & the system of universal agitation which they pursue. I have long felt that these are the fundamental principles of difference between myself & my brethren generally who do not sympathize with me in anti-slavery operations; & I have had the charity to believe that they were as honest in their dissent as I am in