

ANGELINA E. GRIMKÉ – APPEAL TO THE CHRISTIAN WOMEN OF THE SOUTH (1836)

*Angelina Grimké, born in South Carolina and witness to the horrors of slavery, gave this impassioned speech to the New York American Anti-Slavery Society. Grimké argues that slavery is a sin, contrary to the teachings of Jesus, and is also wrong in light of the Declaration of Independence.*

RESPECTED FRIENDS,

...It will be, and that very soon, clearly perceived and fully acknowledged edged by all the virtuous and the candid, that in principle it is as sinful to hold a human being in bondage who has been born in Carolina, as one who has been born in Africa. All that sophistry of argument which has been employed to prove, that although it is sinful to send to Africa to procure men and women as slaves, who, have never been in slavery, that still, it is not sinful to keep those in bondage who have come down by inheritance, will be utterly over thrown. We must come back to the good old doctrine of our forefathers who declared to the world, "this self-evident truth that all men are created equal, and that they have certain inalienable rights among which are, life, liberty, and the pursuit of happiness." It is even a greater absurdity to suppose a man can be legally born a slave under our free Republican Government, than under the petty despotisms of barbarian Africa. If then, we have no right to enslave an African, surely we can have none to enslave an American; if a self-evident truth that all men everywhere and of every color are born equal, and have an inalienable right to liberty, then it is equally true that no man can be born a slave, and no man can ever rightfully be reduced to involuntary bondage and held as a slave, however fair may be the claim of his master or mistress through wills and title-deeds.

But after all, it may be said, our fathers were certainly mistaken, for the Bible sanctions Slavery, and that is the highest authority. Now the Bible is my ultimate appeal in all matters of faith and practice, and it is to this test I am anxious to bring the subject at issue between us. Let us then begin with Adam and examine the charter of privileges which was given to him. "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." In the eighth Psalm we have a still fuller description of this charter which through Adam was given to all mankind. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field, the fowl of the air, the fish of the sea, and whatsoever passeth through the paths of the seas. And after the flood when this charter of human rights was renewed, we find no additional power vested in man. "And the fear of you and the dread of you shall be upon every beast of the earth, and every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered." In this charter, although the different kinds of irrational beings are so particularly enumerated, and supreme dominion over all of them is granted, yet man is never vested with this dominion over his fellow man; he was never told that any of the human species were put under his feet; it was only all things, and man, who was created in the image of his Maker, never can properly be termed a thing, though the laws of Slave States do call him "a chattel personal;" Man then, I assert never was put under the feet of man, by that first charter of human rights which was given by God, to the Fathers of

the Antediluvian and Postdiluvian worlds, therefore this doctrine of equality is based on the Bible. But it may be argued, that in the very chapter of Genesis from which I have last quoted, will be found the curse pronounced upon Canaan, by which his posterity was consigned to servitude under his brothers Shem and Japheth. I know this prophecy was uttered, and was most fearfully and wonderfully fulfilled, through the immediate descendants of Canaan, i.e. the Canaanites, and I do not know but it has been through all the children of Ham, but I do know that prophecy does not tell us what ought to be, but what actually does take place, ages after it has been delivered, and that if we justify America for enslaving the children of Africa, we must also justify Egypt for reducing the children of Israel to bondage, for the latter was foretold as explicitly as the former. I am well aware that prophecy has often been urged as an excuse for Slavery, but be not deceived, the fulfilment of prophecy will not cover one sin in the awful day of account. Hear what our Saviour says on this subject; "it must needs be that offences come, but woe unto that man through whom they come"—Witness some fulfilment of this declaration in the tremendous destruction of Jerusalem, occasioned by that most nefarious of all crimes the crucifixion of the Son of God. Did the fact of that event having been foretold, exculpate the Jews from sin in perpetrating it ; No—for hear what the Apostle Peter says to them on this subject, "Him being delivered by the determinate counsel and foreknowledge of God ye have taken, and by wicked hands have crucified and slain." Other striking instances might be adduced, but these will suffice....

But some have even said that Jesus Christ did not condemn slavery. To this I reply that our Holy Redeemer lived and preached among the Jews only. The laws which Moses had enacted fifteen hundred years previous to his appearance among them, had never been annulled, and these laws protected every servant in Palestine. If then He did not condemn Jewish servitude this does not prove that he would not have condemned such a monstrous system as that of American slavery, if that had existed among them. But did not Jesus condemn slavery? Let us examine some of his precepts. "Whatsoever ye would that men should do to you, do ye even so to them," Let every slaveholder apply these queries to his own heart; Am I willing to be a slave—Am I willing to see my wife the slave of another—Am I willing to see my mother a slave, or my father, my sister or my brother? If not, then in holding others as slaves, I am doing what I would not wish to be done to me or any relative I have; and thus have I broken this golden rule which was given me to walk by....

I have thus, I think, clearly proved to you seven propositions, viz.: First, that slavery is contrary to the declaration of our independence. Second, that it is contrary to the first charter of human rights given to Adam, and renewed to Noah. Third, that the fact of slavery having been the subject of prophecy, furnishes no excuse whatever to slavedealers. Fourth, that no such system existed under the patriarchal dispensation. Fifth, that slavery never existed under the Jewish dispensation; but so far otherwise, that every servant was placed under the protection of law, and care taken not only to prevent all involuntary servitude, but all voluntary perpetual bondage. Sixth, that slavery in America reduces a man to a thing, a "chattel personal," robs him of all his rights as a human being, fetters both his mind and body, and protects the master in the most unnatural and unreasonable power, whilst it throws him out of the protection of law.

Seventh, that slavery is contrary to the example and precepts of our holy and merciful Redeemer, and of his apostles.

But perhaps you will be ready to query, why appeal to women on this subject ? We do not make the laws which perpetuate slavery. No legislative power is vested in us; we can do nothing to overthrow the system, even if we wished to do so. To this I reply, I know you do not make the laws, but I also know that you are the wives and mothers, the sisters and daughters of those who do; and if you really suppose you can do nothing to overthrow slavery, you are greatly mistaken. You can do much in every way: four things I will name. 1st. You can read on this subject. 2d. You can pray over this subject. 3d. You can speak on this subject. 4th. You can act on this subject. I have not placed reading before praying because I regard it more important, but because, in order to pray aright, we must understand what we are praying for; it is only then we can "pray with the understanding, and the spirit also."

1. Read then on the subject of slavery. Search the Scriptures daily, whether the things I have told you are true. Other books and papers might be a great help to you in this investigation, but they are not necessary, and it is hardly probable that your Committees of Vigilance will allow you to have any other. The Bible then is the book I want you to read in the spirit of inquiry, and the spirit of prayer. Even the enemies of Abolitionists, acknowledge that their doctrines are drawn from it. In the great mob in Boston, last autumn, when the books and papers of the Anti-Slavery Society, were thrown out of the windows of their office, one individual laid hold of the Bible and was about tossing it out to the ground, when another reminded him that it was the Bible he had in his hand. "O! 'tis all one," he replied, and out went the sacred volume, along with the rest. We thank him for the acknowledgment. Yes, "it is all one," for our books and papers are mostly commentaries on the Bible, and the Declaration. Read the Bible then, it contains the words of Jesus, and they are spirit and life. Judge for yourselves whether he sanctioned such a system of oppression and crime.

2. Pray over this subject. When you have entered into your closets, and shut to the doors, then pray to your father, who seeth in secret, that he would open your eyes to see whether slavery is sinful, and if it is, that he would enable you to bear a faithful, open and unshrinking testimony against it, and to do whatsoever your hands find to do, leaving the consequences entirely to him, who still says to us whenever we try to reason away duty from the fear of consequences, "What is that to thee, follow thou me." Pray also for that poor slave, that he may be kept patient and submissive under his hard lot, until God is pleased to open the door of freedom to him without violence or bloodshed. Pray too for the master that his heart may be softened and he made willing to acknowledge, as Joseph's brethren did, "Verily we are guilty concerning our brother," before he will be compelled to add in consequence of Divine judgment, "therefore is all this evil come upon us." Pray also for all your brethren and sisters who are laboring in the righteous cause of Emancipation in the Northern States, England and the world. There is great encouragement for prayer in these words of our Lord. "Whatsoever ye shall ask the Father in my name, he will give it to you"—Pray then without ceasing, in the closet and the social circle.

3. Speak on this subject. It is through the tongue, the pen, and the press, that truth is principally propagated. Speak then to your relatives, your friends, your acquaintances on the subject of slavery; be not afraid if you are conscientiously convinced it is sinful, to say so openly, but calmly, and to let your sentiments be known. If you are served by the slaves of others, try to ameliorate their condition as much as possible; never aggravate their faults, and thus add fuel to the fire of anger already kindled, in a master and mistress's bosom; remember their extreme ignorance, and consider them as your Heavenly Father does the less culpable on this account, even when they do wrong things. Discountenance all cruelty to them, all starvation, all corporal chastisement; these may brutalize and break their spirits, but will never bend them to willing, cheerful obedience. If possible, see that they are comfortably and seasonably fed, whether in the house or the field; it is unreasonable and cruel to expect slaves to wait for their breakfast until eleven o'clock, when they rise at five or six. Do all you can, to induce their owners to clothe them well, and to allow them many little indulgences which would contribute to their comfort. Above all, try to persuade your husband, father, brothers and sons, that slavery is a crime against God and man, and that it is a great sin to keep human beings in such abject ignorance; to deny them the privilege of learning to read and write. The Catholics are universally condemned, for denying the Bible to the common people, but, slaveholders must not blame them, for they are doing the very same thing, and for the very same reason, neither of these systems can bear the light which bursts from the pages of that Holy Book. And lastly, endeavour to inculcate submission on the part of the slaves, but whilst doing this be faithful in pleading the cause of the oppressed.

Will you behold unheeding,  
Life's holiest feelings crushed,  
Where woman's heart is bleeding,  
Shall woman's voice be hushed?"

4. Act on this subject. Some of you own slaves yourselves. If you believe slavery is sinful, set them at liberty, "undo the heavy burdens and let the oppressed go free." If they wish to remain with you, pay them wages, if not let them leave you. Should they remain teach them, and have them taught the common branches of an English education; they have minds and those minds ought to be improved. So precious a talent as intellect, never was given to be wrapt in a napkin and buried in the earth. It is the duty of all, as far as they can, to improve their own menial faculties, because we are commanded to love God with all our minds, as well as with all our hearts, and we commit a great sin, if we forbid or prevent that cultivation of the mind in others, which would enable them to perform this duty. Teach your servants then to read &c, and encourage them to believe it is their duty to learn, if it were only that they might read the Bible.

But some of you will say, we can neither free our slaves nor teach them to read, for the laws of our state forbid it. Be not surprised when I say such wicked laws ought to be no barrier in the way of your duty, and I appeal to the Bible to prove this position. What was the conduct of Shiphrah and Puah, when the king of Egypt issued his cruel mandate, with regard to the Hebrew children? "They feared God, and did not as the King of Egypt commanded them, but saved the men children alive." Did these women do right in disobeying that monarch? "Therefore (says

the sacred text,) God dealt well with them, and made them houses" Ex. i. What was the conduct of Shadrach, Meshach, and Abednego, when Nebuchadnezzar set up a golden image in the plain of Dura, and commanded all people, nations, and languages, to fall down and worship it? "Be it known, unto thee, (said these faithful Jews) O king, that we will not serve thy gods, nor worship the image which thou hast set up." Did these men do right in disobeying the law of their sovereign? Let their miraculous deliverance from the burning fiery furnace, answer; Dan. iii. What was the conduct of Daniel, when Darius made a firm decree that no one should ask a petition of any man or God for thirty days? Did the prophet cease to pray? No! "When Daniel knew that the writing was signed, he went into his house, and his windows being open towards Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime." Did Daniel do right thus to break the law of his king? Let his wonderful deliverance out of the mouths of the lions answer; Dan. vii. Look, too, at the Apostles Peter and John. When the rulers of the Jews, "commanded them not to speak at all, nor teach in the name of Jesus," what did they say? "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye." And what did they do "They spake the word of God with boldness, and with great power gave the Apostles witness of the resurrection of the Lord Jesus;" although this was the very doctrine, for the preaching of which, they had just been cast into prison, and further threatened. Did these men do right? I leave you to answer, who now enjoy the benefits of their labors and sufferings, in that Gospel they dared to preach when positively commanded not to teach any more in the name of Jesus ; Acts iv.

But some of you may say, if we do free our slaves, they will be taken up and sold, therefore there will be no use in doing it. Peter and John might just as well have said, we will not preach the gospel, for if we do, we shall be taken up and put in prison, therefore there will be no use in our preaching. Consequences, my friends, belong no more to you, than they did to these apostles. Duty is ours and events are God's. If you think slavery is sinful, all you have to do is to set your slaves at liberty, do all you can to protect them, and in humble faith and fervent prayer, commend them to your common Father. He can take care of them; but if for wise purposes he sees fit to allow them to be sold, this will afford you an opportunity of testifying openly, wherever you go, against the crime of manstealing. Such an act will be clear robbery, and if exposed, might, under the Divine direction, do the cause of Emancipation more good, than anything that could happen, for, "He makes even the wrath of man to praise him, and the remainder of wrath he will restrain."

I know that this doctrine of obeying God, rather than man, will be considered as dangerous, and heretical by many, but I am not afraid openly to avow it, because it is the doctrine of the Bible; but I would not be understood to advocate resistance to any law however oppressive, if, in obeying it, I was not obliged to commit sin. If for instance, there was a law, which imposed imprisonment or a fine upon me if I manumitted a slave, I would on no account resist that law, I would set the slave free, and then go to prison or pay the fine. If a law commands me to sin I will break it; if it calls me to suffer, I will let it take its course unresistingly. The doctrine of blind obedience and unqualified submission to any human power, whether civil or ecclesiastical, is the doctrine of despotism, and ought to have no place among Republicans and Christians....

But why, my dear friends, have I thus been endeavoring to lead you through the history of more than three thousand years, and to point you to that great cloud of witnesses who have gone before, "from works to rewards?" Have I been seeking to magnify the sufferings, and exalt the character of woman, that she "might have praise of men?" No! no! my object has been to arouse you, as the wives and mothers, the daughters and sisters, of the South, to a sense of your duty as women, and as Christian women, on that great subject, which has already shaken our country, from the St. Lawrence and the lakes, to the Gulf of Mexico, and from the Mississippi to the shores of the Atlantic; and will continue mightily to shake it, until the polluted temple of slavery fall and crumble into ruin. I would say unto each one of you, "what meanest thou, O sleeper! arise and call upon thy God, if so be that God will think upon us that we perish not." ...

The women of the South can overthrow this horrible system of oppression and cruelty, licentiousness and wrong. Such appeals to your legislatures would be irresistible, for there is something in the heart of man which will bend under moral suasion. There is a swift witness for truth in his bosom, which will respond to truth when it is uttered with calmness and dignity. If you could obtain but six signatures to such a petition in only one state, I would say, send up that petition, and be not in the least discouraged by the scoffs, and jeers of the heartless, or the resolution of the house to lay it on the table. It will be a great thing if the subject can be introduced into your legislatures in any way, even by women, and they will be the most likely to introduce it there in the best possible manner, as a matter of morals and religion, not of expediency or politics. You may petition, too, the different ecclesiastical bodies of the slave states. Slavery must be attacked with the whole power of truth and the sword of the spirit. You must take it up on Christian ground, and fight against it with Christian weapons, whilst your feet are shod with the preparation of the gospel of peace. And you are now loudly called upon by the cries of the widow and the orphan, to arise and gird yourselves for this great moral conflict, with the whole armour of righteousness upon the right hand and on the left....

But I will now say a few words on the subject of Abolitionism. Doubtless you have all heard Anti-Slavery Societies denounced as insurrectionary and mischievous, fanatical and dangerous. It has been said they publish the most abominable untruths, and that they are endeavoring to excite rebellions at the South. Have you believed these reports, my friends? have you also been deceived by these false assertions? Listen to me, then, whilst I endeavor to wipe from the fair character of Abolitionism such unfounded accusations. You know that I am a Southerner; you know that my dearest relatives are now in a slave State. Can you for a moment believe I would prove so recreant to the feelings of a daughter and a sister, as to join a society which was seeking to overthrow slavery by falsehood, bloodshed, and murder? I appeal to you who have known and loved me in days that are passed, can you believe it? No! my friends. As a Carolinian, I was peculiarly jealous of any movements on this subject; and before I would join an Anti-Slavery Society, I took the precaution of becoming acquainted with some of the leading Abolitionists, of reading their publications and attending their meetings, at which I heard addresses both from colored and white men; and it was not until I was fully convinced that their principles were entirely pacific, and their efforts only moral, that I gave my name as a member to the Female Anti-Slavery Society of Philadelphia. Since that time, I have regularly

taken the Liberator, and read many Anti-Slavery pamphlets and papers and books, and can assure you I never have seen a single insurrectionary paragraph, and never read any account of cruelty which I could not believe. Southerners may deny the truth of these accounts, but why do they not prove them to be false? Their violent expressions of horror at such accounts being believed, may deceive some, but they cannot deceive me, for I lived too long in the midst of slavery, not to know what slavery is. When I speak of this system, "I speak that I do know," and I am not at all afraid to assert, that Anti-Slavery publications have not overdrawn the monstrous features of slavery at all. And many a Southerner knows this as well as I do. A lady in North Carolina remarked to a friend of mine, about eighteen months since, "Northerners know nothing at all about slavery; they think it is perpetual bondage only; but of the depth of degradation that word involves, they have no conception; if they had, they would never cease their efforts until so horrible a system was overthrown." She did not know how faithfully some Northern men and Northern women had studied this subject; how diligently they had searched out the cause of "him who had none to help him," And how fearlessly they had told the story of the negro's wrongs. Yes, Northerners know everything about slavery now. This monster of iniquity has been unveiled to the world, her frightful features unmasked, and soon, very soon will she be regarded with no more complacency by the American republic, than is the idol of Juggernaut, rolling its bloody wheels over the crashed bodies of its prostrate victims.

But you will probably ask, if Anti-Slavery societies are not insurrectionary, why do Northerners tell us they are? Why, I would ask you in return, did Northern senators and Northern representatives give their votes, at the last sitting of congress, to the admission of Arkansas Territory as a state? Take those men, one by one, and ask them in their parlours, do you approve of slavery? ask them on Northern ground, where they will speak the truth, and I doubt not, every man of them will tell you, no! Why then, I ask, did they give their votes to enlarge the mouth of that grave which has already destroyed its tens of thousands? All our enemies tell us they are as much anti-slavery as we are. Yes, my friends, thousands who are helping you to bind the fetters of slavery on the Negro, despise you in their hearts for doing it; they rejoice that such an institution has not been entailed upon them. Why then, I would ask, do they lend you their help? I will tell you, "they love the praise of men more than the praise of God." The Abolition cause has not yet become so popular as to induce them to believe, that by advocating it in congress they shall sit still more securely in their seats there, and like the chief rulers in the days of our Saviour, though many believed on him, yet they did not confess him, lest they should be put out of the synagogue; John xii, 42, 43. Or perhaps like Pilate, thinking they could prevail nothing, and fearing a tumult, they determined to release Barabbas and surrender the just man, the poor innocent slave to be stripped of his rights and scourged. In vain will such men try to wash their hands, and say, with the Roman governor, "I am innocent of the blood of this just person." Northern American statesmen are no more innocent of the crime of slavery, than Pilate was of the murder of Jesus, or Saul of that of Stephen. These are high charges, but I appeal to their hearts; I appeal to public opinion ten years from now. Slavery then is a national sin.

But you will say, a great many other Northerners tell us so, who can have no political motives. The interests of the North, you must know, my friends, are very closely combined with those of

the South. The Northern merchants and manufacturers are making their fortunes out of the produce of slave labor; the grocer is selling your rice and sugar; how then can these men bear a testimony against slavery without condemning themselves? But there is another reason, the North is most dreadfully afraid of Amalgamation. She is alarmed at the very idea of a thing so monstrous, as she thinks. And lest this consequence might flow from emancipation, she is determined to resist all efforts at emancipation without expatriation. It is not because she approves of slavery, or believes it to be "the corner stone of our republic," for she is as much anti-slavery as we are; but amalgamation is too horrible to think of. Now I would ask you, is it right, is it generous, to refuse the colored people in this country the advantages of education and the privilege, or rather the right, to follow honest trades and callings merely because they are colored? The same prejudice exists here against our colored brethren that existed against the Gentiles in Judea. Great numbers cannot bear the idea of equality, and fearing lest, if they had the same advantages we enjoy, they would become as intelligent, as moral, as religious, and as respectable and wealthy, they are determined to keep them as low as they possibly can. Is this doing as they would be done by? Is this loving their neighbor as themselves? Oh! that such opposers of Abolitionism would put their souls in the stead of the free colored man's and obey the apostolic injunction, to "remember them that are in bonds as bound with them." I will leave you to judge whether the fear of amalgamation ought to induce men to oppose anti-slavery efforts, when they believe slavery to be sinful. Prejudice against color, is the most powerful enemy we have to fight with at the North....

Abolitionists understand the slaveholding spirit too well to be surprised at anything that has yet happened at the South or the North; they know that the greater the sin is, which is exposed, the more violent will be the efforts to blacken the character and impugn the motives of those who are engaged in bringing to light the hidden things of darkness. They understand the work of Reform too well to be driven back by the furious waves of opposition, which are only foaming out their own shame. They have stood "the world's dread laugh," when only twelve men formed the first Anti-Slavery Society in Boston in 1831. They have faced and refuted the calumnies of their enemies, and proved themselves to be emphatically peace men by never resisting the violence of mobs, even when driven by them from the temple of God, and dragged by an infuriated crowd through the streets of the emporium of New-England, or subjected by slaveholders to the pain of corporal punishment. "None of these things move them;" and, by the grace of God, they are determined to persevere in this work of faith and labor of love: they mean to pray, and preach, and write, and print, until slavery is completely overthrown, until Babylon is taken up and cast into the sea, to "be found no more at all." They mean to petition Congress year after year, until the seat of our government is cleansed from the sinful traffic of "slaves and the souls of men." Although that august assembly may be like the unjust judge who "feared not God neither regarded man," yet it must yield just as he did, from the power of importunity. Like the unjust judge, Congress must redress the wrongs of the widow, lest by the continual coming up of petitions, it be wearied. This will be striking the dagger into the very heart of the monster, and once 'tis done, he must soon expire.

Abolitionists have been accused of abusing their Southern brethren. Did the prophet Isaiah abuse the Jews when he addressed to them the cutting reproofs contained in the first chapter



of his prophecies, and ended by telling them, they would be ashamed of the oaks they had desired, and confounded for the garden they had chosen? Did John the Baptist abuse the Jews when he called them "a generation of vipers," and warned them "to bring forth fruits meet for repentance?" Did Peter abuse the Jews when he told them they were the murderers of the Lord of Glory? Did Paul abuse the Roman Governor when he reasoned before him of righteousness, temperance, and judgment, so as to send conviction home to his guilty heart, and cause him to tremble in view of the crimes he was living in? Surely not. No man will now accuse the prophets and apostles of abuse, but what have Abolitionists done more than they? No doubt the Jews thought the prophets and apostles in their day, just as harsh and uncharitable as slaveholders now, think Abolitionists; if they did not, why did they beat, and stone, and kill them?

Great fault has been found with the prints which have been employed to expose slavery at the North, but my friends, how could this be done so effectually in any other way? Until the pictures of the slave's sufferings were drawn and held up to public gaze, no Northerner had any idea of the cruelty of the system, it never entered their minds that such abominations could exist in Christian, Republican America; they never suspected that many of the gentlemen and ladies who came from the South to spend the summer months in travelling among them, were petty tyrants at home. And those who had lived at the South, and came to reside at the North, were too ashamed of slavery even to speak of it; the language of their hearts was, "tell it not in Gath, publish it not in the streets of Askelon;" they saw no use in uncovering the loathsome body to popular sight, and in hopeless despair, wept in secret places over the sins of oppression. To such hidden mourners the formation of Anti-Slavery Societies was as life from the dead, the first beams of hope which gleamed through the dark clouds of despondency and grief. Prints were made use of to effect the abolition of the Inquisition in Spain, and Clarkson employed them when he was laboring to break up the Slave trade, and English Abolitionists used them just as we are now doing. They are powerful appeals and have invariably done the work they were designed to do, and we cannot consent to abandon the use of these until the realities no longer exist....

What can I say more, my friends, to induce you to set your hands, and heads, and hearts, to this great work of justice and mercy. Perhaps you have feared the consequences of immediate Emancipation, and been frightened by all those dreadful prophecies of rebellion, bloodshed and murder, which have been uttered. "Let no man deceive you," they are the predictions of that same "lying spirit" which spoke through the four hundred prophets of old, to Ahab king of Israel, urging, him on to destruction. Slavery may produce these horrible scenes if it is continued five years longer, but Emancipation never will....

Sisters in Christ, I have done. As a Southerner, I have felt it was my duty to address you. I have endeavoured to set before you the exceeding sinfulness of slavery, and to point you to the example of those noble women who have been raised up in the church to effect great revolutions, and to suffer for the truth's sake. I have appealed to your sympathies as women, to your sense of duty as Christian women. I have attempted to vindicate the Abolitionists, to prove the entire safety of immediate Emancipation, and to plead the cause of the poor and oppressed. I have done—I have sowed the seeds of truth, but I well know, that even if an

Apollos were to follow in my steps to water them, "God only can give the increase." To Him then who is able to prosper the work of his servant's hand, I commend this Appeal in fervent prayer, that as he hath chosen the weak things of the world, to confound the things which are mighty," so He may cause His blessing, to descend and carry conviction to the hearts of many Lydias through these speaking pages. Farewell—Count me not your "enemy because I have told you the truth," but believe me in unfeigned affection,

Your sympathizing Friend,

ANGELINA E. GRIMKÉ