

Yerl Lu

10 Mo: 14th

Dear Susan

I find that I am greatly indebted to thee in the letter
line for I have heard true from thee since I last wrote I feel almost
ashamed that it is so, but will try in this to make reparation. I will take
up thy letters in order, I first let me thank thee for the particular ac-
count which thou gavest me of Abby Kelly in the New England Conven-
tion. I felt assured that she had not rendered herself ridiculous, for I
think I know her too well, as also the person from whom the account is un-
favorable to her cause. Still we must not be surprised to find how very
hard the practical part of the woman question works even with those
who profess to be connected to the theory.

I hope that Abby will fulfil her duty to God & man with for
the dumb & that she will not be afraid of any amusement, but if she
ever does come out as a public lecturer I am sure she will have a fiery
baptism to pass through preparatory to the work. Thou wishest that the
way might be opened before her, now I hope she may not find the
way into this field of labor too easy. If she is called to it, she may ex-
pect to have her faith severely tried, for "now are so blind as the Souds
servants," if she goes out I trust it may not be by right, i.e. that she
will not wait for outward circumstances to bend before her, but let her
go & thy will be done by her faithfulness to required duty. Let her yield
her mind up to the work with the simple hearted trust of a little
child & a companion & every other needful thing will be provided.

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At least, so it was in my case, for when I determined to go out in behalf of the slave, I had no more idea of my sisters accompanying me than I have now of going to England. They that trust in the Lord shall never be confounded, for in the Lord Jehovah is everlasting strength.

As to the place where the next Womens Convention had better be held, as Sister wrote to Maria fully on that subject I will merely refer thee to her letter for my sentiments. As to my individual feelings of preference they are so much in favor of Boston that I almost dread the idea of going back to Philadelphia to meet the comparative lukewarmness & inefficiency of abolitionism there. Can't we gather strength enough to overcome it? — With regard to the suppression of the minutes relative to the discussion of the subject of a public meeting, Sister says that she made enquiry whilst she was in Phil^a last month, and that the publishing committee said they were not accepted — art thou sure that they were — we do not remember and are very sorry they were omitted. I agree with thee entirely as to the inferiority and lameness of the minutes of the Convention. The spirit which breathed thro' the first is hardly perceptible in the last.

Thy last letter is almost altogether about the Peace Convention — And so thou hast actually signed the Declaration of Sentiments adopted by the Peace Convention. If thou art convinced on mature reflection that these views are based on immutable Truth then thou hast done perfectly right even tho' but 3 out of the 150 persons had subscribed them. For my own part I have always seen some difficulties connected with this question which I could not solve & which kept me from lecturing in the Colon upon it when applied to by Amasa Walker. For many years I have been convinced that the

fundamental principles of morality upon which the Jewish system was founded, even the same upon which the Gospel system was built. I never so fully examined this great subject as to be able to reconcile them in every particular tho' I am convinced they are reconcilable. Of course then I could not sign the Declaration which solemnly asserts that Jesus Christ revoked the penal code of the Old Testament & substituted for it the forgiveness of enemies. The forgiveness of enemies I believe was in new law to the Jews when our Saviour insisted upon it, but an old command upon which the saints of Old time had always acted. Look for instance at Joseph - when shall we find a more beautiful illustration of this principle - look too at David & Saul. It has long appeared to me that in the 5th chap. of Matt. Christ was drawing a contrast between the pervasions of Jewish traditions & the immutable law of God - not between the Mosaic & Christian Dispensations - The law, "an eye for an eye & a tooth for a tooth" never was designed to sanction private revenge - the penalty was to be inflicted by the Magistrate, as the appointed guardian of the public weal, but had been perverted by them to subvert the malignant passion of revenge. The design of our Lord was to recover it from this interpretation & restore it to its original purity. What stronger precepts on the love of enemies do we find in the N. Testament than those of Ex. xxiii. 4, 5 - Lev. Pev. xxv. 21. 9^o - I have not time or might cite some others.

Another objection I have to the Declaration is the assumption that those who do not take the solemn Pledge ground do believe that the existing government of the world are ordained of God, that they are the powers that be, are approvingly ordained by Him. Surely no reflecting Christian can think so with regard to such a government as ours. For a Parenthesis I am glad the Society had been formed & the Convention had because I believe it will about discussion & bring out the truth. But do

I thank thee for thy sympathy in my new cares, I am not surprised at the
 your surprise in the last that I should like them too well, for this is my only
 fear. I assure thee I can now make very nice bread I can for sundry
 of them I ever was my lectures. I do not agree with thee that I can now
 be doing anything of more importance than superintending my household af-
 fairs, because in doing so I am proving that public lecturing does not un-
 dermine for private duties. No one then but what I myself can do over my
 I demonstrate this for the benefit of our sex at large.

Angelina's trial
 about the Real Conference

James Watson Weston
 and Henry W. Chapman
 Doctors

I am much obliged that you were present
 at the invitation to our sitting. With love to the
 ladies I am the Doctor of course I have done
 I write to thyself I would I could be with
 you.

tell me how you can consistently petition government to exercise a power
 which you believe to be usurped. Perhaps thou wilt be amazed to find I
 am not either, for thou appearst to think my mind was altogether settled
 but the fact is it never has been, for I am sure I never have done the bet-
 ter of the question I am still panting after the Truth.

(C.A. 14. 1888)

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