

BIBLIOGRAPHICAL NOTES

Shortly after May's death in July, 1871, his sons and daughter asked George B. Emerson, Samuel May and Thomas J. Mumford to prepare a memoir of their father's life. These gentlemen contacted a number of May's most intimate friends and from them gained material for the proposed volume. Reverend Joseph May furnished his father's diary and partially completed autobiography. On the basis of these sources there appeared in 1874 the Memoir of Samuel Joseph May, published in Boston under the general editorship of Thomas J. Mumford. The purpose of this volume was to present a truthful impression of May's character and to stimulate young men to emulate his example. No serious attempt was made to depict May's full life and the work was somewhat marred by an excessive glorification of its subject's character. Even in the attempt to give a true picture of May, the authors failed to evidence a true appreciation of his thought, ideals and actions; possibly because they did not search far enough for sources. Nevertheless, the Memoir, often spoken of as May's Autobiography, was surprisingly well done and contained few actual errors; it is a source, therefore, of prime importance for any life of May. Later, Reverend Joseph May published a short Memorial Study of Samuel Joseph May, (Syracuse, 1897) which is of value chiefly because it represents a son's interpretation of his father's life. Beyond these two studies and a few brittle sketches in certain biographical works of prominent Americans nothing has appeared.

Fortunately, May left a large amount of material upon which a new appraisal of his life is attempted. First of all there is the printed primary material of which his some recollections of our Antislavery Conflict, (Boston, 1869) is most important. Many of his sermons and addresses, such as Prejudice, What do Unitarians believe, Letters to Rev. Joel Hawes, and Jesus the Best Teacher may be found at Cornell University, to which May gave

his collection of antislavery tracts, the Library of Congress and the Boston Public Library. A file of May's paper, the Christian Monitor, was located at the American Antiquarian Society, Worcester, though only a few issues of his liberal Christian were discovered.

In addition to this printed material, May left a large body of letters and a very complete diary. Extracts from the latter appeared in the Memoir. Of greater value were the volumes of the diary loaned me by his granddaughter, Miss Katharine May Wilkinson of New York City. Numerous attempts to locate the remaining parts of the diary have been unsuccessful; possibly they may be stored away in some forgotten box or trunk, though his grandchildren assure me they know nothing of the missing volumes. It may be they were destroyed by the fire that ravaged the old Wilkinson home in Syracuse, and those portions I have used represent what was salvaged. Most of May's correspondence must also have been destroyed by this fire. A large number of his letters, however, may be found in the Boston Public Library, the Syracuse University Library, the Library of Congress, Cornell University, the American Unitarian Association offices at Boston, the Ohio Archaeological and Historical Society at Columbus, and the Harvard University Library. A small bundle of correspondence, chiefly to him from his wife Lucretia, was loaned me by Miss Katharine May Wilkinson. Finally reference should be made to his parochial journals; the State Library at Hartford possesses the records of the Brooklyn pastorate, the Unitarian Church at Norwell has the journal for South Scituate, and the Syracuse Unitarian Church has the journal for his last ministry.

Data as to his antislavery, peace and non-resistance activities will be found in the Garrison, A. A. Phelps, Weston, Elizur Wright, Child and Samuel J. May Jr. letters and papers at the Boston Public Library. The

Journals and Letters of Edmund Quincy and the Theodore Parker Collection, preserved at the Massachusetts Historical Society, also throw considerable light on these aspects of May's career. The Journal and Commonplace Book of Henry C. Wright, prominent abolitionist and peace advocate, is at the Harvard University Library, the letters of Gerrit Smith are housed at the Syracuse University Library, and the Diary of Elihu Burritt, noted peace crusader, may be found at the Public Library, New Britain, Connecticut. The William Ladd papers and the records of the American Peace Society, in the possession of the American Peace Society, are at the latter's office at Washington, D. C. The Library of Congress, of course, has a number of collections that relate to the antislavery crusade.

The Horace Mann papers, at the Massachusetts Historical Society, the Bronson Alcott letters and diaries, at the Concord Public Library, the letters of Jared Sparks, at the Harvard University Library, the Minutes of the Board of Education of Syracuse, and the Records of the City Council of Syracuse throw considerable light upon May's educational, temperance, woman's rights and various humanitarian activities. Pertinent material was also found in the Town Records of Brooklyn, Connecticut and in the Court House of Onondaga County, Syracuse, New York. The Windham County Anti-Slavery Records and the Minutes of the Female Anti-Slavery Society of Brooklyn, Connecticut are at the State Library, Hartford, Connecticut. Finally, reference should be made to the letters and minute books of the American Unitarian Association which reveal May's activities in the Unitarian Church.

Considerable material was gleaned from an examination of newspapers. The American Mercury of Hartford, the Connecticut Observer, the Connecticut Mirror and a few issues of papers published at Brooklyn and Windham were of help for the Brooklyn pastorate. The Boston Recorder, the Christian

Register, the National Philanthropist, the Temperance Journal, the Journal of Humanity, the National Anti-Slavery Standard, the Liberator, the Non-Resistant and a number of other Massachusetts papers were examined with profit. For May's life in New York, the Syracuse Daily Journal, Onondaga Standard, Daily Standard, the Daily Courier, the Religious Recorder, the Syracuse Revueille, and the Christian Inquirer were of decided help. The printed annual reports of the American Anti-Slavery, and the New England Anti-Slavery Societies were of some assistance. The Advocate of Peace, the American Advocate of Peace, the Calumet, and the Friend of Peace has material on May's peace activities.

Of secondary works relating to the humanitarian efforts of the mid-nineteenth century there is no end. Many of these were examined and from most of them some assistance was obtained. Mrs. Marty T. Mann's, Life of Horace Mann, Wm. H. Channing's, Memoir of William Ellery Channing, F. J. and W. P. Garrison's William Lloyd Garrison, I. H. Harper's Life and Work of Susan B. Anthony, Krout, J. A., "The Genesis and Development of the Early Temperance Movement in New York State," in the Proceedings of the New York State Historical Association, E. C. Stanton's, History of Woman Suffrage, and the author's Pioneering for Peace were of help. Odeil Shepard's recent and brilliant study of Bronson Alcott, entitled Pedler's Progress, Henry S. Commager's able interpretation, Theodore Parker, Ralph V. Harlow's, Gerrit Smith, G. H. Barnes and D. L. Diamond's, Letters of Theodore Weld, Angelina Grimke Weld and Sarah Grimke, and Gilbert H. Barnes' The Antislavery Impulse should be singled out for special commendation.