

From J.P.'s (No. 6) Feb. 13, 1857. To S.J.M.

"I have ever regarded you as a consistent man, & it appeared to me that
a man ~~you~~ ^{you} not consistently give a hearty & honest welcome to the hospitalities of
his own house [to me] whom he had himself, & before a great audience,
denounced as an apostate from the Anti-Slavery cause. As I never mean
to push myself into company where I have any misgivings as to my
receiving a hearty welcome, & as I wd. not willingly subject you to a trial of
your sincerity in welcoming me that wd. be painful or even embarrassing
to yourself, I declined the invitation of Mr. Wallace to call with him upon
Mr. May."

S. J. M. to J. P. Feb. 19.

"Truly, Mr. P., I will not deny I was utterly astounded when I first
learnt that you had emasculated your "American Fruit-Club Book" for the
sake of slaveholders. It was unworthy of you — and will ever be a blot
upon your fair fame. x x I would not believe, ~~it~~ until you ^{bravely} acknowledged
it, that you had consented to such desecration." — He then calls to mind
Mr. P.'s long services to humanity, & the obloquy he has faced, & says he cannot
banish him from his regard, respect, & love for this one misdeed, great as it seems
to him to be. "Oh no! Oh no! Who am I, that I sh^d be thus strict to mark your
iniquity?" "Believe me, John Pierpont, though you stand much lower in my
esteem than you did before that act of self-prostitution to the Slave Oligarchy
— the Tyrants of our country — you still stand very much higher in my esteem
than all but a very few of that men of this perverse generation. I shall
be happy at any time to see you at my house — I shall be happy when
mutually convenient to exchange pulpits with you, for I am still, truly
yours S. J. M."

J. P. to S. J. M. Mar 4.

Mr. P.'s course "uncalled for", "unkind," & "un-Christian". "Don't reply to this
my suggestion, till you "know what to say."

1. He pleads that he is not responsible to the tribunals before which he, (S. J. M.)
arranged him. — What have the Abolitionists ever done for me? In 12 yrs. did they take a
pew in my "half-empty church" or even a single seat? Never one; but only applauded me.
& claims that he is an older soldier in anti-slavery than S. J. M., or than Mr. Garrison.
"Disruption impossible"! — His (J. P.'s) "theory" [of the Constitution, & citizen's obligation] has often been
"impugned by Mr. Phillips & perhaps others of your school", but has never been shaken. "This,
the 'lachryma' — "with which our balls from anti-slavery graves is drenched" — "tear of crocodile"

Garrison "wing of the ^{army} ~~host~~ - a wing to wh. I have never attached myself as a quill,
nor even as a feather!" - You say, I have made sacrifices. "Will you name to me a man
that, ~~at the same~~ according to his means, has made greater?" + "\$15,000 difference in
salary alone." + "Obloquy" - ^{from S. J. M. & others.} David & Shimei - "let him curse, for the
Lord hath said unto him, curse David!" - "Now, altho' I have no idea that the Lord hath
said unto these my abolition friends, curse John Pierpont, I have no doubt that they think
he hath; & that is all the same to them. So let them curse; so long as they find
pleasure therein?"

2. He pleads "Not Guilty" to any wrong in the matter. - He demurred to go "before
the Lord." + "What human being - what human interest - have I wronged?" I demand
of you, my accuser, an answer to this question." "Do I wrong the slaveholder, or his
child, in offering him a good book - a good school-book - education so much neglected there, for
"Must I, in order to come up to your ideal of X^m. morality, offer him only one, that,
the moment he ~~takes~~ opens it, he will hurt back into my face, and curse if
he does not lynch me for offering it?" + Parable of the Sun & the Wind, in relation to the
traveller's clock. "My own opinion -- is that Dr. Channing's, & Francis Jackson's, and
(may I not add) S. J. May's Sunshine, will sooner succeed in unclanking slavery than
will our friends Parker Pillsbury's or Stephen Foster's wind".

But he is venal - he expects to make money by it - some say. - "To say nothing of my
other gratuitous labours in the department of literary drudgery, I will speak of only one
beside, that wh. is s. subject of the censure now under consideration. When I was in
Boston, at r. solicitation of Mr. Oliver Johnson I collected and allowed him to publish a little
book of my own A. S. poems. Has he ever paid me a cent for that little job? Have I
ever asked him to pay me a cent? Ask him. I sh^d. not speak of so small a matter,
were it not that I now hear his voice in the pack that is ~~now~~ hounding me." - Then
offer to give ^{him} the copyright of all his Readers, if he (S. J. M.) of friends will refer to him
without interest. ~~at~~ what it has actually cost him to put before the people of the U. S.
I into the schools where he has put them, the Am. 1st cl. Book, & 4th. Other Readers? said offer
to be good for 60 days. "So the Abol^{ts} can have all the "ill-gotten gains" without any ~~act~~
sin of self-prostitution of their own!"

"Have I pondered to the slaveholder's passions
- his avarice or his lust - by putting within his reach a sentence or a word in justification
or palliation of Slavery - one thought in extenuation of its enormous wrongs?"

"O, Br. May, you think I have done this great "iniquity" in making such a reading book
as I have made for the Common Schools of this country, suppose that you bear your
testimony agst me, by trying yr. own hands. Make a Reader yourself, calling it "American",
and intending to have it used in the common schools of the whole nation. Carefully sift into
it, till it suits yr. own Anti-slavery taste, a fair proportion of Whittier's & Longfellow's Anti-
Slavery Poems. Spice it well with the rich aroma of Wendell Phillips's prose, and season
it rather positively with the extract of Stephen Foster's "Brotherhood of Slaves", and see
what that will do, towards raising the standard of popular education south of Mason
& Dixon's lines."

Is the slaveholder to be cut off from our regards? If he be our enemy, how are we to treat him? "If thine enemy hunger, feed him". Does not this extend to the wants of the mind, as well as body? "If he hunger & thirst after knowledge, or literary culture, shall I refuse to supply that want? Shall I refuse a just compensation for the service I render him in supplying it?"

"When then have I wronged? the slaveholder? His children? My own profession? My own soul? Have I wronged you? + x x or the schools of Boston, &c." - [He never asks, have I wronged the slave - or those who are labouring to make him a man - or the multitudes who are still in darkness as to their complicity in this thing -] He argues that if his 1st Class Book ^{with its a.s. matter,} could not prevent the recidivism of Swin & Burns, he would "come quickly & remove the candle-stick out of its place."

S. J. M. to J. P. Mar. 23/57.

He thinks he was "hasty", in bringing the subject before the Boston audience; is "sorry", and "wishes he had been more considerate". - "thinks the rub, Matt XVII. 15. applies to private offences. Mr. P.'s was "against the millions who are enslaved in this country - against the oppressed everywhere throughout the earth - it was against the holy cause of liberty."

"But, my Bro., if I had been so considerate as to have fruit come to you, when I heard of the offence, and you had attempted to justify the removal of those unexceptionable pieces from your book, for the reasons you offer in yr. letter of the 4th inst, I am sure I sh^d. have been no better satisfied than I am now."

Answers well what Mr. P. says of the "jurisdiction". "Wrong may be rebuked anywhere, where there are those gathered together who know right from wrong". - Did the doctors in alcohol, & the drinkers, ever acknowledge Mr. P.'s jurisdiction or that of his temperance audience? Mr. P.'s name recently subscribed to a doc^t. condemning of the Am^{er}. Tract Socy. - How does yr. case of 1st Class Book differ? - Cuts up, root & branch, I Pierpont's argument that yr. slaveholding States can be rightly or well educated, so long as slavery continues among them. + "I must continue to think that in that matter you were, and are, to be blamed, and will be blameworthy until you shall have repudiated the deed."

J. P. to S. J. M. Apr. 8/57.

Is entirely satisfied with Mr. May's acknowledgment of having been "hasty", & "unkind" &c. As to the analogy of the Tract Society, he denies it. The T. Socy. professes to publish a certain work, puts authors name to it, & then omits an important passage or passages. He (J. P.) only professes to make a Book of Extracts. (Such a sophistical argument pervades the whole letter.) - Complains that Mr. May does not prove his wrong, but only re-asserts it. - "Three courses open before you, - one of which you must take. - Either, 1st, Confront me before the tribunal to which I have appealed, & prove upon me my "iniquity"; or, 2^d, Confess frankly that you cannot prove it, & go manfully out of court; - and I will go ^{out} with you, arm in arm; or, 3rd, Stand mute in a corner that must be anything but comfortable or creditable to a man of your intelligence, sensibility, & self-respect."

S. J. M. to J. P. Apr. 13.

"Your defence is vigorous, often witty, very lawyer-like. But it has failed to 'make the worse appear to me the better reason'. 1. You wronged the slave; - (proved it well.) 2. You wronged the slaveholder; (proved this.) 3. You wronged your fellow-labourers in the cause of universal, unspiced liberty. 4. You have wronged your own fair fame. 'It is most painful to me to press this point against you; but you have required the utmost fidelity at my hands. Read now your own 'Toesin', and 'The Gag', and 'The Chain', - not to trouble you with more, &c. How little of the sentiment & spirit wh. impelled you to write those thrilling lines, could have been alive in your bosom while you were expounding from your 'Class Book' - the poems of Couper & Montgomery, & that part of D. Webster's oration which declares that if the pulpit be silent on this subject, that pulpit is false to its trust" - "And you will wrong your soul, its purity & integrity, if you persist in endeavouring to justify an act, wh. contradicts so many glorious words you have spoken, so many glowing lines you have written, so many noble deeds you have done. I pray you to repudiate that act at once & forever."

J. P. to S. J. M. Apr. 17. { asks for copy of the document he (J. P.) had signed against the Fug. Act,
J. P. to S. J. M. Apr. 24. { asks for further aid, as to said document,

J. P. to S. J. M. Apr. 28.

Confesses he is sorry for the alterations - 1. because he has lost friends, 2. because he has lost money, - Denies that he, 1. wronged the slave; expected it might help him, by better educating his master; says an intelligent slave w^d. be glad to have it come where it might do good to "Mafra" & "his piccaninnies". 2. As to wronging slaveholders. He suggests whether we have not rebuked slaveholders so long & sharply, as to make them hate us, and thus render "our rebukes about as effectual in the way of reforming the offenders, as is the scolding of a termagant wife in bringing her reprobate husband to repentance." - Alludes to his being in Geo. a year since "on a visit to his children there"; "my son in Savannah invited me to preach for him". "I was not permitted to go into his pulpit by the people of his pastoral care", &c. He says that Martin Heurlburt Esq. of Charleston, S.C. informed him that when the "Cl. Book" was first pub^d, it was about to be adopted for the schools in that city, when some one discovered these "noble lines of Couper's", & the book was damned instantly, - But "I made the alteration to please slaveholders. - Well! admit it. What then? Is it a moral sin to please a sinner?" alludes to Zaccheus, and to the woman who was a sinner; - says that Soubtless Jesus pleased them both, "yet one was a false accuser, & the other a woman of the town." - "I have dared, outside of my abolitionism, to render a service to slaveholders - & thus committed treason to the 'cause of impartial liberty'. Now I wish it to be distinctly understood that I regard & shall treat this as a false & unchristian principle, to wh. I owe no allegiance & shall pay none. If it must be subscribed to, as a condition of being taken into the antislavery church or of being kept in it, I decline the honor of membership. Court-martial me, if you please, for desertion, but I will not fight in an army banded & act up upon that principle - come what may." 4. Wronged his own fair fame (very witty here). "To some extent my fair fame is in the hands of others, - of Mr. May & of Mr. Phillips. If they think that they can brighten their own fame by blackening mine, the sword of reprobach & obloquy is at their hand, & they can besmear it to their hearts' contents." What Webster says of the pulpit being false to its trust, does not apply, "until you make it apparent that a school-book & the pulpit, & that American Slavery is the African Slave Trade"!!!