

3. Edward Jones (ca. 1808–1864) was born in Charleston, South Carolina, to free black hotel owners Jehu and Abigail Jones. He attended Amherst College (1822–26) and graduated two weeks before John B. Russwurm, long considered the first black graduate, received his degree from Bowdoin. He also studied at Andover Theological Seminary and the African Mission School in Hartford, Connecticut, before being ordained an Episcopal priest in 1830.

Jones then began a long career in African missions, arriving in Sierra Leone in 1831 to work as a schoolmaster at Kent and later on the Banana Islands. In 1841 Jones was named principal of the Fourah Bay Christian Institution, a Church Missionary Society school. He made several trips to England to raise money for the school, initiated a building program, upgraded the curriculum, and by 1848 the institution took the name “college,” offering a unique program in African languages. Jones also attempted to further West African missionary efforts; in 1853 he participated in an unsuccessful expedition to establish a CMS mission among the Ibos. Although a prominent figure in the colony, he faced a mounting controversy because of his operation of the college and in 1858 was called to England “to tender explanations on matters of a personal character.” Upon his return to Sierra Leone, Jones accepted a pastorate in Freetown and helped edit the *African and Sierra Leone Weekly Advertiser*. He briefly edited the *Sierra Leone Weekly Times and West African* in 1861, but was dismissed for political reasons. In failing health, Jones, who had become a British subject in 1845, soon sailed to England, where he lived until his death. *DANB*, 364.

4. The Church Missionary Society was founded in 1799 by the Evangelicals within the Church of England. By the middle of the nineteenth century, the society was under the control of Henry Venn. He aimed to evangelize the world, using CMS missionaries and native churches to win converts. After the failure of the Niger Expedition in 1841, the society evolved the tactic of educating Africans in England, then returning them to Africa. Lorimer, *Colour, Class, and Victorians*, 57, 61–62, 118–19; J. F. Ade Ajayi, *Christian Missions in Nigeria: The Making of a New Elite, 1841–1891* (Evanston, Ill., 1965), 8, 18–19, 44, 61.

55.

## William G. Allen to William Lloyd Garrison

20 June 1853

Black professor William G. Allen and his wife, Mary G. King Allen, were driven from the United States by opposition to their interracial marriage. They sailed from Boston for Liverpool on 9 April 1853 aboard the *Daniel Webster*. After establishing a residence in London, Allen began preparing antislavery lectures and writing *The American Prejudice against Colour* about the incidents surrounding his marriage. Allen responded to his first months in British society in a 20 June 1853 letter to William Lloyd Garrison. Allen shared an enthusiasm with other black American visitors, who were struck by the contrasting societies they found in Britain and America. Blackett, “William G. Allen,” 46–47; William G. Allen to Gerrit Smith, 9 April 1853, Gerrit Smith Papers, NSyU [8:0204]; Sarah Pugh to Mary [A. Estlin], 25 June 1853, John B. and Mary A. Estlin Papers, UklW; ASA, 1 July 1853; *PtL*, 8 August 1853 [8:0395].

26 Swinton Street  
LONDON, Eng[land]  
June 20, 1853

W[ILLIA]M LLOYD GARRISON, Esq.

DEAR SIR:

I cannot resist the temptation to address you a few lines; if for no other purpose, certainly to thank you for the very kind letter which I found at Joseph Sturge's. That letter was an introduction to one of the dearest men (GEORGE THOMPSON) with whom it has ever been my lot to become acquainted. We have visited Mr. Thompson several times, and though I had heard him on the platform, and was filled (as who has not been?) with admiration of his genius and efforts in behalf of the oppressed of both hemispheres, yet it was not until I had enjoyed his home circle that I had full appreciation of the loftiness of his character, as it is evinced in his child-like simplicity. Mr. Thompson is hardly less eloquent in conversation than in public speaking, and one cannot leave his house, after spending a day or an evening with him, without feeling himself invigorated in mind and heart, and in better love with whatsoever things are beautiful and true.

“Old England” is a wonderful country. There is grandeur in the looks of it. There is poetry, too—the ride from Liverpool to London taking one through a region of country all the way blossoming as the rose. The English people, too—I am in love with them. There is nobility in their hearts and dignity in their bearing. They have also a quiet repose of

character, which is certainly a pleasing contrast to the hurly-burly of the American.

That in Englishmen which most favorably impresses the colored man from America is the entire absence of prejudice against color. Here the colored man feels himself among friends, and not among enemies; among a people who, when they treat him well, do it not in the patronising (and, of course, insulting) spirit, even of hundreds of the American abolitionists, but in a spirit rightly appreciative of the doctrine of human equality. Color claims no precedence over character, here; and, consequently, in parties given by the "first people" in the kingdom may be seen persons of all colors moving together on terms of perfect social equality. Rev. SAMUEL R. WARD, of Canada, than whom it is hardly possible to be blacker, and who is an honor to the race in intellectual ability, has been in London several weeks, and can amply testify to the fact that his skin, though "deepest dyed," has been no barrier to the best society in the kingdom. Mr. Ward and myself were both present, by invitation, a few evenings since, at a party given by the Prussian Ambassador,<sup>2</sup> at his residence in Regent's Park. That which, in an American community, would startle it more than seven thunders could—i.e., the marriage (or even the surmise of it) of two respectable persons, one of whom should be white and the other colored, passes as a *matter of course* in England. In no party, whether public or private, to which we have been, in no walk which we have taken, in no hotel at which we have had occasion to put up, in no public place of amusement, gallery, museum, &c., have we met the cry of "amalgamation," either outspoken, or as manifested in a well-bred sneer. This state of things, of course, evinces that prejudice against color is entirely a local feeling, generated by slavery, and which must disappear, not only as colored men rise higher and higher in the light of intelligence and virtue, but as the dominant race in America becomes wiser and more liberalized by the spirit of a true Christianity.

I must not forget to tell you of what pleasant evenings we have spent with Mrs. Follen and Miss Cabot.<sup>3</sup> They were pleasant, because spent in the society of true and noble-hearted women, warm in their sympathies and active in their efforts in behalf of the enslaved millions of America. These noble American women—how long could slavery last, did America count such by the hundreds?

I must not forget to tell you, also, of a pleasant evening with Mr. ESTLIN<sup>4</sup>—hardly a stranger to those who have read the *Liberator*, and a blessed good man and warm friend of humanity. Here we met many good friends of the cause from America, some of them quite recently.

Mrs. Stowe has gone to Paris.<sup>5</sup> Her visit to this country has created much sensation. The papers here criticise both the Professor and Mrs. Stowe variously, and one or two, I think, unjustly; especially those that

intimate that she is seeking self-glorification. Mrs. Stowe has never suffered martyrdom, and, however much others may honor her, she has too much sense and piety, and is too great-hearted, to covet honors which more properly belong to those who have led on in the fore-front of this battle.

J. MILLER MCKIM, Esq., of Philadelphia, has also gone to Paris. Miss SARAH PUGH leaves, in a few days, in company with Mrs. FOLLEN, for Switzerland. Dr. BAILEY,<sup>6</sup> of the *National Era*, is in the city, and so also is Rev. J. FREEMAN CLARK,<sup>7</sup> formerly of Boston; the latter I have seen.

Our friend WM. WELLS BROWN is as active as ever. There seems to be no end to his enterprise. He has, beyond a doubt, been a most efficient laborer in this country in the great cause of anti-slavery. Mr. FARMER<sup>8</sup> and himself have aided us much in ferreting out notable places and getting a sight of notable people—for which we thank them both.

Rev. S. R. WARD holds a meeting to-night in Freeman's Chapel—the Earl of Shaftesbury in the chair—to consider measures for aiding the fugitives in Canada. Ward will be successful.<sup>9</sup>

I rejoice exceedingly that you had so good a meeting in New York.<sup>10</sup> It may be that slavery and compromise have not quite eaten out the heart of the nation, and that there is yet hope.

What a speech was that of Douglass! A masterly production, and which should gain him immortal honor. Some of the criticisms upon it by the American papers would be villainous, if they were not so ridiculous, and some again are amusing. That was decidedly cool of Thurlow Weed,<sup>11</sup> that "if"—"if Douglass's great mind were imbued with kindlier sympathies"!! Now, it is all proper enough that all men, in whatever relation of life, should feel kind towards each other; but only think of it—asking, not the man who strikes, but the stricken, to be kinder. Surely, slavery has made bad work with the heart and conscience of the American people. It is the reformer's duty not to be content with *ameliorating*, as Weed would have Douglass do, but only in *rooting out* evil. Radicalism is the only ism that ever blessed the world, or ever will or can. These conservatives are singular folks. They have neither genius nor philosophy. They would have their boy learn to swim by making his motions upon the sand-bank; and neither he that led on the barbaric host against the gates of imperial Rome,<sup>12</sup> nor Luther,<sup>13</sup> ever would be model-men of theirs.

But I must not make you too long a letter. You know all about the Exeter Hall meeting.<sup>14</sup> Whatever may be its results, I am satisfied of one thing—it is directly to the point to get up a public sentiment against slavery abroad. Slaveholders must be driven into isolation; and I am very glad to know that they themselves are finding out that the thing is being done. I have but little sympathy for the feeling which apologises for and explains away their sins, on the plea of converting them to the truth. A

single self-application of the Golden Rule would open the whole subject to them, in its length and breadth, and height and depth.

Now is an excellent time to spread anti-slavery truth among the people of this country. I shall do what I can (little though, of course, it will be) to help bring about the time when

Worth, not birth, shall rule mankind,  
And be acknowledged stronger.

Our passage from America to England was a pleasant one, barring the melancholy accident—the loss of four sailors at sea—of which you already know; and our stay of two weeks in Liverpool was rendered more than agreeable by the kindness of our mutual friend, WM. P. POWELL, Esq., formerly of New York. Mr. STURGE, also, of Birmingham, received us with great kindness and cordiality, and has placed us under many obligations to him for his friendly deportment towards us.

We are in good health, and, you may well imagine, we enjoy life. There is but one drawback; the light of British liberty has revealed more clearly than ever the inner chambers of the American prison-house of bondage, and disclosed how more than mangled and bleeding are the victims that lie therein. This makes me sad, but more determined to work on and work ever. Very faithfully yours,

WM. G. ALLEN

*Liberator* (Boston, Mass.), 22 July 1853.

1. William G. Allen (1820–?) was born free in Virginia, the son of a free black woman and a Welshman. Both of Allen's parents died when he was young, and he was adopted by a moderately prosperous, free black family. Allen attended a black elementary school in Norfolk, Virginia, until it was closed in the wake of Nat Turner's insurrection (1831). He graduated from Beriah Green's Oneida Institute in 1844, then moved to Troy, New York, to assist Henry Highland Garnet in editing the *National Watchman*, a short-lived, reformist newspaper. Allen moved in 1847 to Boston, where he read law with Ellis Gray Loring, joined with leading black abolitionists to resist the return of fugitive slaves, served as secretary of the Boston Colored Citizens Association, and supported black efforts in Canada. During his residence in Boston, Allen frequently lectured on the history, literature, and destiny of the African race and compiled a pamphlet entitled *Wheatley, Banneker, and Norton* as an aid for his audiences.

In December 1850, Allen was appointed to the faculty of Central College in McGrawville, New York—a school that was abolitionist-sponsored, integrated, coeducational, and based on manual-labor principles. Allen met and became friends with Mary King, the daughter of Rev. Lyndon King, a former college trustee, and by December 1852, the two had decided to marry. The threat of mob violence caused the couple to separate briefly, to meet and marry in New York City, and to sail for England in the spring of 1853. The Allens spent their first seven years in Great Britain, living in London (1853–56) and Dublin (1856–60),

and raising the first three of their seven children. During this time Allen earned a modest income lecturing about Africa and antislavery and by working as a tutor. Allen also published two narratives about his life, which focused on northern reaction to his interracial marriage.

In the late 1850s and early 1860s, Allen earned a master's degree and interested himself in educational reform, particularly in the rehabilitation and retraining of juvenile delinquents. At the same time, Allen continued his abolitionist activity and assisted both the London Emancipation Committee and the John Anderson Committee. In the summer of 1863, with the help of British abolitionist Harper Twelvetrees, Allen opened the Caledonia Training School in Islington. The bitterness both Allens felt about American racial prejudice prompted them to remain in England after the Civil War. By 1868 Allen's school had closed, but his wife had organized a smaller educational facility for girls in Islington. This school also closed after a few years, and by 1878 the Allens had moved to London. William G. Allen, *A Short Personal Narrative* (Dublin, 1860), 5–34; Allen, *American Prejudice against Color*, 1–107; William G. Allen to Gerrit Smith, 24 January 1854, Gerrit Smith Papers, NSyU [8:0001, 0608, 12:0383]; *Lib*, 2 February 1848, 10 November, 20 December 1850; *NSt*, 6 July 1846; *PtL*, 8 August 1853; *ASRL*, 2 November 1863; John Anderson, *The Story of the Life of John Anderson, Fugitive Slave*, ed. Harper Twelvetrees (London, 1863), 160; Blackett, "William G. Allen," 39–52.

2. Christian Charles Josiah Baron Von Bunsen (1791–1860) was the Prussian ambassador to the Court of St. James (1841–54).

3. Eliza Lee Follen and Susan Copley Cabot.

4. John Bishop Estlin.

5. Calvin and Harriet Beecher Stowe made the first of three British visits in the spring of 1853. During 4–22 June, they were hosted in Paris by Maria Weston Chapman, then toured the continent, and returned to England in late August. Although generally well received, the Stowe tour was roundly criticized by British Garrisonians, who believed that it was manipulated by conservative clergymen and aristocratic antislavery figures to the exclusion of Garrisonian organizations. Forrest Wilson, *Crusader in Crinoline* (Philadelphia, Pa., 1941), 384–93; Rice, *Scots Abolitionists*, 177–83; *Lib*, 6, 13 May 1853.

6. Gamaliel Bailey (1807–1859) was born in New Jersey and abandoned a medical career to edit the *Methodist Protestant* in Baltimore. After settling in Cincinnati in 1831, he was drawn to the antislavery movement by the Lane Seminary debates on slavery, and he became coeditor (with James G. Birney) of the *Cincinnati Philanthropist*. He remained with the *Philanthropist* until 1847, when he left to edit the newly established *National Era*, a Washington, D.C., reform paper. Bailey dominated the *Era* to such an extent that, soon after his death in 1859, the paper ceased publication. *DAB*, 1:496–97.

7. James Freeman Clarke (1810–1888) was born in New Hampshire, graduated from Harvard College, and was ordained as a Unitarian minister in 1833. His first pastorate was in Louisville, Kentucky; between 1836 and 1839, he also edited the *Western Messenger*. Clarke returned to Boston in 1841 and founded the Church of the Disciples. He was a prolific writer, active in Boston civic and cultural affairs, and a supporter of the temperance, women's suffrage, and anti-slavery causes. *DNB*, 4:153–54.