

left in the charge of the black men, against whose freedom their masters were fighting, and not one black man was accused of betraying his trust. (Applause.) The action of the mobs did not take place merely in out of the way places; it occurred in the thriving cities of the South—in New Orleans, in Nashville, Tennessee, in Memphis, and other populous centres. In Memphis, the city in which she edited her paper, the *Free Speech*, a place of 75,000 inhabitants, the first case of lynching was that of three men who had simply defended themselves against an attack on their prosperous business. They were the president, the manager, and the clerk of a grocery store, and there was every reason to believe that the authorities had acted in collusion with their business rivals. At midnight what appeared to be an attack upon the store was made, and the negroes in question fired upon men who turned out afterwards to be deputy sheriffs, and whose excuse was that they were searching for a man, who might have been arrested at any time during the day, and who was not known to be a desperate character. As soon as the negroes knew the facts of the case, they gave up their fire-arms and disclaimed any intention of resisting the officers of the law. They were put in prison, and, on the day after the announcement appeared that the wounded officers would recover, they were dragged out of prison by the mob and hung. The thing had been arranged as a meeting reported in the papers as consisting of "solid business men," and though the lynching took place at two o'clock in the morning, it was reported with names and the fullest details in a paper that went to press at three, showing that everything had been most carefully planned. And yet the verdict at the inquest was that the deceased met with their deaths at the hands of persons unknown to the jury. Articles on lynching appeared in the *Free Speech*, with the result that after an announcement in the leading paper of Memphis her office was wrecked, her manager was driven out of the town, and, with herself (she being in New York at the time), forbidden to return on pain of being shot. (One prominent citizen had vowed to shoot her if she returned any time within twenty years, and a well-known Christian woman, though she had disapproved of the lynching of the three men, had expressed approval of the course that had been taken with regard to herself. (Shame.) Having given details of other cases of lynching, including three in which the victims had been burned to death, and showing that the authorities could not or would not interfere, Miss Wells argued from the result of the anti-slavery agitation that British public opinion, if properly aroused, would have a good effect upon the people of the United States, and strengthen the hands of those in America who were desirous of putting an end to these cruel proceedings. In conclusion, Miss Wells read the following resolution, which she said had been sent to her unsolicited, and which was passed on Sunday night simply in consequence of what had appeared in the papers:—"Resolved, that this large body of Christian worshippers, assembled in Coventry Road Congregational Church, Birmingham—(applause)—records its opinion that the increasingly frequent resort in America to what is known as lynch law, particularly in the Southern States, and more especially by the white population against their coloured fellow-citizens, is in danger of lowering the high and deserved esteem in which the power Government of that country is held by the most advanced nations, and tends to dim the glory of some of the splendid traditions of the Republic, the vast multitude of whose high-minded citizens we believe to be able and willing to redress any practice which is unworthy of a mighty and just people." (Applause.) In reply to a question, Miss Wells said that an attempt had been made, but without success, by representatives of the negroes, to approach the Senate and Congress on the subject. Also, at a conference of Southern governors, held a short time ago to consider the best means of promoting immigration and the influx of capital into their States, a deputation of negroes attended, but were refused admission, and told to state their business to the doorkeeper. (Shame.) The Southerners appeared totally unable to realise the common humanity of the negro with themselves, and that was why it was desirable that they should learn the views of Englishmen, whom they regarded as equal, and whose good opinion they valued. (Hear, hear.)—Mr. F. IMPEY proposed a resolution similar to that which Miss Wells had read, and this was carried unanimously, having been supported by Miss C. IMPEY, an English lady, who testified from personal knowledge to the facts related by the lecturer. X

In the evening a meeting was held in the Central Hall, Corporation Street, when the Rev. J. C. Street, presided, and Miss Wells and Miss Impy were among the speakers, and a resolution protesting against the tolerance of mob law in the Southern States was passed.

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ALFRED BRIDGES' TREATMENT OF A LUNATIC.—Yesterday

This copy contains the complete text of the original document, which has been discarded because of its poor physical condition.