A WEARIED COUNCILLOR'S PROTEST.

Sir,—If Solomon were living now he would say, "Overmuch philanthropy is a weariness of the flesh." This morning I got a packet of literature relating to the prevalence of Lynch law in the United States of America, and announcing meetings to be held in Birmingham next week on the subject. They appear to be the work of an American lady, the newspaper and an English newspaper. A list is appended to the meeting in which the object of sympathy is the object of the meeting. I am invited to attend. My time is valuable, my powers are limited, and I feel justified in withholding what possible practical help can be obtained by such meetings? I have to ask whether the meeting has been held in the United States, or in the United States, or in the United States, or in the United States.

Birmingham, May 12.

TROUBLE IN THE CITY.

LYNCH LAW IN THE UNITED STATES.

Sir,—"A City Councillor" asks in Saturday's Post, "What does it mean?" He refers to the meeting held in Birmingham, in which an exhibition of Lynch law in the United States was given by the writer. I beg to answer that question. Restitution because one of the tribesmen of the negro race has been murdered, it is evident, is not practically possible by any means. In the ten years preceding the civil war thousands of negroes were murdered, as the result of the crime of forcing the ballot, and their vote is nullified throughout the entire South. The laws of the Southern States make it difficult to get negroes to interfere, or even ride in the same railway carriage. Both crimes are punishable by fine and imprisonment. The doors of the churches, hotels, concert-halls, and reading-rooms are alike closed against the negro as a man, but every place is open to him as a servant.

The latest culmination of this war against negro progress is the substitution of mob rule for courts of justice throughout the South. The judges, justices, sheriffs, and gaolers in these States are all white men, and thus make it impossible for the negro to escape the penalty for any crime he commits. Yet wherever a negro man is charged with crime against a white person, these mobs, without distinction, take him from the gaol in broad daylight, and hang, shoot, stab, or burn him to death, as their fancy dictates. A coroner's jury renders a verdict that the deceased came to his death at the hands of persons unknown to the jury. In the past ten years, over one thousand black men, women, and children have met this violent death at the hands of white mobs. And the rest of America has remained silent; not even when three negro men were burned alive in the past twelve months, has the Southern states demanded justice for these men. Two negro men have been burned alive in the past twelve months, has she opened her mouth to protest against this barbarism. And the rest of America has remained silent; not even when three negro men were burned alive in the past twelve months, has she opened her mouth to protest against this barbarism. The pulpits and press of our own country remain silent on these contemporary outrages; the voice of the South is thus tortured and outraged, wherever lifted in America in a demand for justice is stifled or ignored. It is the religious and moral sentiment of Great Britain we turn. These can arouse the patriotic sentiment of America so that the enforcement of law. The moral agencies at work in Great Britain did much for the final overthrow of chattel slavery. They can, in like manner, pray and write and preach and talk and act against civil and industrial slavery; against the hanging, shooting, and burning alive of a powerless race. America cannot and will not ignore the voice of a nation that is her superior in civilisation, which makes this demand in the name of Justice and humanity. If the moral reforms of the age have been brought about by Christianity, here is one which calls loudly for Christian and moral effort. I am in Great Britain today because I believe that the silent indifference with which she has received the intelligence that human beings are burned alive in a Christian country, is not only wrong, but also辱人の意志を壊すための出来事。