

THE DALLAS EXPRESS



MEMBER NATIONAL NEGRO PRESS ASSOCIATION.

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THE DALLAS EXPRESS

has never hoisted the white feather, neither has it been distracted by the yellow streak. It is not afflicted with the flannel mouth. It is a plain, every day, sensible, conservative newspaper, which tries to tell the passing breeze; flies no doubtful flag; it professes a patriotism as broad as our country. Its love of even handed justice covers all the territory occupied by the human race. This is pretty high ground, but we live on it and are prospering. Boys of the press come up and stand with us. This ground is holy.

W. E. KING.

POOR PRAISE.

In the July Crisis appears an editorial on Lincoln which though intended probably as commendatory is couched in such language as to give an almost opposite impression. It begins thus: "Abraham Lincoln was a Southern poor white of illegitimate birth." It ends by saying "as was a man—a big, inconceivable brave man."

Probably it was the intention of the author to heighten the effect of his goodness by contrasting it with his unfortunate beginning, which is surmised—not known, however it may be the choice was unfortunate. Lincoln is enshrined in the hearts of all Americans—as a great and good man. His contribution to the welfare of this country and his death in its service, removed his name from any ordinary man.

Why smirch his memory by dragging into public view the unfortunate side of his life. To argue thus is almost to place a premium upon illegitimacy. To smirch his memory is a sacrilege.

Contrasts often serve good purposes but this particular one appeals to us as most unkind and altogether unfortunate.

SUNDAY FUNERALS.

Some time ago it was our pleasure to comment favorably upon the resolution condemning Sunday funerals passed and adopted by the local Ministerial Alliance. We thought it a step forward. We admired the courage of those men who so bravely discarded precedent in their desire for progress.

But strange to say we have noticed no lessening in the number and prevalence of such occasions. They continue unabated. Why? Is it true that the public refuses to concede with their position and is determined that such practices shall continue or is it that the pastors do not feel the urge to undertake a definite program of education for their people?

Certainly no blame can attach to their former action in passing the resolution. It was a action that appeals to us as altogether in keeping with the dictates of an enlightened civilization. In our opinion they need only to follow it up with a program of education calculated to impress upon their people the necessity for speedily adopting it.

It is our hope that this may be so. The man who fails to practice his Christianity upon his neighbor need not expect admittance to the pearly gates. He deserves none.

Criticism often arises from envy.

WORTHWHILE CITIZENS.

Under the caption of "A Citizen Worth While," the Dallas Morning News tells the following story of a Texas Negro farmer: "John Fields is a Negro. He has no education to speak of. He attends strictly to his own business. But John Fields is 'good' for anything he wants at any merchandising establishment in the town where he does his buying and selling. He owns his own home and he has money in bank. And he did it himself, with the help of his wife.

The explanation is two fold. In the first place, Fields works. In the second place, he has something to sell every month in the year. He runs a twelve-month farm, instead of a three-month or six-month farm. He doesn't go into winter quarters nor "lay by" his crops. He always has a crop of something coming on. If it isn't apples it's berries, and if it isn't berries there are tomatoes and peaches and fall garden truck. Fields plants winter turpins on his corn land and fall beans on his cotton land, and makes his soil bring him in \$200 to \$300 an acre. And then when crops of that sort give out Fields sells cordwood.

It isn't all easy sailing for Fields. Fields things he would like to go fishing. At least he says that he "laid off" to go fishing as soon as he got his home paid out. But by that time he had the habit of working until he couldn't find time for a vacation. But he has found out how to grow a year-round income on a farm. That is a discovery which a great many white farmers haven't learned. He has found, too, that it is better to farm a few acres down to the last square foot than to scratch around over a section or two and have nothing much to show for it. There are lots of farmers who would profit by that discovery, also. Not that Fields is trying to obtrude his discoveries on anybody. He's too busy. But as a citizen that doesn't make John Fields any the less worth while. If there were more of his race like him it would be a great thing for both races in this part of the country."

It is true that such men are worth while. They are the backbone of our civilization whether they be white or black and at least as far as Negroes are concerned, the number is increasing rapidly. And as the number increases the well-being of the communities in which they live increases.

Strange it is that the value of such citizens to the state and nation cannot be realized to the extent that they and the estates which they build up with such painstaking toil cannot be guaranteed full protection under the law which ought to protect them. Verily truth in this case is stronger than fiction.

MINISTERS AND CRITICISM.

A few weeks ago during the meeting of the Bishops Council in New York, a group of ministers formed a clique for the purpose of "hooting down," Dr. W. E. B. DuBois, who was scheduled to address that body. It is alleged that these ministers had become angered at a criticism of the church, ascribed to Dr. DuBois, which appeared in a recent issue of the Crisis.

The incident is discouraging. Were any other class of men involved the wonder would probably be lessened. But that ministers, those who lead in preaching charity of thought and action, those who are, because of their calling expected to be most ready to practice charity, should choose such an undignified way of expressing their disapproval of a personage is almost unthinkable. It would appear that if there were any deep seated opposition to the appearance of any man in their midst, knowing before hand of his coming, definite and courteous steps would have been taken to prevent his speech. Otherwise he should have been courteously received.

The time has passed when any man or movement can be considered above criticism. Men have opinions and having been trained by the democratic form of government under which they live to feel that the right of free speech is theirs, they exercise it. We, as a race will be doubly blest when we arrive at such a point in our development that we are willing to bear criticism of our pet schemes by others, have them flayed and then with the spirit of true sportsmanship defend them against all comers.

Too often we mistake criticism for enmity. Too often we allow ourselves to let the personal element get uppermost in our considerations of men and measures. As long as this is so we will fail of full development for upon differences of opinion has the world been founded and because of such differences does it still make its progress.

In a bygone day high churchmen were above criticism. The laity, realizing its absolute leadership along all lines did not question its ability to plan well and to do wisely. Such conduct may be considered to have been a heritage from by gone days when church and state were one and inseparable.

But such now is not the case. Diversification of industries and ideas has led to an independence of spirit which leads men to question everything—to demand that all men and their measures abide by popular will. Such a course is by no means subversive of Christian doctrines nor does it smack of heresy. It is a product of our civilization and must be so considered.

Our ministers are still our leaders but as such of them is demanded a quality of leadership which makes them superior to those who are led in soul and in knowledge of the policies which they advocate. It may be that the article at which they took umbrage was unjust. Suppose that it was. On the theory that two wrongs do not make a right, who will argue that their discourteous conduct could be justified?

Discourteousness has no place among gentlemen anywhere and it is expected least of all among those whose gentleness of spirit is a necessary adjunct to their daily lives and professions.

DEATH RATE AMONG NEGROES DECLINING.

A remarkable decline in the mortality of Negroes has taken place in the last ten years, according to the records of the Metropolitan Insurance Company. This company has more than 1,600,000 policyholders throughout the entire United States. In 1911 the death rate was 17.53 per 1,000 and 1921 decreased to 13.2 per 1,000—a drop of 25 per cent. There would have been 7,000 more deaths among Negro policyholders than actually occurred in 1921, if the 1911 death rate had prevailed in that year.

According to the Statistical Bulletin:

"This marked decline, on analysis, can be traced to improvement in the death rates from tuberculosis, pneumonia, heart disease, Bright's disease, malaria, typhoid fever, and pellagra.

"The improvement in the mortality of Negroes is not localized. So far as the experience of the Metropolitan indicates, it represents a very broad movement affecting virtually all areas. Scarcely a state but shows a decided decline.

"As late as 1916 there were 56 local areas where the Company's Colored business showed mortality rates above 17.5 per 1,000. The record for 1921 shows only 15 such localities. In 1916 there were 30 centers with rates in excess of 19.0 per 1,000. In 1921 no such rate was experienced anywhere. It is noteworthy that the public health movement which has been so successful with reference to the white people is also making its impress upon the Colored. The Negro death rate however is still so high as to show glaring deficiencies in the health provisions for these people. The facts for the last ten years show clearly that the death rates of this race can readily be improved. There is all the more necessity for intensification of the services specially applicable to these people. In this connection, much is promised by the apparent desire of the insurance companies administered by Negroes themselves to lead in the development of public health work and welfare services among their own people."

Gratifying though such statements are they serve more to show just how badly Negroes need improvement in their living conditions.



WHITE AUSTRALIA IN PERIL.

It appears that Australia is not a unit for excluding the Colored races. The latest pronouncement on the matter comes from H. N. Barwell, Prime Minister of South Australia, who recently visited this country. Mr. Barwell states frankly that he and many of his supporters are in favor of mitigating the policy, in so far as the Northern Territory is concerned. Their plan is to put in force restrictive immigration of laborers, who can live and work in tropical climates so that the world at large cannot say that Australia is keeping out of use a vast land of incalculable value, which it can never hope to develop under the present policy.

It need hardly be said that this policy is in direct conflict, not only with the views of most Australians but with the teachings of history. To admit Chinese or Japanese to Australia would lead either to a mingling of Anglo-Saxon and Oriental blood or to age long repugnance and conflict. In fact, it would almost certainly make Australia in time essentially the yellow man's land, an appendage, not of Europe, but of Asia. Once the flood gates were opened it would be impossible to hold back the Asiatic hordes.

More far seeing is the agreement recently concluded between the Italian and British Governments, providing for an extensive emigration of Italian farmers to Australia. This means that the Governments at London and Melbourne have abandoned the hope of an Anglo-Saxon Australia in favor of a Caucasian Australia, but a Caucasian Australian holds out no promise of racial conflict. And it would have the advantage of filling up the waste places quickly and so relieving the pressure for the admission of Orientals.

Or Australia and the East this matter is vital. If the present generation of statesmen at Melbourne make one false step their mistake can never be rectified and succeeding generations of white men will hold them responsible for the problems which they have straddled upon their shoulders.

HERRIN 800 PER CENT AMERICAN.

There is an anti-lynching bill pending in Congress. If enacted it would apply to the township of Herrin, Ill., where the recent massacre of "scab" miners occurred, as much as to any town in Texas or Kentucky where a Negro lynching had taken place. The bill seeks to broaden the Federal jurisdiction so that, in case American citizens are denied by bands of rioters their constitutional rights, or the equal protection of the laws, within the boundaries of a state, the federal power may intervene in behalf of justice.

Certain newspapers that have been most strongly opposed to this legislation are now bitterly denouncing, first, the inhabitants of Herrin; second, the sheriff of Williamson county; third, the authorities of the state of Illinois for their failure to prevent the horror that has recently shocked the nation. They are each and severally denounced, also, with entire propriety, for failing after the event to arrest the perpetrators of the outrages and murders, or to attempt seriously to set the machinery of criminal justice in motion.

The verdict of the coroner's jury absurdly loading all the blame upon the mining company has only infuriated outside critics of the Herrin mob; nor is that in the least to be wondered at, for the history of lynchings and mob violence in America has seldom recorded a case of a coroner's jury that was not infuriating in its judgment on the result of an outbreak of the mob spirit.

But what does this storm of public indignation accomplish other than to permit the discharge of a vast quantity of emotional abhorrence of barbaric crimes of violence? Herrin is scarcely conscious of the national sweep of the public condemnation. Herrin is fully as American as ever. "One hundred per cent American" might best describe Herrin today. It has simply indulged in the most distinctive and characteristic of American outdoor sports, and there is not one of us who in his inner soul will not admit that to be the truth, distressingly shameful as the truth may be. Nothing happened at Herrin more atrocious than the occasional burnings of human beings at the stake in this country during the past 25 years. Outbreaks of savagery are chronic among us, North, South, East and West. And we are appallingly slow in correcting this conspicuous fault probably the most conspicuous fault—of the American people.

The fault is partly due to the primitive savage that hides within us, notwithstanding the cloak of civilization that covers him; it is partly due also to the failure of our form of government, through its wide dispersion of authority and free, to control the ravages of the mobocracy in those localities where the power of organized government is weakest. The principle of local self-government, worked out so elaborately in our township, municipal, county and state system has outstanding merits, but only a people somewhat advanced in organized self-control can apply the principle to the best advantage. The American mob, however recruited, in whatever circumstances, is the visible proof of our limitations in self-government; and it is a question today whether the mob is gaining on self-government or whether self-government is gaining on the mob.

The United States supreme court has declared that the federal government cannot intervene to prevent child labor within the several states; it is not at all improbable that the same court would find a federal anti-lynching law an unwarranted invasion of states' rights. Yet if there is no other way to restrain some what the American mob than by threatening it with the heavy hand of the federal power, which alone is sensitive to national rather than to local sentiment, shall we not exhaust the possibilities of the constitution the effort?

SENATOR LODGE AND THE ANTI-LYNCHING BILL.

Because Senator Lodge is urging the passage of the Dyer anti-lynching bill, the New York World sees him in a panic and bidding for the Negro vote to help him out. Mr. Lodge, says the World, knows the Constitution and can "repeat it backward, forward and sideways. He knows that the Dyer bill is a pure fake, for politics only."

Eight Republicans on the Senate Judiciary committee voted to report the bill favorably. Mr. Borah and five Democrats voted against it. According to the World every one of those eight Republicans except Mr. Shorridge of California regards the proposed law as unconstitutional. Among them is Mr. Brandegee of Connecticut. In 1916 Mr. Brandegee opposed passage of the child labor law on the ground that it was unconstitutional. Mr. Brandegee voted against the League of Nations with reservations and against the league without reservations. He didn't change greatly after Mr. Harding came in; he insisted on a reservation to the four-power treaty. Even those who detest Mr. Brandegee's views admit he fights in the open. Is it likely that he will support "fake" legislation just to help out Mr. Lodge and others?

Furthermore, if the Dyer bill is a "fake," to be upset by the courts, furthermore, if the Dyer bill is a "fake," to be upset by the courts at the first test, why do the Democrats, especially those from the South, oppose it so vigorously?

The World doubtless thinks it has Mr. Lodge in a hole. If he tries to obtain anti-lynching legislation, he is angling for the Negro vote. If he doesn't try to obtain anti-lynching legislation, he is being terrified by the Ku Klux Klan.

A NATURAL REACTION.

The explosion of a bomb on the north of the residence of the mayor of Columbus, Ga., is a perfectly natural—that is to be expected reaction to the common rule of mob action and execution of lynch law in that section. Of course, since this demonstration of the mob was directed against a white man, and the city's leading citizen by virtue of his official position, comment in the South will be different had it been murderous conduct to deprive some humble Negro of his life.

There can be no doubt but that the health crusades waged in the various states have been responsible for the decline to a great extent in the mortality of Negroes but it cannot be denied that more healthful localities in the cities in which they live comes in for the greatest share of praise.

May it soon happen that by means of such agencies as the above report; the necessity of more diligence in this regard be seen and living conditions for Negroes be provided. It will mean increased public health.

The only explanation for this attempt to destroy the mayor of Columbus, with his sleeping family, is hostility to the city manager plan of government recently adopted by the people of that town. The man chosen city manager had a narrow escape from violent death recently as a preliminary, probably, to the murder of the mayor.

But the explanation is enough. It is not dissimilar to the reasons which southern mobs usually give for violating the law. Certain lawless individuals of the community found enough support to make easy the murder, men whose actions do not happen to please the law-breakers. Southern mobs reserve the right to kill all they don't like.

The "best citizens" of the south—Columbus, Ga., probably may be included—who find no fault with mobs that murder Negroes with the approval of entire communities should not be surprised if lynchers become so free in their activities that they draw no line between Negroes and whites, plain citizens or chief officials of large towns and cities.

In Columbus there is some expression of astonishment and indignation but it is out of place. The attempts to kill the city manager and then the mayor of that city were no worse, the lawlessness no more pronounced, than when helpless Negroes are lynched. It only seems worse because the whites of the South have the point settled in their minds that lynching Negroes is one of the inalienable privileges of the whites, with whites immune from even legal punishments. The point they have never considered is that it is a matter of time only until the unrestrained mobs of the south—or any other section—make no distinctions between the lynch law victims, but murder all that fall to please the law-abiding people of the south a new view of the dangers of turning them. Possibly a few cases such as those in Columbus, Ga., may help to give over the administration of law to mobs, even when "composed of our best citizens." —Pittsburgh Leader

BEAUTY TALKS BY A NILE QUEEN.

Greetings, Oh weavers of beauty! This July sun beats warmly down upon our faces, threatening to kiss us too long and lingeringly for the good of our complexion. Remember that a sunburned woman is beautiful only in the best sellers, and alto society writers from abroad inform us that since the advent of "The Shikie" it is quite the thing to be "brown and bold" they add that one obtains the brown effect by henna and not by sunshine. How is your complexion these days of beach parties, moonlight promenades, auto trips, etc? Is it natural, or is it a smear?

A good complexion above all things to be desired, Rousseau said, "No woman can be ugly who has good teeth," and we add from long observation and experience, she isn't hard on the eyes when she has that clear, unblotched skin, and firm, soft, flesh that we're all struggling to achieve. And right now, let me say that while good cream cannot be surpassed, yet we never heard that they could do a physician's work. If you are ruining your complexion as a result of your unwise choice of foods, get your stomach right while you are attempting to get the pimples and blackheads out with creams and lotions. No wise person will try to extort overwork from anything, or anybody, and the best face lotion made can't penetrate your stomach and start the congested glands to functioning properly.

Don't be one of those people who say, "I never wash my face." Water is a wonderful aid to clear up complexion, applied, and taken, in large quantities. A mild soap does not injure the skin (particularly when the skin is flamed well and followed with good cold cream. Do not use cheap, scented soap, as it is worse than not washing at all. Do not use astringent (toilet water, as they dry and streak the skin. If you are obliged to use cosmetics, use them sparingly and wash the face before making application. Do not massage the face unwisely, but always get a skilled operator to do that, and don't expect her to rub firmness into cheeks left flabby by absent teeth or receding gums. Don't expect her to rub out a brown which comes from poor eyesight, or a line that comes from frequent display of temper. Don't stay out all night (steady I'm not insinuating!) and expect her to remove all traces of puffed eyes, red lids, etc. After all oculists and dentists have to earn their living, and even avaricious beauty operators have a heart. Ask 'em!

Far off I hear the call of my own particular Motor party, and I must go, but please remember that Nile Queen beauty is achieved with shady hats, excellent digestion, healthy hours, good physical care and toilet preparations. Beauty doesn't come in a bottle, I'll be the world's Nile Queen.

BOOK CHAT.

By Mary White Ovington, Chairman of the Board of Directors of the National Association for the Advancement of Colored People. "The Mind in the Making." By James Harvey Robinson. Published by Harper & Brothers, New York City. Price \$2.50. Postage extra.

Creative intelligence, in its various forms and activities, is "what makes man." So says one of the wisest writers of today in his book "The Mind in the Making," a book which has the great asset of making us use our minds when we read it. There is nothing in Professor Robinson's book directly on race question, but his whole argument is a criticism of prejudice and a demand for intelligent thought. We have, he tells us, "reversy," the spontaneous form of thinking when we allow our mind to travel where it will. Next comes "rationalizing," which belies its name since it is very irrational. It is the effort to make everything square with our ready-made, little thought-out, conclusions. Much rationalizing consists in finding arguments for going on believing as we already do. And lastly we have creative thinking, the highest form of thought, the thought which has transformed the world.

To the creative thinker nothing is sacred, that is nothing is right just because it has been. "That an idea is ancient and that it has been widely received is an argument in its favor, should immediately suggest the necessity of carefully testing it as a probable instance of rationalization." The creative thinker is the one who is ready to change his mind.

Professor Robinson fills his book with interesting examples of creative thinkers who have shown their greatness by questioning the past, and thinking new thoughts for the future. He reviews Greek history pointing out that the Greeks were great because of their inquisitiveness, their readiness to accept new things. They had mass of precedent back of them, and were thus better able than the church men of the middle Ages or the politicians of today to look keenly into the life and to tell honestly what they found. Their weakness lay in their notion of aristocracy which prevented their studying mechanics or mechanical things. Science was closed to the gentleman and left to the slave. That they were however, amazingly modern anyone familiar with Greek literature knows well. With the Dark Ages

Knowledge became altogether rationalizing. Men started with the proposition of Aristotle and work from them. The eternal postulate were always there. And now we are in an age when along the lines of science men think creatively, but when along the lines of man to man, men still largely rationalize.

Professor Robinson does not use the South an excellent one. The South assumes that a certain attitude toward the Negro, the assumption that he is inferior, that black and white must not intermingle is an absolute truth. It is a eternal proposition, not to be questioned, but always to be defeated. Starting out with this proposition stops creative thinking and the South becomes as menken has said a desert of Sahara, and what is true of the Southern attitude on the race question is true of us all in various ways. Unless we have an open mind ready to search for the truth no matter what it cost us we do not live the full life of man. We are back at the stage of the animal from which we have recently come. Believing is far easier than thinking.

One could quote for pages in this clearly written, beautifully printed persuasive book. We all need to read it, for we all have our pet subjects which we fail to think through. We like to bolster up our beliefs, not to challenge. But to give a last quotation "unless thought be raised to a fairer higher plane than hitherto some great setback to civilization is inevitable."

ASK ABOLITION OF COLOR LINE AT HARVARD HALLS.

Boston, Mass., July 20.—The National Equal Rights League closed the four-day session of its 15th national meeting at Harvard University, D. C., with delegates from 26 states attending the daily meetings in the Twelfth Baptist Church, 434 Shawmut Avenue.

The resolutions adopted urged Congress to take immediate action against the Ku Klux Klan called upon the United States Senate to pass the Dyer anti-lynching bill, and the House of Representatives to use his influence as Republican Senate leader to bring party action for the passage of the Dyer bill at this session, and called for abolition of the color line in the Harvard Freshman dormitories.

The following officers were elected: President, the Rev. M. A. Shaw, Boston; vice-president, The Rev. G. T. J. Coppin, St. Louis; recording secretary, James L. Nell, Washington, D. C.; corresponding secretary, William Monroe Trotter, Boston; treasurer, Maurice W. Spooner, New York; secretary, financial and field secretary, A. J. Southerman, Tulsa, Okla.; chaplain, the Rev. H. H. Wood, New York City; board of directors, the Rev. J. H. Shaw, Dr. Julia P. Coleman, Washington, D. C.; Rev. D. S. Klugh, London; A. J. Smithers, Boston; J. L. Nell, E. A. Abbott and W. M. Trotter.

DON'T FIGHT K. K. K.; GO TO AFRICA, SAYS GARVEY TO NEGROES.

"Provisional President," in Regalia, Sirs 4,000 as He Tells of Klan "Hate," Black, and Young, Boston, Says Clarke: "I'm Bolly At a 'U. S. For White Man.'"

Blackies Too Few to Oppose It, Hence "African for Africans"—Wild Cheers—Big Collection. New York, N. Y., July 20.—What the Ku Klux Klan means to the American Negro and how to beat Young, Boston, Acting Imperial Wizard of the Klan, told it in plain words to Marcus Garvey, "Provisional President" of the Republic of Africa," was reported by Garvey in his "Presidential" robes of velvet, red, green, to 4,000 Negroes in Liberty Hall, Harlem, New York.

Garvey sold his sometimes hissing, sometimes cheering audiences that American Negroes would waste their time fighting the Klan or its purpose because of their numerical inferiority. He said the Negro means, in another way, just what the Klan means for America. The Klan calls for an America for the white man and the Negro must have Africa for the black man, he said, amidst frantic cheering.

Calls Klan Representative. Announcement that Garvey would report on his interview with the acting chief of the Ku Klux Klan served to crowd the long hall with members of the United Negro College Improvement Association of which Garvey is president. It holds its meetings every Sunday night in the hall.

"I had an interview with Acting Imperial Wizard Clarke in Atlanta, June 25," said Garvey, to learn he truth of the Klan's attitude toward the race I represent. He told me the Klan is determined to make America a white man's country, and the Klan is a mighty powerful white organization that represents the opinions and the prejudices of every true white man in the United States. I tell you the Ku Klux Klan is really the invisible government of the United States, I am not accusing the Klan, but I want it understood that the Klan is open in its attitude. See Press Grant Read It. At the first mention of the Acting Imperial Wizard there had been hissing of that name, but interest in the speaker's talk soon quieted his audience.

GEORGIA STUDENT HELD FOR KILLING NEGRO. (By A. N. P.) Athens, Ga., July 20.—Briggs Carson of Tifton, Ga., a student at the University of Georgia summer school, is held in the Clark County jail on a charge of murder in connection with the shooting of Henry White, a Negro. According to evidence presented to a coroner's jury, Carson, and five other students, shot White to buy whisky for them. When the Colored man failed to return the students started on him and he was killed. The altercation which followed their meeting White was fatally wounded.