

This program includes: (1) An all-inclusive League of Nations with power to deal with international disputes by methods of arbitration and conciliation; (2) The independence of Egypt, self-government in India and acceptance of the Irish treaty; (3) Direct taxes on the rich according to their wealth and the abolition of all indirect taxes; (4) The reduction of rent and the increase of wages; (5) The more equitable distribution of wealth, brought about by the nationalization of the mines and the railways; a national scheme of housing; increased old age pensions, and pensions for widowed mothers.

## MR. EDDY

**M**R. SHERWOOD EDDY is a missionary. He has traveled east and west preaching at his own expense, until he has a large vision of Christianity. His vision, however, is not quite large enough to include black folk. Some progressive white Southerners thought it was. They thought that if they invited him to Atlanta and gave him unhampered leave to say his message that he might help them to spread a saner attitude in the South toward the Negro. Nothing was further from Sherwood Eddy's thought. He did not intend to come within a thousand miles of the black man, at least in the South. He started out with apostolic frenzy. He bitterly arraigned those white people who try to be condescending to Indians. They will not brook condescension he cried—it is Christian brotherhood with them or nothing.

Here was a plain opening. There was an audience of Atlanta, Georgia, folk representing a dozen religious and philanthropic agencies—several hundred white and a hundred Negroes. A Southern white woman arose and said: "Mr. Eddy, is not the same thing true of educated Negroes in the South?"

Mr. Eddy paused and wiped his forehead. He said he was not prepared to say; he—er—did not quite know how to answer that. He did not quite know conditions "down here". He was just a "plain Yankee", etc. Then shaking the ghost he swung again to his bigger subject. He pleaded for Christian treatment of foreign peoples—"But" asked someone, "is there not more to race than just color?" Mr. Eddy thought there was. Yes, to be sure there was, but we could treat darker folks as brothers without their being brothers-in-law. But they would not let poor Mr. Eddy rest. Another Southern white woman expressed her interest in colored people, her love for their welfare and said that she thought the first lady's question ought to have been more frankly answered, and that the thing was to give colored people good treatment and help them in every way to become self-respecting without worrying about the question of brothers-in-law.

Mr. Eddy was embarrassed. He evaded the subject and tried to get going again. He uttered a few platitudes—sought desperately to regain the divine afflatus but no—the chance was gone. His cowardice had separated him from the anxious striving-forward-looking South and ranged him with Watson, Vardaman and the Ku Klux Klan; and he *knew* it.

## SONG POEMS

**W**E continue to receive complaints and inquiries about song poems. We have a number of copies of contracts where firms offer to furnish music and the printed copy of songs for prices varying from ten dollars to one hundred dollars. Let us say again and finally, there is practically no market for song poems. If you have a poem which is worth publication, publish it. If you are in doubt

as to its merit, there are hundreds and thousands of publications in the United States whose editors are willing to print good poetry at least for nothing and in many cases they pay liberally for it. Poems thus published may now and then be selected by musicians for the purpose of setting them to music. In such cases they will get the permission of the publisher and the author and give them proper royalties. Any other procedure is futile and wasteful.

## A NEGRO THEATRE

**I** AM enclosing the announcement of a meeting which is the first step in the establishment of a colored theatre in Chicago. The effort is being sponsored by a well known group of both colored and white people in Chicago who have great faith in the creative abilities of the Negro in general and in his dramatic abilities in particular. The venture is entirely non-commercial and has three aims as set forth in the announcement. The theatre will be open every night and its staff will be paid. Both professional and amateur actors of ability will be used and developed. We will not do the absurd thing of producing so-called 'Broadway Successes', which, as you know, have no relation to the life of

the Negro, his psychology, his hopes, and aspirations. We shall attempt only those dramatic pieces which have a universal appeal and are as true for the colored people as for the white or yellow races. And at the same time we shall do all we can to encourage both colored and white writers in the creation of a Negro dramatic literature, offering as substantial a reward as possible for the best play submitted each season. The productions will be given in a modern manner with every effort being made to make the scenery, the lighting and costuming as honest and beautiful as possible. A society will be organized around the theatre which will act as the theatre's moral sponsor. It will bring to Chicago, lecturers, both colored and white, on the drama, literature and other arts. It is the hope of this group that if the Chicago venture succeeds it will be able to lend its experience and at least moral support to groups in the larger Negro cities of America who may wish to establish similar theatres in their communities."

RAYMOND O'NEIL.

Now the news comes from Chicago that the Avenue Theatre has already witnessed the successful premiere of this theatrical organization in the production of Oscar Wilde's *Salome*.

## EASTER



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CHARLES BERTRAM JOHNSON

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**E**VERYWHERE,  
In water, air,  
Thy Spirit is;  
Rose-faced days  
Deep in April,  
With the flaring  
Purple blaze  
Of willows,  
And maple buds,  
Pent to bursting.  
Now unbosom.

O sing it,  
Robin-throated morn!  
Loud ring it,  
Lily-bells aborn!  
Here! Everywhere!  
Joyous Easter!  
Thou hast come  
Plain to see;  
With Life for some,  
But Truth for me.