one section of the state, go to their own them do as the white." them in a section off to themselves and see bring more into the United States." to be president."

nated in segregated schools.

In defense of the black race was the fol- decide.

the white children, and who wants to drink lowing argument. "The colored children from a fountain where they have had their ought to get as good education as any other black mouths and fingers, especially after children. I think they ought to go to public they have been eating garbage and besides schools because their fathers pay taxes just it makes them feel too free. For my part I as we do. As long as the Negro stays near wouldn't deal with them, but they should the whites there is no trouble raised. The have some rights if they tend to their own Negro ought to get as many chances as any business. But they should not live with white man. I believe the white man should white people and if they do the white people have nothing to do with them. Let them build their homes anywhere they please." "If I had my way," writes a fifteen-year- Another boy tersely states that we should old girl, "the colored people would be in "let the Negro vote as the white and let

schools, churches, and have their own pleas- "I think it is all right for Negroes to ure places. Have their part of town to do go to the same school," writes a third; and their own shopping in." The typically a fourth boy asserts that "Negroes have the southern view is expressed by a girl who same rights so they should go to the same feels, "It is terrible that white children and schools. They are all there to get educa-Negroes attend the same school. Negroes tion. The whites and Negroes should have should have a Negro school. I would put the same rights, but it would be wrong to

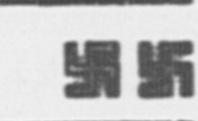
that they stayed there. After a while some Are such opinions the product of nurture people will have the Negro put up for presi- or nature? If the latter, overcoming prejudent. The Negro has not got enough brains dice will be an Herculean task. And if antagonism is taught by parents, and in There are more charitable views. "It's all some instances by teachers, as the writer right if they tend to their own business or knows, eliminating race antagonism, though they should not be let go to our school." A less difficult, will not be easy. However, the girl of very superior mentality favors sepa- race situation in this country is not hoperate schools, but, she adds, "I think a Negro less. If teachers were to unite in fostering lady should be given a seat in a street a healthy conception of our Negro problem, car. Many a time I have seen a Negro how much could be accomplished? This need woman hang onto a street car strap and not include any plea for race amalgamation. she would still hang unless there was a In fact there is no reason why a permanent Negro man having a seat in the car." Some solution is incompatible with race consciousof the answers revealed that colored chil- ness. Can we apply the scientific attitude dren were only too frequently snubbed and toward this phenomenon of American life, subjected to insults from their white class- that attitude which is absolutely essential mates, which the latter felt would be elimi- if education is to win the race against social catastrophe? We have little time to

BREAD AND WINE





COUNTEE P. CULLEN

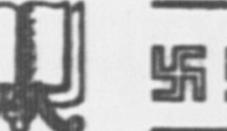




ROM death of star to new star's birth This ache of limb, this throb of head, This sweaty shop, this smell of earth; For this we pray, "Give daily bread".

Then tremulous with dreams the night, The feel of soft, brown hands in mine, Strength from your lips for one more fight: Bread's not so dry when dipped in wine.

BRAZILIAN LITERATURE



A. O. STAFFORD





TN one of his charming essays Anatole France defines a book as a work of magic whence escape all kinds of images to trouble the souls and change the hearts of men.

From Dr. Isaac Goldberg's "Brazilian Literature" (A. A. Knopf, 1922), the first book in English to trace the literary history of our sister republic, images of the past and present escape to inform us that the Brazilian of today is a fusion of Portuguese. native Indian and African Negro and that from the 16th century to our day the literature of colonial, imperial and republican Brazil has been a blending of these three (The Black King) appeared in 1914 and racial temperaments; the adventurous chiv- Castro Alves (1847-1871) whose outstandalry of one, the dreamy melancholy of the ing poems, "Voices from Africa" and "The other with the ardent imagination of the Slave Ship", prepared the way for the last. This admission will undoubtedly trouble the souls of many men even if their hearts remain unaltered.

"Aesthetic pleasure rather than the deis admirable and is a distinct contribution and a poet of humanity as well. to our knowledge of a fused racial group guided by the ideals and art of Latin genius in a new environment.

into a common national type a difficulty arises—natural, inevitable and fraught with and tradition to the Negro race.

Two poets, of the first rank, however, whose racial identity is acknowledged are man of color or, as our poet James Weldon mentioned — Goncalves Dias (1823-1864) and Cruz e Souza (1863-1898). The first is claimed by one critic to be Brazil's greatest poet, and one of his beautiful sentiments finds an echo in the spiritual philosophy of the darker races.

faces surround us, where we have love; fortune and where a few eyes will weep their sorrow over our solitary grave."

Of the second poet another critic writes: "He was in many respects the best poet Brazil has produced". The author states: "In his short life the ardent Negro poet succeeded in stamping the impress of his personality upon his age and for that matter upon Brazilian letters . . . His stature will grow rather than diminish with time."

Two other Brazilian writers of notenot of color-rose in audacious flight as defenders of the Negro, Coelho Netto (1864-

) whose remarkable novel Rei Negro abolition of slavery in Brazil.

With Lamartine in France, Wordsworth in England, Longfellow and Whittier in the United States, Alves is a kindred soul whose personalized transmission of facts" was the lyre vibrating with passionate and indigauthor's objective and while his facts are nant strains sang the wrongs of an eninteresting and instructive his interpreta- slaved people. Part translations are given tion of the Brazilian national personality, on pages 138-139. Dr. Goldberg says that written in the modern manner based on the Castro Alves is not only the poet of the critical teachings of Mencken and Lewisohn, slave; to many he is the poet of the nation

No evidence is offered by the author to confirm that there was a strain of Negro blood in Marchado De Assis (1839-1908)— In a country where there is a conscious poet, novelist, a man of real geniuseffort to fuse the varying racial elements president of the Brazilian Academy of Letters from its founding in 1897 until his death-who belongs, says Goldberg, with much delicacy— of citing the names of sev- the original writers of the 19th century; eral writers believed to be allied by blood his family is one with Renan and Anatole France. By other students of Brazilian literature De Assis is said to have been a Johnson phrases it, an Aframerican.

This stimulating book of Dr. Goldberg opens a window long closed by the barrier of language through which may be discerned vistas of literary opulence of rare beauty and truth. These will give pleasure "Our fatherland is wherever we live a and inspiration to those of Negro tradition life free of pain and grief; where friendly and lineage in other climes, who dwell in the kingdom of the spirit undisturbed by where friendly voices console us in our mis- the racial dogma of the hour as expressed by the so-called Nordic group of present day essayists and social historians.