

eases, like tuberculosis and smallpox; they are also much more frequently infected with venereal disease and suffer wide-spread complications of these diseases. Love and Davenport point out, on the other hand, that in general the skin not only on the surface of the body, but also that which is infolded to form the lining of the mouth and nasopharynx, is much more resistant to micro-organisms in Negroes than in white men. The white skin seems to be relatively a degenerate skin in this respect. Furthermore, the nervous systems of the uninfected Negroes show fewer cases of 'instability' than those of white men. Thus there is far less neurasthenia, there are fewer instances of psychopathic states, and there is only half as much alcoholism in colored as in white troops. Nutritional disorders . . . are also less common among the Negroes. As Love and Davenport describe the uninfected Negro, 'he seems to have more stable nerves, has better eyes, and metabolizes better. Thus, in many respects the uninfected colored troops show themselves to be constitutionally better physiological machines than the white men.'

#### CHANGES IN PSYCHOLOGY

THE United States, says the Chicago, Ill., *Tribune*, has a new type of black man to deal with. This type is developing a strong social consciousness out of which arise questionings and resentments. The paper continues:

The new type works hard, grows steadily prosperous, and simultaneously with the realization of the worth of its labor, is irked by patronage, by those jokes about the razor, which some of us still think are droll, and by that lofty petting which some of us still believe colored men from 17 to 70 must like. They do not.

All this new Negro psychology and new Negro consciousness is as surely a fact and a factor in the local situation as is the increasing number of Negroes in our midst. It cannot be left out of the problem if the problem is to be approached rationally and humanely. It may seem like writing all around the subject and not getting into it to harp on this theme of growing social consciousness of the Negroes as a race and the growing sense of his personal dignity manifested by the Negro as an individual—a sense not the less real because it often manifests itself in surliness and rudeness.

For several decades the enfranchised Negro sought patronage and liked it. Then he came to distrust and resent it. And now the clear-headed representatives of the race take it with equanimity and as it is meant—take it kindly when it is meant kindly, but they don't like it the better for that.

The returning colored soldiers are a big factor in, and big contributors to, this new Negro consciousness. They return with

heads up, with a more acute sense of the hard conditions to which they were born, and with a fresh determination, since they rightly enough have been made much of, to make something of themselves. They have been under discipline and the effect of discipline is dual. It both tames and makes a man, and it has done both for thousands of these once irresponsible lads.

Dr. Cary says that many of them have told him that they tire and sicken of the banquets and dances given them upon their return and that they seek "something lasting, something worth while."

The phrase epitomizes the new aspiration of the new Negro.

"Something lasting, something worth while."

#### SEGREGATION

CHARLES H. MOORE writes in the Greensboro, N. C., *Daily News*:

I learned the other day that W. J. Mears, one of our successful, prosperous, business Negro men, was compelled to move from the quarters on East Washington Street, where he had recently established himself, because some white people objected to his presence there in such a capacity.

From my acquaintance with William McAdoo, who owns the building, I am somewhat unwilling to believe that he is voluntarily in favor of such a procedure. But as the problem is one of business and not sentiment with him, doubtless he was obliged to assume this attitude, unfortunately, towards W. J. Mears because of outside pressure.

I have been living in Greensboro over 30 years. During this period, I have had the chance to note the change in spirit of friendliness and harmony on the part of some of the white people to one of indifference and even outright antipathy to the Negro citizen who has made good.

From a town that once enjoyed the enviable reputation of being the best in the state, so far as the mutual friendship of the two races is concerned, it has gradually changed to one of uncertainty and suspicion in the above respect.

Of course, I admit there are some good and sympathetic white friends still here, but apparently they are now regretfully in the minority.

I may be mistaken, but in trying to account for this unfortunate situation, I am inclined to think that it is largely due to the gradual incoming of a certain type of white man from elsewhere, who has taken up his residence here within recent years and to whom the sight of an intelligent, self-respecting, aspiring and well-to-do Negro man is more obnoxious than one of the opposite kind.

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The Chicago, Ill., *Tribune* publishes a letter from Reginald W. Harang:

In a recent issue Dwight Cooper proposes segregation as the only solution of the "Negro problem." He proposes that our legisla-