

With the MAGAZINES

THE NEW NEGRO'S ATTITUDE TOWARDS THEOLOGY," by William H. Ferris. (In Negro Journal of Religion)

Anything that is new or novel attracts attention and creates a sensation. In the year of 1918, A.D., a new creature came into being, and anthropologists, ethnologists and psychologists received the thrill or shock of a new discovery. He was called "The New Negro."

In his Gallic Wars, the illustrious Julius Caesar says that all Gaul is divided into three parts. Well, prior to the year 1918, the Negro was divided into two classes—into the pious, religious type of whom "Uncle Tom" was the prototype, and into the jazz loving, feasting, drinking, dancing, clowning Negro. But, in 1918, the New Negro came into being—the Negro who wanted his place in the sun, who wanted a seat at the pie counter, and who wanted something more than the crumbs which fell from the white man's table. This type, represented by William Monroe Trotter, who "sassed" President Woodrow Wilson in the early winter of 1914, was characterized by Bishop Reverdy C. Ransom as "The Ape that talked like a Man."

He was not numerous enough in 1914 to be taken seriously, but by 1919, when the N.A.A.C.P. was very active, and when Marcus Garvey belted the world with the U.N.I.A., the New Negro was regarded as a reality and not a dream figure.