

and sympathy and support from many quarters. And to what end? Why should colored men organize a national body? What do they wish to do? What can they do?

Of this much we can be certain, we shall never do anything we do not attempt. On the other hand, we may attempt many things which we can never accomplish. Yet, for all that, we should attempt, just as an honest man at the risk of his life makes the attempt to defend his home, his wife and his children from a powerful intruder.

The world spurns the coward who fears to try. Besides there is no telling what can be done by thoughtful, intelligent co-operation. All the privileges we enjoy: freedom, suffrage—though greatly restricted now in some sections,—the opening of the larger colleges and universities, etc., have come to us after the long and painful but ceaseless contention of a quondam hopeless minority. At least in such an organization we can make the country know and realize that as men we will not, without protestation or an effort to obtain our own, allow others to take what rightfully belongs to

us. The answer to the other questions may be summed up in the objects of the Niagara Movement as expressed in its constitution:—

- (a) Freedom of speech and criticism.
- (b) An unfettered and unsubsidized press.
- (c) Manhood suffrage.
- (d) Abolition of caste distinctions based simply on race and color.
- (e) The recognition of the principle of human brotherhood as a practical present creed.
- (f) The recognition of the highest and best human training as the monopoly of no class or race.
- (g) A belief in the dignity of labor.
- (h) United effort to realize these ideals under wise and courageous leadership.

The Niagara Movement represents, I might say, the final attitude to which every courageous, race-loving, self-respecting, intelligent Negro has been driven. After waiting many years, following the line of least resistance, during which we have been deprived by our ruthless enemies of many rights and privileges, we have come to the decision to stand hard and fast by all the

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Didier Musso



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The Baltimore Afro-American Hayward Farrar, 1998-05-21 Traces the development of the Baltimore Afro American one of America's leading black newspapers from its founding in 1892 to the dawn of the Civil Rights Era in 1950 It focuses on the Afro American's coverage of events and issues affecting Baltimore's and the nation's black communities particularly its crusades for racial reform in the first half of the 20th century Farrar examines how the Afro American grew and prospered as a newspaper and as a business How and why the Afro American conducted its news and editorial crusades for a powerful local and national black community free of racial disabilities is discussed as well He also evaluates whether or not the Afro American succeeded or failed in its racial justice campaigns and to what extent these campaigns made a difference in the local and national black communities struggle for racial equity He asserts that the Afro American was a black middle class institution that wanted to shape its community according to bourgeois values but it also broke ground by looking at class issues in the early 20th century black community

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Er T Washington Papers Vol 10 1909 1911 Book Review: Unveiling the Power of Words

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