

# **CALLS CONTENTED MAN-SIMPLETON**

**Howard University Dean  
 Says Every Sensible Ne-  
 gro Wants Full Man-  
 hood Rights**

## **NEW SPIRIT DEVELOPS**

**Educated And Uneducated  
 Colored People Strive  
 Toward Same Goal**

Philadelphia, August 21.—"The Negro who is content with existing conditions is a satisfied simpleton; while the Negro who advocates the destructive radicalism is a distracted idiot," writes Prof. Kelly Miller, of Howard University, Washington, in a letter to the Public Ledger the other day.

"Any individual or group of individuals," he continues, "who are willing to accept without protest less than fullness of American citizenship is not fit material for the new order of things about to be ushered in. The leaders of any suppressed people should speak boldly, even though ambassadors in bonds."

His letter follows:

Since time began mankind has been divided into two types of temperament—the radical and the conservative. The radical is habitually dissatisfied with the existing order and seeks change through revolution. He would rather prove all things than to hold fast to what is good. The conservative is disposed to be content with things as they are and deprecates effort at reform. Social progress is the resultant of these two conflicting tendencies.

In the fundamental sense there are very few Negro radicals. The Negro nature possesses the conservatism of inertia. Some Negroes are cautious, while others are courageous in the expression of their conservatism. The cautious conservative believes in amelioration through moderate modification, as distinguished from the radical who advocates change for the love of innovation.

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The Negro who is content with existing conditions is a satisfied simpleton; while the Negro who advocates the destructive radicalism is a distracted idiot. Before the World War the race leadership was divided into two hostile camps, based upon quiescence on the one side and assertion on the other. There never has been a Negro conservative in the sense of satisfaction with existing status, but merely in the sense of prudential silence in the face of wrong.

All right-minded Negroes everywhere and at all times must want equal and impartial laws, equally and impartially applied. Any other attitude is simply unthinkable. Every Negro today who is using his brain above the dead level of a livelihood is pronounced in demanding the full measure of manhood rights. He would not be a worthy American if this were not so.

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Any individual or group of individuals who are willing to accept without protest less than the fullness of the stature of American citizenship is not fit material for the new order of things now about to be ushered in. The leaders of any suppressed people should speak boldly, even though they be ambassadors in bonds. It is not impossible for the Negro to be courageous and sensible at the same time. He must recognize conditions which he may not be able to overcome, but he must not let such conditions cower his spirit or sour his soul.

The highest function of the higher education of the Negro is not merely to produce a set of educated automatons who can ply a handicraft or practice a profession with creditable cleverness, but to develop a class of men who can state the case and plead the cause of the masses in terms of persuasive speech and literary power. Their voice should not be controlled or constrained by any outside coercion. Their attitude must be candid and courageous if they would fulfill the high function of interpreting to the world the feelings, hopes and aspirations of the people who look to them for leadership and direction.

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Every institution of learning, North and South, has produced its quota of leading Negroes, who are now insisting upon the fulfillment of the Declaration of Independence and the Constitution of the United States. This courageous attitude is shown by Trotter, of Harvard; DuBois, of Fisk and Harvard; the Grimkes of Lincoln; Frazier Miller and Carl Murphy, of Howard; James Weldon Johnson and L. M. Hershaw, of Atlanta; William H.

Ferris, of Yale; of Yale and Taft; bott, of Hampt; of Morehouse, a Chandler Owen, It is no reflection on those Negroes today, other public attitude on a lower level of and intellectual understanding and are moved by motives of constraint of prudence. This spirit is not limited to the educated Negro, but pervades the entire mass of the race—the man between the plowhandles, the mechanic applying his tools, the miner in the bowels of the earth, the Pullman porter, the barber, the menial in the humblest service—all feel and are actuated by the same spirit and are moved by the same impulse.

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Although they may not be able to give voice to the sentiment which they feel, they quickly respond when it is expressed and interpreted for them.

The new Negro has arrived.

The war has developed a new spirit.

In the time of revolution there is but a tenuous partition between timidity and cowardice.

If Booker T. Washington were living today with all the high prestige of his personality, patronage and power, he would not be able to hold the Negro to his avowed doctrine of prudential silence on the issue of manhood rights.