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Spokesmen for an Oppressed People

POETRY is generally considered the first manifestation of progress of people toward what is called civilization. Yet oratory, which in our day is regarded as a lost art since the rise of the radio, the movie, and the press, comes with the very beginning of social organization. People in their most primitive condition are held together mainly by customs, but they could never be united for group action without a leader. This leader must be a fighting man, but he has to depend much upon his power to persuade others to follow him to make that enviable record as a fighter. If he cannot move men by reaching them through their feelings he can never attain leadership. Oratory, then, although somewhat in disuse, is still an art of consequence.

Oratory is an art because it consists of the painting of one's thought in the language of nature, or the translation of a truth into language. Oratory may be crude, and it may be crude. One does not have to be educated to be an orator. His words may not make a very literary impression, but they may be so delivered as to have great effect.

This essential is what Demosthenes, the great Greek orator, defined as "Action." Asked what is the first part of oratory, Demosthenes said, "Action." And what is the second part? He replied, "Action." And the third part? And

something before an assembly, or delivers a masterly discourse in the form of a lecture, eulogy, invective, a commemorative address or an after-dinner speech. To this classification the Christian Church added another sort of oratory, pulpit elo-

quence of oratory do not take into account the natural orator, whose words spring spontaneously from his breast. He is the man from the common ranks, inspired to fight the battles of the people who have decided that it is no longer better to hear the idle they have than fly to those they know not of. The tones of the natural orator are beautiful, and his gestures spontaneous. In spite of his lack of education he can suit the word to the action and the action to the word. The natural orator moves the souls of men by being able to think and feel with the people. As one has said, he has, "An eye that tears can on a sudden fill and lips that smile before the tears are gone." Judged by the results which usually follow the delivery of his message, he stands among the greatest orators of time, although we would not study his expressions as literary contributions.

The natural orator has certain qualifications not found in the polished orator. He has little art, but he has wit and common sense which suggest his delivery. His mind is not filled with knowledge of things in general, but he understands the



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still the reply was, "Action." This thing called "Action" is defined by some writers as fluency of speech, grace in gesture, and self-confidence.

Some say that the higher type of oratory shows superior power of thought, logical consistency in reasoning, quickness and brilliancy of conception, and abundance of knowledge. The orator must observe the laws of clearness, elegance, conciseness, grace, simplicity, sequence and unity. He must follow the thought processes of the thesis, the antithesis and the synthesis. In other words, the orator must advance a position or proposition, he must oppose a position or proposition, and he must present facts in support of his position on the question at issue.

Oratory is classified according to Aristotle as judicial, deliberative, and epideictic. That is to say, one debates with a person, expounds

upon, as expressed by Savonarola, Luther, Calvin and Knox.

Fortunately, it may be admitted, some great orators have been well trained persons. If a man who happens to take up a cause is educated certainly he has a better chance to secure a hearing than one unable to express himself according to the best standards, but the illiterate man may be more successful in expressing himself in the language which the people can understand. Oratory depends, then, upon the audience as well as the orator. Some one has said that a great oration requires a great audience, a great occasion of the discussion of a momentous question, and the utterance of a great thought on that occasion. Persons differ, however, as to what is a great audience, a great occasion or the utterance of a great truth.

Most of these rarely worked out



FREDERICK DOUGLASS



BOOKER T. WASHINGTON

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Table of Contents Negro History Bulletin Volume 40 Number 1 January February 1977

1. Understanding the eBook Negro History Bulletin Volume 40 Number 1 January February 1977
 - The Rise of Digital Reading Negro History Bulletin Volume 40 Number 1 January February 1977
 - Advantages of eBooks Over Traditional Books
2. Identifying Negro History Bulletin Volume 40 Number 1 January February 1977
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Negro History Bulletin Volume 40 Number 1 January February 1977
 - User-Friendly Interface
4. Exploring eBook Recommendations from Negro History Bulletin Volume 40 Number 1 January February 1977
 - Personalized Recommendations
 - Negro History Bulletin Volume 40 Number 1 January February 1977 User Reviews and Ratings
 - Negro History Bulletin Volume 40 Number 1 January February 1977 and Bestseller Lists
5. Accessing Negro History Bulletin Volume 40 Number 1 January February 1977 Free and Paid eBooks
 - Negro History Bulletin Volume 40 Number 1 January February 1977 Public Domain eBooks
 - Negro History Bulletin Volume 40 Number 1 January February 1977 eBook Subscription Services
 - Negro History Bulletin Volume 40 Number 1 January February 1977 Budget-Friendly Options
6. Navigating Negro History Bulletin Volume 40 Number 1 January February 1977 eBook Formats

- ePub, PDF, MOBI, and More
- Negro History Bulletin Volume 40 Number 1 January February 1977 Compatibility with Devices
- Negro History Bulletin Volume 40 Number 1 January February 1977 Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Negro History Bulletin Volume 40 Number 1 January February 1977
 - Highlighting and Note-Taking Negro History Bulletin Volume 40 Number 1 January February 1977
 - Interactive Elements Negro History Bulletin Volume 40 Number 1 January February 1977
- 8. Staying Engaged with Negro History Bulletin Volume 40 Number 1 January February 1977
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Negro History Bulletin Volume 40 Number 1 January February 1977
- 9. Balancing eBooks and Physical Books Negro History Bulletin Volume 40 Number 1 January February 1977
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Negro History Bulletin Volume 40 Number 1 January February 1977
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Negro History Bulletin Volume 40 Number 1 January February 1977
 - Setting Reading Goals Negro History Bulletin Volume 40 Number 1 January February 1977
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Negro History Bulletin Volume 40 Number 1 January February 1977
 - Fact-Checking eBook Content of Negro History Bulletin Volume 40 Number 1 January February 1977
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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