



The Mighty Current:
The Niagara Movement and
its Impact on Black
Economics in America



CHUNK #1

DO NOW:

On your Do Now Tracker, please list **1 interesting thing you notice** in the photograph and **1 interesting thing you wonder** about the photograph.

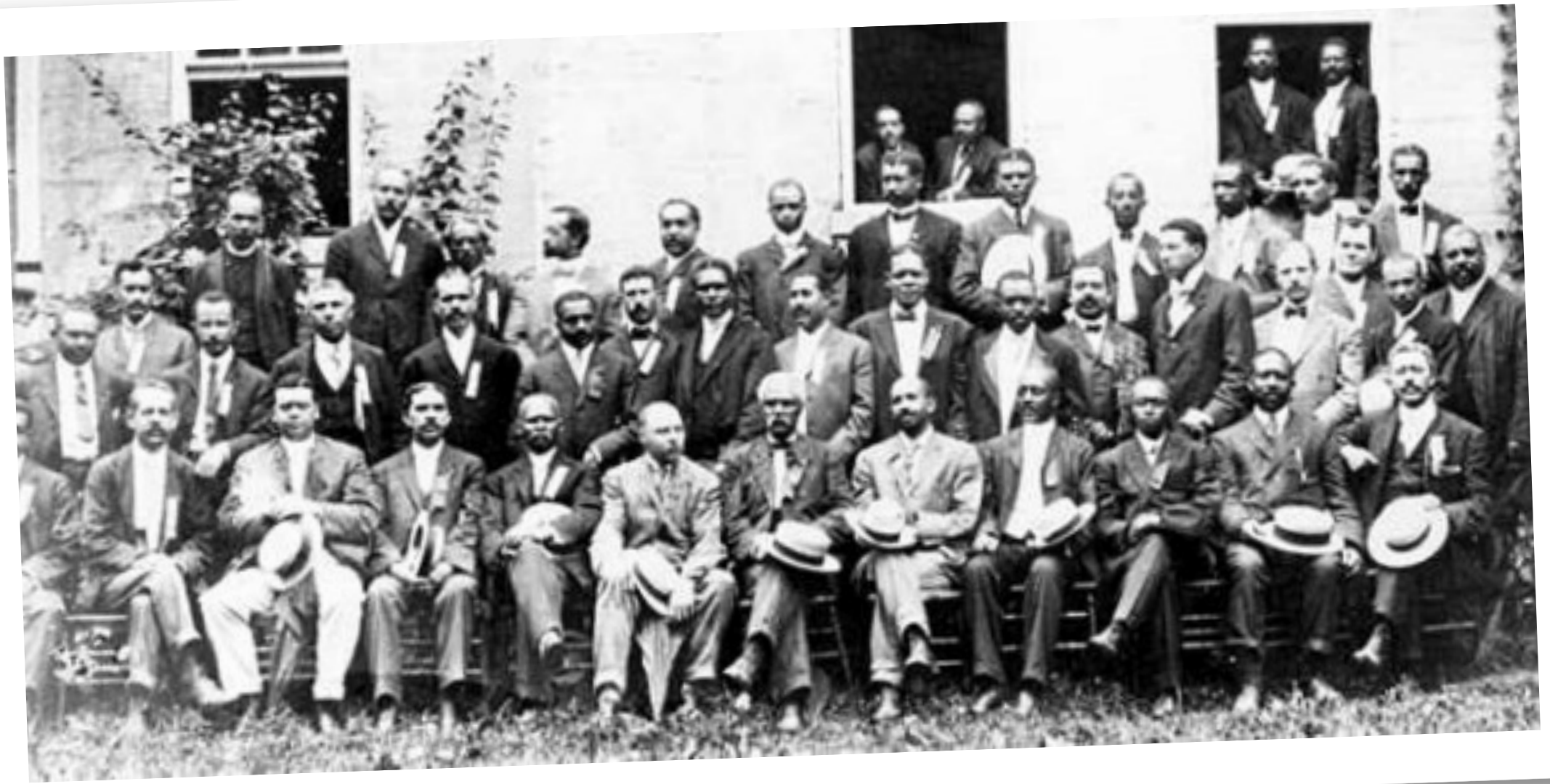


Be prepared for COLD CALLS!

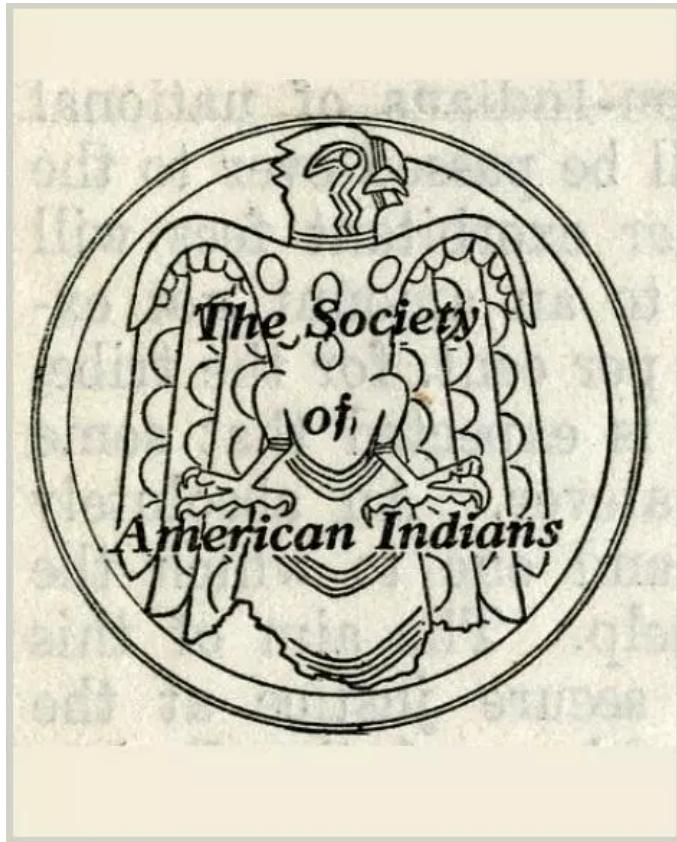
You have 3 minutes.



THE NIAGARA MOVEMENT







The Society of American Indians

The Partido Liberal Mexicano (PLM)





CHUNK #2

Learning Target Review:

**I can engage
effectively in a range
of collaborative
discussions with my
MBK brothers.**



Learning Target Review:

**I can write
arguments to
support claims with
clear reasons and
relevant evidence!**





CHUNK #3

FOCUS QUESTIONS:

Who was W.E.B. DuBois?



What was the Niagara Movement?



OUR MUST DO:



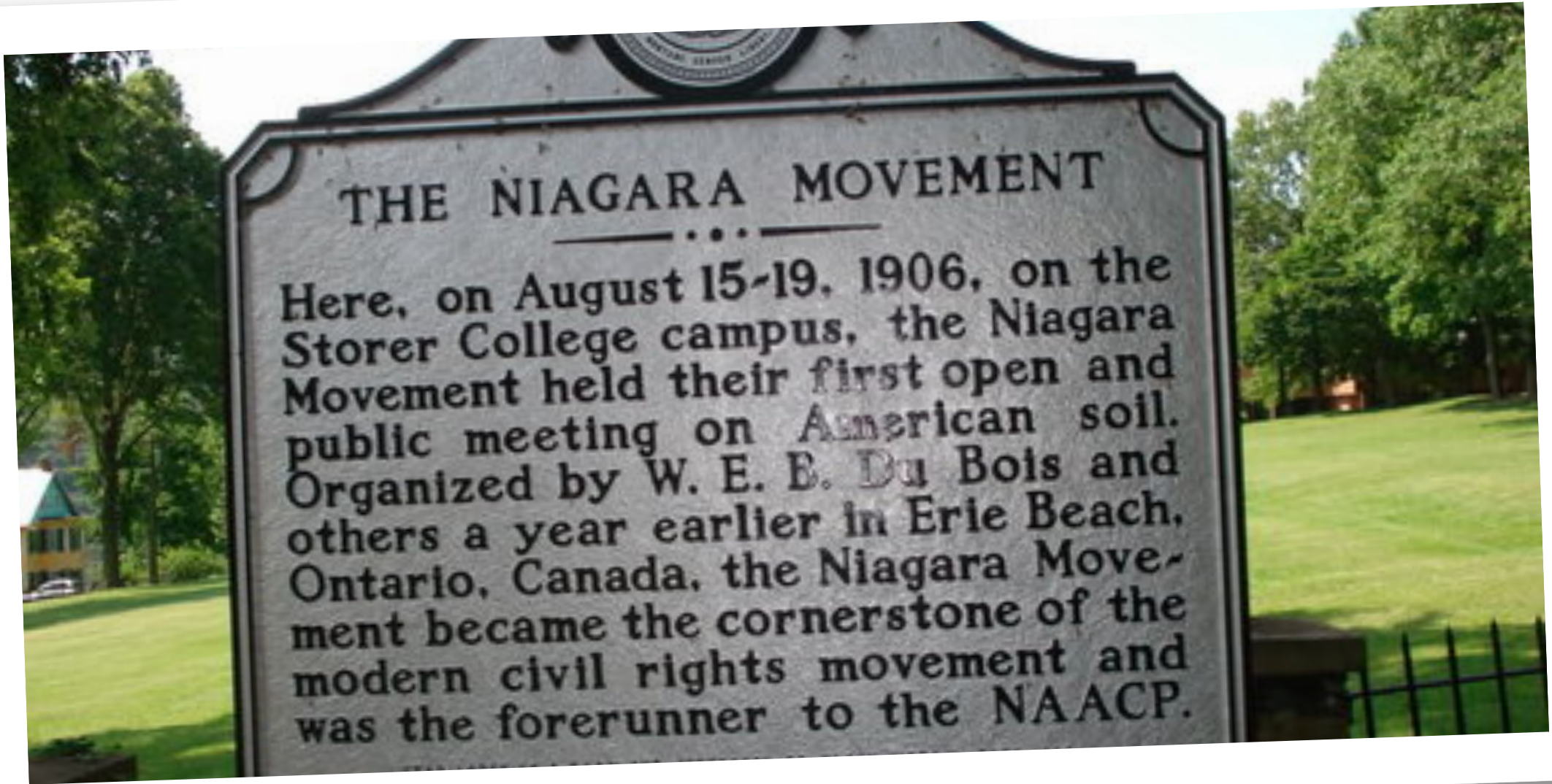
VIDEO NOTE CATCHER:

NAME _____

1 2 3 4

TASK: Today you will watch a short video about W.E.B DuBois and the Niagara Movement. As you watch, please join me in jotting down notes and information from the video to answer the following focus questions:

FOCUS QUESTION:	MY NOTES:
Who was W.E.B. DuBois ?	<ul style="list-style-type: none">••••
What was the Niagara Movement ?	<ul style="list-style-type: none">••••



THE NIAGARA MOVEMENT

Here, on August 15-19, 1906, on the Storer College campus, the Niagara Movement held their first open and public meeting on American soil. Organized by W. E. B. Du Bois and others a year earlier in Erie Beach, Ontario, Canada, the Niagara Movement became the cornerstone of the modern civil rights movement and was the forerunner to the NAACP.



CHUNK #4

Definition:

Economics is the system of **how money is made and used** within a particular country or region. A region's economy is connected with things like **how many goods and services are produced** and **how much money people can spend** on these things.

Definition in your own words:

Synonym:

economics

Drawing/Sketch:

Non-Example:

FOCUS QUESTION:

How did the Niagara Movement impact the ways in which Black Americans were able to make and spend money (economics)?

CLOSE READ: Primary Source Document

The Niagara Movement: *Declaration of Principles*, 1905

THE NIAGARA MOVEMENT

Declaration of Principles
1905

The members of the conference, known as the Niagara Movement, assembled in annual meeting at Buffalo, July 11th, 12th and 13th, 1905, congratulate the Negro-Americans on certain undoubted evidences of progress in the last decade, particularly the increase of intelligence, the buying of property, the checking of crime, the uplift in home life, the advance in literature and art, and the demonstration of constructive and executive ability in the conduct of great religious, economic and educational institutions.

Progress

At the same time, we believe that this class of American citizens should protest emphatically and continually against the curtailment of their political rights. We believe in manhood suffrage; we believe that no man is so good, intelligent or wealthy as to be entrusted wholly with the welfare of his neighbor.

Suffrage

We believe also in protest against the curtailment of our civil rights. All American citizens have the right to equal treatment in places of public entertainment according to their behavior and deserts.

Civil Liberty

We especially complain against the denial of equal opportunities to us in economic life; in the rural districts of the South this amounts to peonage and virtual slavery; all over the South it tends to crush labor and small business enterprises; and everywhere American prejudice, helped often by iniquitous laws, is making it more difficult for Negro-Americans to earn a decent living.

Economic Opportunity

Common school education should be free to all American children and compulsory. High school training should be adequately provided for all, and college training should be the monopoly of no class or race in any section of our common country.

Education

We believe that, in defense of our own institutions, the United States should aid common school education, particularly in the South, and we especially recommend concerted agitation to this end.

We urge an increase in public high school facilities in the South, where the Negro-Americans are almost wholly without such provisions. We favor well-equipped trade and technical schools for the training of artisans, and the need of adequate and liberal endowment for a few institutions of higher education must be patent to sincere well-wishers of the race.

Courts

We demand upright judges in courts, juries selected without discrimination on account of color and the same measure of punishment and the same efforts at reformation for black as for white offenders. We need orphanages and farm schools for dependent children, juvenile reformatories for delinquents, and the abolition of the dehumanizing convict-lease system.

Public Opinion

We note with alarm the evident retrogression in this land of sound public opinion on the subject of manhood rights, republican government and human brotherhood, and we pray God that this nation will not degenerate into a mob of boasters and oppressors, but rather will return to the faith of the fathers, that all men were created free and equal, with certain unalienable rights.

Health

We plead for health—for an opportunity to live in decent houses and localities, for a chance to rear our children in physical and moral cleanliness.

Employers and Labor Unions

We hold up for public execration the conduct of two opposite classes of men: The practice among employers of importing ignorant Negro-American laborers in emergencies, and then affording them neither protection nor permanent employment; and the practice of labor unions in proscribing and boycotting and oppressing thousands of their fellow-tollers, simply because they are black. These methods have accentuated and will accentuate the war of labor and capital, and they are disgraceful to both sides.

Protest

We refuse to allow the impression to remain that the Negro-American assents to inferiority, is submissive under oppression and apologetic before insults. Through helplessness we may submit, but the voice of protest of ten million Americans must never cease to assail the ears of their fellows, so long as America is unjust.

Color-Line

Any discrimination based simply on race or color is barbarous, we care not how hallowed it be by custom, expediency, or prejudice. Differences made on account of ignorance, immorality, or disease are legitimate methods of fighting evil, and against them we have no word of protest; but discriminations based simply and solely on physical peculiarities, place of birth, color or skin, are relics of that unreasoning human savagery of which the world is and ought to be thoroughly ashamed.

"Jim Crow" Cars

We protest against the "Jim Crow" car, since its effect is and must be to make us pay first-class fare for third-class accommodations, render us open to insults and discomfort and to crucify wantonly our manhood, womanhood and self-respect.

Soldiers

We regret that this nation has never seen fit adequately to reward the black soldiers who, in its five wars, have defended their country with their blood, and yet have been systematically denied the promotions which their abilities deserve. And we regard as unjust, the exclusion of black boys from the military and navy training schools.

War Amendments

We urge upon Congress the enactment of appropriate legislation for securing the proper enforcement of those articles of freedom, the thirteenth, fourteenth and fifteenth amendments of the Constitution of the United States.

Oppression

We repudiate the monstrous doctrine that the oppressor should be the sole authority as to the rights of the oppressed.

The Negro race in America stolen, ravished and degraded, struggling up through difficulties and oppression, needs sympathy and receives criticism; needs help and is given hindrance, needs protection and is given mob-violence, needs justice and is given charity, needs leadership and is given cowardice and apology, needs bread and is given a stone. This nation will never stand justified before God until these things are changed.

The Church

Especially are we surprised and astonished at the recent attitude of the church of Christ—on the increase of a desire to bow to racial prejudice, to narrow the bounds of human brotherhood, and to segregate black men in some outer sanctuary. This is wrong, unchristian and disgraceful to the twentieth century civilization.

Agitation

Of the above grievances we do not hesitate to complain, and to complain loudly and insistently. To ignore, overlook, or apologize for these wrongs is to prove ourselves unworthy of freedom. Persistent manly agitation is the way to liberty, and toward this goal the Niagara Movement has started and asks the co-operation of all men of all races.

Help

At the same time we want to acknowledge with deep thankfulness the help of our fellowmen from the abolitionist down to those who to-day still stand for equal opportunity and who have given and still give of their wealth and of their poverty for our advancement.

Duties

And while we are demanding, and ought to demand, and will continue to demand the rights enumerated above, God forbid that we should ever forget to urge corresponding duties upon our people:

- The duty to vote.
- The duty to respect the rights of others.
- The duty to work.
- The duty to obey the laws.
- The duty to be clean and orderly.
- The duty to send our children to school.
- The duty to respect ourselves, even as we respect others.

This statement, complaint and prayer we submit to the American people, and Almighty God.

OUR MUST DO:



ARTICLE NOTE CATCHER:

NAME _____

1 2 3 4

TASK: Now we will read aloud a document created in 1905 by the Niagara Movement entitled *Declaration of Principles*. After your second independent read, collaborate and communicate with your elbow partner and jot down notes and information from the document to answer the following focus question:

FOCUS QUESTION:	MY NOTES:
How did the Niagara Movement impact the ways in which Black Americans were able to make and spend money?	<ul style="list-style-type: none">•••••••

CHUNK #5

CHUNK #6



Buffalo, NY





AFRICAN AMERICAN



MICHIGAN STREET BAPTIST CHURCH

HERITAGE CORRIDOR





Mary Burnett Talbert



MARY B. TALBERT

HELPED FOUND NIAGARA MOV'T,
FORERUNNER OF NAACP, CHAIRED
US ANTI-LYNCHING COMMITTEE,
DELEGATE TO 1920 INTERNAT'L
COUNCIL OF WOMEN. 1866-1923

GEORGE E. PATAKI,
GOVERNOR



Reverend Edward J. Nash







THE NASH HOUSE

In 1925, Reverend J. Edward Nash (1868 - 1957) and his wife Frances Jackson Nash (1895 - 1987) purchased this Queen Anne home, built ca. 1900, in what was a culturally diverse neighborhood. In 1926, Rev. and Mrs. Nash welcomed the birth of Jesse E. Nash, Jr. Rev. Nash was the pastor of the Michigan Street Baptist Church from 1892 to 1953. The Nashes were prominent leaders in the African-American community and hosted many notable African-American guests in their home. Rev. and Mrs. Nash are credited with championing the twentieth century Civil Rights Movement both nationally and locally from this location. The Nash House is recognized by the National Register of Historic Places.

MICHIGAN STREET PRESERVATION CORPORATION
BUFFALO AND ERIE COUNTY HISTORICAL SOCIETY
SEPTEMBER 20, 2010