

**Wed. Oct. 9:           Black Liberation As Emigration I**

**Primary Sources**

1. **Mary Ann Shadd Cary**, “A Plea for Emigration,” Available on CourseWorks.
2. **Alexander Crummel**, “The Relations and Duties of Free Colored Men in America to Africa,” Available via CLIO.

**Mon. Oct. 14:           Black Liberation As Emigration II**

**Martin R. Delany**, *The Condition, Elevation, Emigration, and Destiny of the Colored People of the United States*,” ch. 1 “Condition of Many Classes in Europe Considered,” ch. 2 “Comparative Condition of the Colored People of the United States,” ch. 7, “Claims of Colored Men as Citizens of the United States,” ch. 8 “Colored American Warriors,” ch. 9 ch. 9 “Capacity of Colored Men and Women as Citizen Members of Community,” ch. 10 “Practical Utility of Colored People of the Present Day as Members of Society,” ch. 11 “Literary and Professional Colored Men and Women,” available via CLIO in Project Gutenberg.

**Recommended Readings**

**Henry Highland Garnet**, “The Past and the Present, Condition, and the Destiny of the Colored Race: a Discourse, delivered at the fifteenth anniversary of the Female Benevolent Society of Troy, NY, Feb. 14, 1848,” Available via CourseWorks.

**Wed. Oct. 16: Delany v. Douglass**

*There had long been Black advocates of free Black emigration from the United States, who at the same time, were deeply critical of the American Colonization Society. In the late 1840s-early 1850s, Mary Ann Shadd Cary and Henry H. Garnet advanced the pro-emigration cause. Formerly collaborators, Frederick Douglass and Martin Delany disagreed vehemently over the question of emigration. Initially, each believed that Blacks could not only defeat slavery/white supremacy in the United States but also eventually become full participants in the American polity, for a time they parted ways. Beginning in the early-mid 1850s, Delany began to publicly endorse and defend the idea that Black people should emigrate from the United States in order to establish a Black nation. Unfortunately, some contemporary scholars reduce this dispute to one rather anachronistic question: which is a better (moral) ‘good’-- racial assimilation or racial separatism? But Delany and Douglass not only disputed the utility of “moral” claims for ending Black subjugation, they also disagreed over the utility and promise for Black liberation of what we now consider “little L” liberal values, legal protections and expressions of political power—namely freedom, rights and suffrage. They disagreed over whether the Constitution could be considered anti-slavery and/or pro-Black citizenship; and moreover, over whether better interracial social relations could be achieved in the United States.*

**Primary Sources**

1. **Frederick Douglass**, “To Harriet Beecher Stowe” in *Frederick Douglass: Selected Speeches and Writing*, pp. 248 – 250. **Martin Delany/Frederick Douglass**, “Delany and Douglass on Uncle Tom’s Cabin,” p. 224 – 237.
2. **Frederick Douglass**, “Colorphobia in New York,” “Lecture on Slavery” “The Free Negro’s Place is in America,” “The Present Condition and Future Prospects of the Negro People”
3. **Martin Delany**, ch. 16 “The National Disfranchisement of Coloured People,” ch 17 “Emigration of the Colored People of the United States,” ch. 23 “Things as They Are,” ch. 24 “A Glance at Ourselves—Conclusion,” in *The Condition, Elevation, and Destiny of the Colored People of the United States*.

**Mon Oct. 21:                    The Republicanism of Delany v. the Liberalism of Douglass**

**Primary Sources**

1. **Frederick Douglass**: “The Constitution and Slavery,” “The Meaning of July Fourth for the Negro, speech at Rochester, NY,” “The Fugitive Slave Law,” “The End of All Compromises with Slavery—Now and Forever,” “The Dred Scott Decision,” “The Constitution of the United States: Is it Pro-Slavery or Anti-Slavery?”
2. **Martin Delany**: “Call for a National Emigration Convention of Colored Men,” “The Political Destiny of the Colored Race,” “The Political Aspect of the Colored People of the United States,” pp. 240 – 242, 245 – 279, 280 – 290 in *Martin Delany: a Documentary Reader*. Available via CLIO as e-book.