

**THE AFRICAN DREAM: MARTIN R. DELANY AND THE EMERGENCE OF PAN-AFRICAN THOUGHT.** By Cyril E. Griffith. The Pennsylvania State University Press, 1975, 153 pp., \$9.95.

The interactions between Afro-Americans and Africans is an important topic in the study of ethnic relations, because these two groups of people were culturally distinct but still felt drawn to each other by ties of racial identity. Yet, until recently, scholars have more or less restricted their investigations of these ties to the twentieth century, and have consequently viewed Pan-Africanism as a post-1900 development. Studies such as this analysis of Martin R. Delany's Pan-African ideals are beginning to fill in the gaps concerning Afro-American interest in Africa during the nineteenth century.

Cyril E. Griffith states that Delany was "the foremost Afro-American exponent of Pan-Africanism" (p. ix) of his century. Born free in 1812, Delany nevertheless suffered the many restrictions placed on all Black people in antebellum America. The author skillfully demonstrates how early experiences of discrimination pushed Delany into the abolitionist movement. It was the crucial experience of being thrown out of Harvard Medical School in 1851, solely on account of his race, that caused Delany to become pessimistic about his personal chances in White America. This experience, combined with the passage of a stronger Fugitive Slave Law, convinced him that the future was bleak for Black people in the United States. It was in this context that Delany turned to an interest in Black nationalism and emigration to Africa.

Although some early family stories about their African background first sparked his interest, Delany received most of his information on the continent by reading accounts of European explorers. He was ready to cooperate with emigrationists who favored a movement to Latin America or the West Indies, but his primary concern remained with the African fatherland. By 1859 he was finally able to obtain financial backing to travel to Africa. His Niger Valley Exploring Party visited numerous areas of Yorubaland, in present-day Nigeria, and he negotiated a treaty with indigenous leaders for Afro-American settlement in their lands. What is remarkable, in an age of Western ethnocentrism and missionary denial of the validity of African customs, is that Delany's treaty provided for the primacy of indigenous laws. In all his writings on Africa, Delany complimented Yoruba culture and called for Black unity based on Afro-American adaptation to African lifestyles.

Upon his return to America, his attempts to encourage emigration collapsed during the 1860's, when emancipation and citizenship convinced most Black people that their future would be better in the United States. Delany himself became diverted when he entered the Union army and later became active in politics. Yet, he lived long enough to witness a revival of interest in African emigration during the late 1870's, after the end of Reconstruction dampened Black hopefulness about their future in America. The theme of attitudes toward the future is important in understanding Afro-American thought.

Griffith's writing style is at times somewhat stilted, and the placing of notes at the end of the book is irritating. A more thorough analysis of Delany's last book, in 1879, would have revealed the lack of change in his respectful

attitudes toward the Yoruba. Nevertheless, Griffith has utilized a wide variety of sources to present a well organized and complete picture of this Pan-African leader. This is a story that needed to be told, particularly since previous biographies have slighted Delany's African interests. What is now needed is a comprehensive analysis of all nineteenth century Black American thoughts on Africa, to understand the origins of Pan-Africanism and contribute to ethnic studies in general.

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**SEND THESE TO ME: JEWS AND OTHER IMMIGRANTS IN URBAN AMERICA.**  
By John Higham. Atheneum, 1975, 259 pp., \$10 hardback, \$4.95 College Paperback Edition.

The work of John Higham is familiar to all students of ethnic history. Strangers in the Land, his first book, has yet to be superseded and it justly won for its author a reputation as a leading scholar of American minority relations. Thus the appearance of Send Them To Me, his new book on ethnic studies, is cause for celebration. Most of the eleven chapters it contains previously appeared in scholarly journals; to Higham's credit, he has revised all of these essays and his footnotes are current as of 1974.

Higham makes an effort to tie his chapters together, but his book is divided into three sections. The first examines the role of the immigrant in American history and looks at the response of nativists to European newcomers. This section provides few surprises to those familiar with the author's earlier works. Nonetheless one cannot help but be amazed to read about Henry Bowers, founder of the xenophobic American Protective Association (APA). Despite his hatred of aliens and Catholics, Bowers was the son of an immigrant, he befriended Roman Catholics, and he even kept a picture of a nun in his bedroom!

The second section of Send These To Me explores various facets of the Jewish experience in America. In seeking to trace the origins of American anti-Semitism Professor Higham concludes that Jews were notably different than other White foreigners. "Whereas other European groups generally gained respect as assimilation improved their status," he writes, in the late nineteenth century, "the Jews reaped more and more dislike as they bettered themselves" (pp. 166-67). The more they sought acceptance, the more they were shunned and scorned. Because Jews prospered even more rapidly than native White Protestants their plight was especially poignant. Social discrimination against Jews originated in "a general middle class scramble for prestige; it developed where and when a hectic pace of social climbing made the guardians of distinction afraid of being invaded" (p. 110). Therefore Higham looks at eastern resorts, Ivy League colleges, and Yankee real estate agents when seeking to explain the emergence of social discrimination limiting opportunities of American Jews. Higham further notes that it was in the East where the all-too-frequently "loud, ostentatious and push[y]" Jewish parvenu was most unwelcome (p. 145). The APA, western farmers, and southern sharecroppers had relatively little to