The fifth volume of Professor Gipson's comprehensive work on *The British Empire before the American Revolution* continues the study begun in the fourth volume on "zones of international friction." That volume treated "the course of events along the northern frontier of Florida, within the lands of the Cherokee, Creeks, and Chocktaw, and in Louisiana, the Illinois country, and the Ohio Valley." The present volume traces the relations between Great Britain and France in the period before the French and Indian War leading to the increasing tensions in the Great Lakes region, in Canada, in the West Indies, and in India.

The volume opens with a survey of Canada during the last short period of peace under French rule. The story of the settlements along the St. Lawrence, including the manner of life of "les habitants" and the development of a distinct French-Canadian civilization, is graphically portrayed. Most interesting is the description of Quebec, the capital of New France, a city "of gracious and abundant living." Brief pictures of other population centers such as Montreal and Trois Rivières are given. The account of Canada on the eve of the French and Indian War is well rounded and deals with social, economic, and cultural aspects as well as political and international.

The description of the Great Lakes frontier is one that centers in the fur trade. It includes a discussion of the significance of the trade, the trading posts, the monopolistic companies, the competition with the English. Following it is an analysis of the strategic role played by the Six Confederated Indian Nations in the Great Lakes region.

On the background of the description of New France is projected the work of the Albany Congress. Professor Gipson points out that the significance of the affirmative vote of that body as to "whether the Board should proceed to form a plan of Union of the Colonies by Act of Parliament" has escaped most students of the constitutional history of the old British Empire. He stresses the significance of the "Representation of the State of the Colonies" which "surveyed with steady view the problem of immediate importance facing the Empire in North America and in general terms offered solutions for the most pressing." The "Plan of Union" too tried to make clear "how within the constitutional framework of the
Empire the desired colonial concert with minor adjustments could be created and made the effective instrument for preserving the integrity of British North America. In committing themselves to these tasks the commissioners frankly went beyond the power granted to most of them—something that likewise was true of those who later gathered in 1787 to frame the present Constitution of the United States. However, unlike the latter, they saw all their efforts confounded under a torrent of criticism and even scorn let loose by the respective governments that had deputized them."

The rest of the book has to do with the difficult position of the Acadians, the "neutral" islands of the Caribbean (Dominica, St. Lucia, St. Vincent, and Tobago), and the very complex problem of Europe in India. The attempts to preserve the peace that came at Aix-la-Chapelle and ended the War of the Austrian Succession are discussed. The author concludes that the chief responsibility for the failure to keep the peace "must lie at the door of the French ministry, through its inability to understand, or at least its unwillingness to acknowledge, the plain implications flowing out of previous international covenants solemnly entered into by the French Crown."

The volume under review measures up to the high standard set by Professor Gipson in his earlier volumes. The work is marked by fine literary quality and thorough scholarship. It includes a number of excellent plans and maps. The index is excellent, and the format is in keeping with the quality of the book.

Arthur C. Bining


In recent months several books of first importance to the religious history of Pennsylvanians of German origin have come from the press. By no means the least of these is the work which is the subject of this review. It is an official history of the Evangelical Church, authorized by the General Conference of that denomination in 1934. Invited by the Board of Publication and the Historical Society of his church to undertake the preparation of such a work, Dr. Raymond W. Albright, professor of church history in the Evangelical School of Theology, accepted the commission in 1935. His appointment as a fellow of the Carl Schurz Memorial Foundation greatly facilitated his researches by permitting him to study in Europe in 1937. *A History of the Evangelical Church* is, therefore, a product of scholarly effort extending over a period of several years.

Dr. Albright has written the history of a denomination whose existence roughly coincides with that of the United States under its present constitution. Whether the beginning of the Evangelical Church—the name adopted in 1922 when the Evangelical Association and the United Evangelical Church were merged—be dated from the conversion of Jacob Albrecht (later Anglicized as Albright) in 1792, from Albrecht's first missionary tour in 1796, from the organization of the first classes in 1800,
or from the meeting of the first conference in 1803 is a matter of no great importance. We may rightly say that the Evangelical Church is approximately a hundred and fifty years old. Begun by Jacob Albrecht as a "Methodist movement" among Pennsylvania Germans, this denomination has grown as America has grown and has spread with the spread of the German people in the United States. Like several other Protestant denominations, it has covered the land, thus making an important contribution to American life. But its work has not been hemmed in by the boundaries of the country in which it took its rise; its influence has been felt, and is now being felt, in Canada, in Europe, in Asia, and in Africa. In 1941 the Evangelical Church had an American membership of nearly a quarter of a million, an impressive number of educational and benevolent institutions in the United States and in Europe, and publishing houses in the United States, Germany, and Switzerland. Here is indeed an impressive monument to those pioneers who were called by their contemporaries the "Albrecht people."

Perhaps the one word that best describes this book is the word thorough. An able historian and a master of both English and German, Dr. Albright has produced a work that might well be taken as a model for denominational histories. In the preface he has reviewed briefly earlier histories of his denomination and has generously and justly praised W. W. Orwig's Geschichte der Evangelischen Gemeinschaft, a book which was published in Cleveland in 1857. In the body of his book he has told with a wealth of detail and with critical skill the story of the beginnings of his church and has traced through the years that have followed the history of its institutional growth. Every chapter is carefully documented, and the work is crowned with a bibliography which fills nearly thirty pages. The book is well printed and appropriately illustrated. If a reviewer must find some fault with it, he may direct his fire at the index, which is less complete than it might have been.

Dr. Albright has written a book that will please both general readers and professional scholars. Henceforth no bibliography of Pennsylvania history that omits it can be called satisfactory.

Bucknell University.

J. ORIN OLIPHANT


The union of the Reformed Church in the United States with the Evangelical Synod of North America in 1934 was an event of profound significance to both these bodies. Keenly aware of this fact, the Eastern Synod of the Reformed Church, as it was completing its adjustment to the new order of things, decided at its annual meeting in 1940 that the time was appropriate for writing its history. Happily, as the sequel has proved, the duty of preparing such a work devolved principally upon one of the synod's former presidents, Dr. H. M. J. Klein, who had amply demonstrated his fitness for the task by a long and successful career as professor
of history in Franklin and Marshall College. The volume whose title appears at the head of this review is Dr. Klein's response to the trust confided in him. It was a labor of love performed with the skill of a mature scholar.

The book is divided into three parts, of which the first part, an introductory survey consisting of three chapters, deals with what well may be called the colonial period of the German Reformed Church in the United States. This period ended in 1793 when the Coetus, formed in 1747 as a dependency of the Reformed Church in Holland, became an independent body known as the Synod of the Reformed German Church in the United States of America. Before this relationship was dissolved, the Reformed Church in Holland had sent to the Reformed Church in Pennsylvania thirty-seven ministers, hundreds of Bibles, and large sums of money for religious and educational purposes. Here we observe one of the enduring Dutch contributions to civilization in the New World. The second part of the book is a history of the synod proper—the original synod of the German Reformed Church in the United States. Since it covers the years from 1793 to 1941, it is by far the largest part of the book. The third and last part of the book, a brief chapter by Dr. Benjamin S. Stern on the German Synod of the East excepted, is of the nature of an appendix, consisting of three summary chapters dealing with educational institutions, missions, and publications, a brief epilogue, and several pages of synodical statistics. Most of the book has been written from the sources. From the synodical minutes, a part of which is available only in manuscript, Dr. Klein has sifted and arranged year by year much valuable material.

This work is emphatically a contribution to the history of Pennsylvania, and it is no slight contribution to the religious and educational history of the United States. For many long years the Eastern Synod (to use the name that it acquired in 1889) was the German Reformed Church in the United States, a church whose interests centered in Pennsylvania. There was no other synod of that church until the Classis of Ohio became the Synod of Ohio in 1824. A daughter of the Reformed Church in Europe, the Eastern Synod became the mother of the German Reformed Church in America. What the Reformed Church in Holland had been to the Reformed congregations in America before 1793, this synod was to the German Reformed congregations that arose in the United States as the area of American settlement was extended. The history of this synod is, therefore, a significant chapter of the history of the German Reformed Church in America. But it is more than that. Since, speaking broadly, the institutional development of this denomination has been not unlike that of some other Protestant denominations in the United States, general historians of religion in the United States will hereafter draw upon Dr. Klein's work for pertinent data to support some of their generalizations; and doubtless when they do so they will be doubly grateful to him for having eased their labor by the annalistic method he employed in treating his subject. More specifically, this work will lighten the labor of documenting chapters on missions, education, and publications in a general history of religion in the United States.
The book is attractively printed, extensively illustrated, and beautifully bound. It contains a helpful but not an exhaustive index. Perhaps the only regret that the serious student of American church history will have when he completes his examination of it will be that the plan of the work did not call for a comprehensive bibliography.

Bucknell University.

J. Orin Oliphant


To have the principal part in the founding and in the survival of two colleges as well as an important part in the launching of a third is no mean achievement. A man who in addition was active in politics and in science and in the church, invested in western lands, owned a comparatively fashionable country estate, and was head of a family lived a busy life indeed. All these activities on the part of the Reverend William Smith, D.D., are ably and interestingly described in the work of Mr. Gegenheimer.

Born and educated in Aberdeen, Scotland, William Smith was greatly influenced by the debated question of educational reform prevalent at the University of Aberdeen during his student years. A happy chance having brought him to New York, he summed up his views on education for the benefit of the incipient King's College in *A General Idea of the College of Mirania,* published in 1753. His experiences in New York did not attach him greatly to this country, which might have lost him as a citizen had he not been called to Philadelphia by the authorities of the academy there. To put his theories into practice by raising the status of the academy to that of a college challenged his interest, and for the rest of his life he remained a resident of Philadelphia.

Fully half the volume under discussion is concerned with the development of the College of Philadelphia and Smith's influence as provost there—and quite justly, since he himself considered this his principal work. But even as a person of such abounding energy could not be restricted to academic life, the author deals in turn with his courageous political stand during the troubled times of the French and Indian War and the years embracing the Revolution; his temporary retirement to the Eastern Shore, where at Chestertown he successfully launched Washington College; his great service to the church in America through the preaching of sermons on important public occasions and through his organizing ability, which helped appreciably in transposing the Episcopal Church from its establishment in England to a national footing; and his private concerns as an investor in lands in western Pennsylvania.

Anyone who has studied the source material or read the biography, however, can easily perceive that greater than the accomplishments of Smith's life was the character of the man himself. Large in person and large in ideas, the provost lived with a gusto in keeping with the vigorous demands of a new country and a new age, tempering his enthusiasm with a love for justice and truth and exhibiting a sympathetic understanding of humanity, from archbishops to frontiersmen.
The author has made a diligent and discriminating use of his abundant source material, and the resulting volume should have importance to all who are interested in the cultural activities of the later colonial period.
Cornwall Bridge, Conn.  

BERTHA SPRAGUE FOX

_Coal Dust on the Fiddle: Songs and Stories of the Bituminous Industry._  

Here is a new body of literature that merits the attention of everyone concerned with indigenous American art. Here are songs, anecdotes, legends, and folk sayings by soft-coal miners in Pennsylvania, Ohio, Illinois, Indiana, Virginia, West Virginia, Kentucky, Tennessee, and Alabama. Here are complaints about the company story, celebrations of "Puppy Love" and "Kentucky Rye," commemorations of fires and rebellions, and "John L. Lewis Blues."

But this is no mere anthology. The ballads and stories fit into a scheme larger than that. As in his early collection, _Minstrels of the Mine Patch: Songs and Stories of the Anthracite Industry_, Mr. Korson has purposed to describe life in the coal mines and make that life real by dramatizing it in anecdotes and illustrating it with ballads of the miners themselves. From materials accumulated in three years of traveling, listening, recording, and reading little-read publications, now listed in a useful bibliography, he has selected the most illuminating and presented them against a background of social history that is frequently so interesting as to "up-stage" the primary matter.

Grouped in three general sections, the chapters in _Coal Dust on the Fiddle_ picture life in the company-owned village, with its related company-miner problems; folklore at work in the coal mines, with emphasis on mine disasters; and the union's role in the struggle for improved conditions, with accounts of famous strikes and massacres. Within each chapter are arranged chronologically the pertinent stories and songs. Although the chapters dealing with life in the coal camps may contain information familiar to the specialist, they nevertheless describe the camps with such freshness that the setting is more sharply etched than it can be in the usual textbook. And no specialist will fail to appreciate the chapters on mine disasters, for from the tales of rescuers and survivors Mr. Korson has reconstructed movingly and horribly the reactions of those trapped below.

In distribution of emphasis the author has proceeded logically. Since hardship has long been the miner's staple, the ballad of discontent predominates; and since the union has stood as a symbol of the miner's hope for a better life, the section dealing with unionization is the longest in the book. The most exacting scholar may be disturbed by lack of specific documentation and by vagueness in chronological development; but whether social or literary historian, he will be compensated by discovering something rarer, something for which playwrights and novelists have usually to be depended upon: the elusive "state of mind" of a part of American society.

University of Pennsylvania.  

ROBERT H. ELIAS