men's inherent legislative powers to the exclusion of the council, his skillful use of the power of the purse in control of the governor, are set forth in detail. Possessed of an undeniable skill in draftsman-ship of laws, endowed with a fertile imagination that produced the design of a well developed and defined judicial system and new legal concepts of land law that were ahead of his time, he contributed creatively to the development of colonial institutions and laws. He combined with his steadfast convictions on colonial rights and Quaker objections to oath-taking and military defense, the arts of a political strategist which seem incompatible with Quaker doctrines of harmony and charity. His bitter invective in argument, the spirit of personal vengeance with which he schemed against his political enemies and his willingness to take advantage of any weakness of his opponents laid him open to criticism by his enemies and tended to obscure at times the basic sincerity of the man in his espousal of the autonomy of the colonists.

As said in the beginning this is primarily a political biography. The personality of Lloyd save in his political role fails to emerge. This is not the result merely of an unimaginative treatment on the part of the author, but rather of the lack of personal papers and letters which would make possible a probing of Lloyd's personal life and motives. The author has made a thorough search of public documents and personal writings of contemporaries. Unfortunately for Lloyd the extant personal papers are primarily those of his enemies. Nevertheless, the reader who persists beyond the opening chapters, somewhat weighted down with details, will find in the unfolding drama much that is significant in an understanding of the growth of Pennsylvania political institutions.

University of Pittsburgh  Rosalind L. Branning


If there is any single result which this work demonstrates, it is that the line is thin between the proficient folklorist and the capable historian. Folklore, detached from its historical, social and cultural setting, may be interesting and entertaining. But alone, it must be evaluated within the limits of ordinary literary criticism. It is the
larger context of historical seasoning which brings out the true flavors in the customs, tales and songs of a people.

Known primarily as an outstanding folklorist and collector, George Korson has here established himself as a capable historian who knows how to integrate the historical and folk fields. In this sense, he might best be classified (if he must be classified) as a social historian.

Respected as a learned scholar, Korson sets a specific standard in his approach to folklore as being, "... through its creators and carriers—the people. They live folklore and express their innermost thoughts and feelings through it... More than ever do I believe in the functional view of folklore, in which the folk receive equal attention with the lore. In folklore, function is as important as content." In defining "function," Korson quotes the definition suggested by Louis C. Jones, Director of the New York Historical Association, "Folklore is the most fragile kind of history there is—so fragile and so easily lost and forgotten that if people don't take the time to record it, a whole segment of the people's lives is lost with it. Folklore is the part of history which is unwritten, because it lives on the people's tongues and in their everyday ways, until somebody takes the trouble to preserve it."

George Korson has certainly taken "the trouble to preserve it" for the Pennsylvania Dutch who worked in the coal fields of Eastern Pennsylvania. In doing so, he has added to the considerable work he has already presented in his Pennsylvania Songs and Legends, Coal Dust on the Fiddle and Minstrels of the Mine Patch, all of which include considerable data on Western Pennsylvania as well.

Using the historian-folklorist approach, Korson devotes his earlier chapters to an emphasis on the historical background of the Pennsylvania Dutch mining area, particularly the Swatara Country. He traces the migration of these people to this region; their earlier development as a primarily agricultural folk; their movement into the mines (although never entirely abandoning their farming roots); the development of the small mines; their integration under the monopoly of the huge Philadelphia and Reading Coal and Iron Company; the part they played in unionization and their particular characteristics and practices as opposed to other groups in the mines.

Although the earlier chapters are predominantly historical, a folk theme runs through them and comes out fully in the middle and later chapters which use narrative and anecdotes to deal with
folk speech; courtship and marriage customs; folk medicine; religious lore; superstition; legends and traditions and folk songs and ballads. These are outlined in an authentic and most delightful fashion. While preserving his integrity as a scholar, George Korson uses a literary style which makes his book easy reading.

A few of his conclusions bear especial note. He observes that while other groups became miners in the full sense of living in the company towns, trading at the company store and being miners in every sense of their lives, the Pennsylvania Dutch miners did not. Instead, they preferred to live on their farms and travel to and from their jobs. If the mines were at a distance, they would occupy bachelor shanties and possession houses on company property during the week and go home to their families on week-ends.

Another interesting observation was that the folk songs were ballads about their work rather than work songs in themselves. They sang outside the mines, rather than in them. These, in spite of their own cultural background, were predominately English and Irish in form and melody. In content, they were much like songs developed by other groups in the coal fields—about the difficulties in their work, their struggle for unionization and their escapes from the harshness of their toil.

This is an excellent work. George Korson's writing flows so well that it tends to hide the countless hours of hard labor which he must have devoted to its execution. It is a must for every book shelf.

*Pittsburgh*

**Hyman Richman**


With a foreword by Irving R. Murray and an epilogue by John Coleman, four authors have written the history of one of the religious communities of Pittsburgh. The chronology has been divided into four periods, and each author assumed responsibility for one period, but the transitions are smooth so that the book is a well unified discourse.

Unitarianism was established in Pittsburgh in 1820 upon the arrival of the Reverend John Campbell from England, where he