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
had been a Unitarian minister. Services were first held in the second-floor hall of a building located approximately where the Hardy and Hayes store now stands. In 1823 land was acquired on
the northeast corner of Smithfield Street and Virgin Alley (now known as Oliver Avenue), the trustees named in the deed being Joseph Armorer, listed in the *Pittsburgh Directory* for 1819 as "merchant, E. side of the Diamond," Magnus Murray, an attorney and surveyor who was twice mayor of Pittsburgh, Jonathan Walker, judge of the United States District Court, and Benjamin Bakewell, proprietor of a glass factory. A church was built on the lot and dedicated in the fall of 1823. Dr. Campbell died the next year.

Short pastorates and varied difficulties characterized the church for many years after its promising start. For considerable periods the small congregation was unable to support a minister, and after the Civil War it lapsed into a state of dormancy. On several occasions during the nineteenth century, the Unitarians informally joined forces with a small congregation of Universalists, being sympathetic with Universalism's "expression of faith in man, its protest against the harsh teaching of future punishment, its doctrine of universal salvation on the theory that love is more divine than wrath" (p. 33). Thus, the recent national federation of the two sects was fore-shadowed.

New life came to the Unitarian movement in Pittsburgh in 1889 when the known Unitarians of the area, numbering scarcely a dozen, came, by a stroke of good fortune, under the stimulating leadership of the Reverend Dr. James Graham Townsend. In two years he built up the congregation to forty families. The steady growth of the church in membership and community influence which has occurred since 1891 is to be attributed to the following succession of eminent leaders: Charles E. St. John (1891-1900), L. Walter Mason (1900-1928), Frank Edwin Smith (1929-1943), and Irving R. Murray (1944-1961).

St. John led the congregation in building a church on Craig Street just north of Fifth Avenue—a site which was purchased in 1901 by St. Paul's Roman Catholic Church to provide more space for the cathedral they presently erected fronting on Fifth Avenue. Under Mason's leadership the edifice which is now the home of the First Unitarian Church was built in 1904 at the corner of Ellsworth and Morewood. In 1954, during Murray's ministry, a wing was added to the church to accommodate the rapidly growing church
school. It was dedicated as the L. Walter Mason Memorial.

The history of the past seventy years includes many events and incidents which illustrate the strong commitment of Pittsburgh Unitarians to the improvement of earthly society. They played a leading role in the establishment of Kingsley House. They campaigned for purification of the city’s water supply in a spectacular manner by setting up an experimental sand filter on the church grounds for the removal of the bacteria which had been causing Pittsburgh’s high typhoid death rate. They promoted the establishment of the juvenile court and the provision of public playgrounds. They exercised leadership in the American Civil Liberties Union, the Mayor’s Citizen Committee for Integrated Housing, and in other social action programs.

The authors have faithfully and professionally recorded the sources of this history. The reader will find this little book satisfying for its scholarly standards and its clear exposition of a socially oriented religion.

University of Pittsburgh

P. W. Hutson


This book was inspired by a bundle of letters which Elisabeth Freund inherited from her grandfather, before she came to America, in 1944. They had been written by her grandfather’s brother, Julius R. Friedlander.

Julius R. Friedlander had served as a tutor in the family of Carl Egon, Prince of Furstenberg. Later he became associated with Franz Muller at the Institute for the Blind at Mariahof. He learned new methods of teaching the blind, and because of the apparent lack of such instruction came to America. Because of the attempts made in Philadelphia by the Quakers, he came to that city.

With the cooperation of such men as Robert Vaux, Francis Joshua Fisher, and John Vaughn, second president of the school, Friedlander made the Overbrook School for the Blind a successful forerunner of education for the blind in this country. His extensive experience and contact with the best efforts in France, England,