prising New Yorkers and the injudicious Pennsylvanians in building such unprecedented engineering marvels. Their bold dreams were inspired by a factor difficult to appreciate today, as Carter Goodrich points out in his fine concluding chapter, "the extent to which the sense of group interest and the emotions of patriotism and public spirit centered during the canal era on the development of individual states and cities."

Very attractively published by the Columbia University Press, this book should interest both the professional and the serious amateur historian. It represents a successful attempt to analyze a phase of American economic development which has received less than merited attention.

*University of Pittsburgh*  
Monte A. Calvert


All too often — often it seems habitually — scholars have tended to miss the material under their own noses, and value only that which is to be found somewhere else.

Perhaps there is no field in which this mistake has been so commonly made as in folklore. New England scholars made pilgrimages to the mountains of Virginia and Kentucky, Southern professors searched the West, and Pennsylvania and California collectors went to Ireland or the South Pacific, all ignoring the materials close at hand.

Be it said to the credit of the author — a Pennsylvania "Dutchman" and professor at the University of Pennsylvania — that he has done yeoman service both in recognizing and preserving as fine and important a body of neglected folklore as was to be found anywhere in America.

Except for a few texts in *Songs Along the Mahantongo*, by Walter E. Boyer and Albert F. Buffington of Pennsylvania State University, and Dr. Yoder (Lancaster, 1951) and a few magazine articles, mostly by the same trio, the field of Pennsylvania German ("Pennsylvania Dutch") spirituals has been almost entirely neglected. Not only has little study of them been made except by these three
scholars, but the very existence of such an important body of folk religious song has been almost completely unknown to most folklore scholars.

First proposed in 1948 by Dr. Alfred L. Shoemaker, stormy petrel of Pennsylvania folklore study and promotion, the term "spirituals" is appropriate to the Pennsylvania Dutch "chorus" songs, despite their manifest differences from Negro spirituals. This might not have been evident before the great work of George Pullen Jackson in the "white spirituals" of the South, but should occasion no misunderstanding today.

The Pennsylvania spirituals are much like both the other types of song bearing the name, in being strongly evangelistic in tone, and in most cases taking one simple idea and harping on it. Perhaps the identity of these songs with the spiritual tradition would have been recognized long ago, but for the fact that few folklorists — even those making studies of Pennsylvania Dutch life and customs — knew enough of the language to understand and appreciate them.

For this task, Dr. Yoder was eminently well fitted by his birth and education. Himself a member of the Pennsylvania Dutch community, he grew up hearing such songs sung in his own family. His training and his present position as a teacher of comparative religious thought at Penn gave him the tools for such research, and turned his thinking in that way.

_Pennsylvania Spirituals_ is a work of tremendous research, and a monument to its author's diligence as well as to those among whom the tradition flourished and still stays alive in Pennsylvania.

Beginning with a brief view of the spiritual tradition in America, Dr. Yoder passes on to an exhaustive study of these Pennsylvania Dutch spirituals, the conditions that first gave them birth, their interlocking effects with religious movements, and the forces that are keeping them alive today — albeit in the twilight of their living tradition.

A most interesting third of the book is Chapter VI, which contains 150 Pennsylvania spirituals, including Pennsylvania Dutch texts, literal English translations, tunes to which they are sung today in folk transmission, and data on their provenience.

The following chapter delves into their sources, and Chapter VIII surveys Pennsylvania spirituals in print, mostly in early folk hymnals.

It seems a pity to fault such a great work in any respect. But to this reviewer it appears that Dr. Yoder is a little over-zealous in in-
sisting on his thesis that the spirituals resulted from the impact of Methodism on Pennsylvania Dutch churches and communities. The point seems somewhat belabored.

Although much of the tradition was unquestionably related to Methodist preaching, it is hard to accept his thesis that neither the Baptist nor Reformed churches made any particular effort at evangelism in Pennsylvania Dutch communities. The facts just don't support him.

He also denies any strongly evangelistic trend among the Plain Dutch sects. And it would appear he makes a little too much of the form of organization in insisting that the Church of God, United Brethren and some other strongly evangelistic German Baptist sects were the result of Methodist influence — in view of the fact that Jackson's studies have shown that the growth of spirituals in the South resulted more from Baptist evangelism than from any other factor.

There are also numerous regrettable minor errors, such as the attribution of *The Sweet Singer of Israel* (Pittsburgh, 1837) on page 381 to William Hunter instead of to Alfred Brunson. It is also unfortunate that he often renders the Pennsylvania Dutch title of one song in several ways (besides variations in quoted statements). For instance, "O Gott loss runner deini Graft," on page 35 becomes "O Gutt, luss roonar deini groft" on the next page, and "O Gott schick runner deine Kraft" on the following page. While the dialectical and traditional variation in various communities could explain the changes of spelling and words, it would hardly explain the matters of capitalization, or why he fails to standardize on one form when he is referring to a song in *propria persona*. And the fact that usually the indices contain only one form tends to make reference difficult and sometimes confusing. In general, the work of indexing leaves somewhat to be desired. And why — after carefully distinguishing between "psalms," "hymns" and "spiritual songs" — does he refer to the 150 texts as "psalms"?

Dr. Yoder, however, has done a great service both to folklore study and research in American religious history. It is to be hoped that he will continue this work, perhaps through media that will give it wider circulation than the present edition.

*Pittsburgh*  
George Swetnam