
This is not "another biography" of Carnegie, although Swetnam rightly includes sufficient biographical material to provide the setting for his study of "an internationally known author whose writings have been almost totally eclipsed by his deeds." Another in "Twayne's United States Authors Series," this work studies Carnegie the author—of letters to editors, accounts of travels, essays in journals, books on economics and politics, and biographies.

Carnegie's ideas, especially those relating to politics and economics, were firmed up early and remained relatively constant throughout his life. He had known poverty and was persuaded that it developed "manhood," discovered Herbert Spencer and Social Darwinism, and professed a kind of socialism, but forced this belief to fit in with his ideas on rugged individualism and greed for wealth. Gradually, he made the transition from Social Darwinism to paternal capitalism. Carnegie's "gospel of wealth" allowed for large accumulations of wealth but with little or no regulation or discouragement of those who sought to gain control of capital. Of course, this assumed no punitive legislation, especially no income taxes, but it also brought with it the great responsibility of using one's wealth wisely and, most important, of disposing of it during one's lifetime. Carnegie was adamant on this last, not only advocating it in his writings but also practicing it.

Having once considered journalism as a vocation, Carnegie understood the art of getting his readers' attention. He wrote about topics of current, serious interest—peace, the tariff, labor problems, imperialism, the rights of property—and did so in a concise, straightforward, intensely personal way, rarely resorting to the use of humor. Carnegie used the prose form and always sought to promote his ideas and lead his readers to his point of view. The product of his efforts can hardly be called great literature but his articles and books did provide him with an appropriate forum for his views, and, incidentally, an income from royalties.

Swetnam is much concerned with Fritz Redlich's claim that someone else, a ghost writer, perhaps James Howard Bridge, wrote Triumphant Democracy. In no uncertain terms, Swetnam challenges Redlich on numerous counts but especially that (1) Carnegie had long been an avid writer; (2) the style agrees with Carnegie's earlier and later works; and, most forcefully,
(3) "It is utterly unbelievable that a man so personally opinionated as Carnegie, and so jealous of reputation, would have permitted his name to be used with something written by an employee, with which he might not agree." In fact, Swetnam claims that it was Carnegie's success as the "first great writing industrialist" that then necessitated the use of the ghost writer by his business peers.

Four of Carnegie's books are studied in most satisfying detail by Swetnam. *Round the World* (1879), which parallels Bayard Taylor's *Views A-Foot* in style and format, describes a pleasant trip taken the year before—"I'm off for a holiday, and the rise and fall of iron and steel 'affecteth me not'." In *Triumphant Democracy* (1886) Carnegie reveals his great love for American democracy and the role this institution played in our nation's continued progress. *Gospel of Wealth* (1900), Carnegie's most famous work, places its emphasis on manufacturing, capitalism, and the distribution of wealth. Finally, *Autobiography* (1920) is called "from practically every point of view, literary, biographical or ideational... Carnegie's best work," this in spite of its numerous inaccuracies.

In addition to the comprehensive and well-written text, Swetnam has included a useful chronology of Carnegie's life and an excellent bibliography.

*West Chester State College*  
ROBERT E. CARLSON

---

*The Atlantic Economy and Colonial Maryland's Eastern Shore: From Tobacco to Grain.*  

This study analyzes the transformation of the eastern shore counties of Talbot and Kent, Maryland, from a predominantly tobacco growing region, to one producing ever greater quantities of wheat for commercial markets. The dynamic factors that influenced the development of the area were the intricate relationships of the Atlantic markets for tobacco and wheat, demographic trends, and the transfer of English cultural patterns to Maryland. Utilizing previous studies of other geographic areas for comparisons, Clemens maintains that after an initial deviation from the mother country, the eastern shore tended to become far more similar to English farming communities and the middle colonies than to New England or the British West Indies.

In the last two decades of the seventeenth century the international market for tobacco and the relatively high price it commanded attracted numerous white male immigrants to the eastern shore. These individuals quickly developed a market outlook that translated into utilizing the land and other laborers in a speculative fashion. The demographic impact of this influx was an unbalanced sex ratio that contributed a few marriages and little social stability. But despite unsettled conditions and the financial incentives of relying almost solely upon tobacco, the planters brought with them English agrarian concerns for stability and self-sufficiency that compelled them to cultivate acres of corn and raise abundant livestock as well as tobacco.
During the early decades of the eighteenth century, trans-Atlantic market and demographic conditions contributed to additional changes along the eastern shore. As the price of tobacco declined, competition for white immigrants bound for Pennsylvania intensified, and favorable economic conditions in England made it increasingly difficult to attract white males to the region. Thus, many planters turned to slavery. This process was assisted by new opportunities opening up with regard to the slaving trade. Clemens has calculated that the ownership of slaves was a significant factor in the prosperity of slave owners who accrued an estimated 11.5 per cent annual return on each worker.

Altered market and demographic conditions also facilitated changes in the social structure that brought the eastern shore closer to conditions in rural England. With fewer male immigrants arriving, the sex ratio gradually adjusted itself towards a more even balance among whites which gave planters more opportunities to marry and thereby assume a more settled, less speculative attitude about their communities. As families grew in size, additional hands provided the labor necessary to increase the standard of living. This prosperity was uneven, however, with surviving children of early settlers inheriting one or more estates and thus commencing the process of social stratification. Clemens reiterates at several points that although some families accumulated wealth and the chances for social mobility lessened over time, possibilities always existed for white settlers and the middling farmer predominated in terms of numbers.

By an examination of county estate records, inventories, tax lists, conveyances, and other data, the author outlines the quality of life experienced by the large planters, middling farmers, and laborers. Brief descriptions of notable families, such as Bennett, Lloyd, and Goldsborough indicate a lifestyle consisting of fine homes, numerous servants, slaves and the cultivation of large tracts of land. These residents are compared to the middling homes and possessions of Isaac Cox and William Sharp, who evidently accumulated a modest share of furniture and other household items. Finally, the records of tenants within the area reveal adequate dwellings, some personal property, and a sufficient supply of food.

A final transformation occurred when the region experienced a demand for wheat. The development of Philadelphia as a principal center for exporting agricultural products to the Indies and southern Europe led the city merchants to widen their network of trade to include areas of Maryland. Responding to favorable wheat prices, planters closest to the Philadelphia market in Kent County shifted their efforts the earliest. While simultaneously growing both crops, by the 1760s wheat exceeded tobacco as a source of income in Kent County and rivaled tobacco in Talbot. Demographically, an increase in the population from native births fostered an even greater concern within the region to utilize land, normally left fallow for later tobacco production, to raise wheat or other foodstuffs. Thus the region developed a more balanced economy very similar to the region immediately to the north and in England.

In conclusion, this well-researched monograph provides an intimate knowledge of the relationship of complex conditions which influenced the
development along the eastern shore. If other scholars pursue this topic with
the same care as Clemens has done, eventually a composite study based
upon all such local studies can provide us with an understanding of agri-
culture throughout the colonies as useful as Lewis C. Gray's work was in
the 1930s or Richard Dunn's is for the West Indies.

Westmoreland County Community College

LEMUEL MOLOVINSKY


During the past two decades social historians have produced numerous
studies of poverty. Scholars in this field are familiar with John K. Alexander
of the University of Cincinnati through his earlier articles on the late
eighteenth century. In returning to the subject of his 1973 doctoral disserta-
tion, Professor Alexander offers an important contribution to understanding
the meaning of and responses to poverty in Philadelphia from 1760 to 1800.
He also addresses intrinsically the nature of the American Revolution.
Professor Alexander argues that affluent conservatives succeeded in checking
most advances by the poor during the Revolution and concludes "that
as an instrument for improvement, the transforming hand of revolution fell rather
lightly on the poor of Philadelphia" (p. 5).

Render Them Submissive is organized by topics which illustrate the plight
of the poor and various responses to poverty by articulate Philadelphians.
Throughout the four decades before 1800 the poor lacked economic control
over their lives and were forced to exhibit a degree of deference to secure
recommendations for employment and assistance. The American Revolu-
tion, however, created new political opportunities for the poor through
changes in city and state government. With ballot in hand, the poor refused
to be ignored, and a new political rhetoric emphasized socioeconomic dif-
fences. Wealthy citizens feared the rowdy poor who were no longer sub-
misive to attitudinal and institutional controls. In response to the Revo-
lutionary experience, affluent conservatives sought ways to return the poor
to a subordinate station. By 1783 they began to study poverty and to distin-
guish between the laudable, industrious poor and the less desirable, vicious
poor. Consequently articulate Philadelphians launched a moral campaign
to reform the vicious in the mold of the industrious poor. Because the
wealthy believed that crime and social disorder stemmed from idle poverty,
they advocated changes in the penal code. Pre-Revolutionary corporal
punishment was replaced after 1785 by forced labor to instill habits of
industry and virtue. Conservatives worked to control the poor in the ad-
ministration of public and private poor relief. Before the Revolution there
were efforts to reform some of the needy through the house of employment
and opposition to outdoor assistance. After independence public and private
relief programs favored the industrious and penalized the vicious poor to
encourage the latter to emulate the former. Similarly after 1785 wealthy
Philadelphians provided increased educational opportunities to establish
political stability and social order. While Alexander concedes that Enlightenment ideals and humanitarianism motivated some changes in the penal code, relief, and education, he maintains that the dominant incentive was to subordinate the poor.

Because Alexander argues that distinctions between industrious and vicious poor emerged in the 1780s, a further explanation of the pre-Revolutionary acceptance of differentiation in public relief is in order. The author did not explore the possibility suggested by Alan M. Zachary, albeit for a later turbulent period, that some conservatives’ arguments were aimed not always at influencing the less literate poor but at promoting cohesiveness among the elite. Finally, Alexander’s contention that affluent pessimists triumphed over humanitarian optimists in educational goals requires further identification of individuals associated with these two categories to link wealthy conservatives exclusively with social control through education.

This commendable book deserves attention from historians of poverty and the Revolution. The humanitarian response to poverty which Raymond A. Mohl found in New York does not dominate in Alexander’s Philadelphia. David J. Rothman’s contention that eighteenth-century poverty prompted little study or social disorder is refuted. Render Them Submissive challenges the neoconservative interpretation of the Revolution and complements Robert L. Brunhouse’s political study. Professor Alexander writes effectively in a lucid style with easy transitions. Extensive endnotes provide citations from a multitude of primary sources, and quotations are woven skillfully into the narrative.

Kutztown State College

ROBERT M. BLACKSON


The question this study poses is indeed intriguing. In 1964, when Lyndon Johnson headed the ticket and carried Pennsylvania by a landslide, why did Democrat Genevieve Blatt lose the United States Senate race to the Republican incumbent Hugh Scott? Since 1954 Blatt had served as Pennsylvania’s Secretary of Internal Affairs—the first woman to win a statewide office—and by 1964 had a record of fifteen years of service to the Democratic State Committee as its secretary. In addition to her credentials as a loyal party worker, she had strong support from liberal Democrats as well as independents.

Maria Falco’s answer to the query is compressed into her title; ethnic, machine, and sexual politics were the culprits. At least two of these elements were activated during the Democratic primary. Blatt, presenting herself as a foe of machine domination, successfully challenged the Democratic Policy Committee’s endorsement of Michael A. Musmanno, an associate justice of the Pennsylvania Supreme Court. During this campaign Senator
Joseph S. Clark, one of Blatt’s supporters, alleged misstatements of fact by the opposition. He formally requested that Justice Musmanno respond to a series of questions that included his place of birth and the name under which he had been admitted to the armed forces and the Pennsylvania bar. The Italian-language newspaper, *Unione*, cried insult and Blatt was asked to repudiate Clark’s tactics. Blatt sent an explanatory letter to the *Unione* but it was never published, and the charge of bigotry remained a surface and, probably more importantly, a sub-surface issue through both the primary and the subsequent contest with Senator Scott. Falco devotes more space to her discussion of the primary and the subsequent protracted battle to certify a Democratic winner than to the general election itself. In this brief recapitulation she again focuses on the bigotry issue and, in this instance, the various methods the Scott campaign used to appeal to voters proud of their Italian heritage. In the final chapter the author attempts to weigh her three prime factors in an assessment of Blatt’s defeat. An appendix provides a partial analysis of voter behavior with special attention to ethnic and geographic factors.

In this appendix Falco includes the results of an interview she conducted with ten registered Democrats with Italian names from the city of Washington in Washington County. It is regrettable that she was unable to do more in-depth interviewing of voters after the election as this might have helped to establish the necessary presumptive link between the statements and actions of political leaders and the behavior of voters. As it stands we can thank Falco for enlightening us on the attitudes and actions of bosses and their opponents in this Pennsylvania election and detailing the stance of leading Italian-Americans. The impact of all of this, however, still eludes us. Falco seems to waver throughout the book between the temptation to make causal claims for her thesis—such as her contention that the bigotry issue “probably carried sufficient weight to tip the balance in his [Scott’s] favor” (p. 104)—and maintaining the stance of the narrative historian or political scientist who avoids direct explanatory statements. The study, we are told, “will only recount the events as they occurred” (p. 8) and the “theory it builds is descriptive rather than explanatory” (p. 8). One might even argue that on those occasions when she does appear to wear her explanatory hat, her evidence might suggest a different conclusion. For example, from persuasive evidence of voter behavior that she herself provides it would be equally possible to conclude that the balance was tipped by Jewish voters who “cut” Blatt because of Scott’s well-known reputation as a friend of Israel.

The most distressing aspect of this book is its false promise to discuss sexual politics in this election. In the first half of the work, which focuses on the primary battle, Falco gives us only a single one-line reference to sexual politics. If one of Falco’s main objectives is truly to inform us of the actions and reactions of “individuals and elites” (p. 10), on the issue of sexual politics, at least, she fails to do so adequately. The first mention of the woman issue is on page 76 and her most extensive discussion is a two-page assessment near the end of the book. It is difficult to argue with her statement that traditionally in this country “politics is a man’s concern” (p. 144) and
Falco does present two opinion polls which indicated the existence of the sex issue among some Pennsylvania voters; but the detailed, in-depth discussion that creates the context for her treatment of ethnicity and machine politics is absent here.

However, on those two topics she has done a careful, detailed reconstruction of the record. She allows the evidence to persuade the reader; her handling of the tactics of Senator Scott's campaign is an excellent example. The study is well documented and her footnotes make appropriate use of the many oral interviews she conducted. In her introduction Falco suggested that the book was both a case study and an exercise in contemporary history. It is perhaps, as an example of history as record that most readers will find it more satisfactory.

Hobart and William Smith Colleges

Robert A. Huff


Perhaps television has led us to expect little innovation in sequels. Why change a winning formula, media moguls ask, and we are forced to endure hackneyed clichés in endless repetition of once effective ideas. Happily this is not the case with the third edition of Hostetler's book on the Amish. This once effective treatment of a religious and social minority first appeared in 1963. Public and critical response was so favorable, it entered a second printing and then a revised edition in 1968. Now Professor Hostetler presents us with a third version creatively revised and improved, not just a repetition that capitalizes on earlier success. Avoiding the temptation to rely on past performance, the author has thoroughly reworked his material. In some places he has deleted outdated information and augmented the present volume in many other areas. These new aspects go beyond a profusion of new photographs, maps, and tables. More importantly they include rewriting the text to cover a wider range of viewpoints and many new questions that supplement considerations of this stable, expanding community.

After surveying various sociological and anthropological models as options for interpreting Amish life, Hostetler treats the group's historical origins. The small religious community emerged from an Anabaptist and Mennonite heritage and has spent over 250 years in this country. The Amish do not exist in separate villages or counties to themselves. They live close to each other, interspersed with people of other religions and habits. So while not a special caste or commune, they constitute a subculture that endures on a religious foundation. To explain continuity through time, Hostetler unfolds their fundamentally religious view of the world and themselves. Their belief system performs an essentially conservative function in maintaining traditional social order, while they integrate individual goals within ongoing society. Hostetler dwells at length on the redemptive community, its separation from the world, authority roles, group sanctions, the baptismal vow, and their distinctive trait of Meidung: excommunication
and social avoidance. He draws heavily on first hand observations of the three largest Amish concentrations in Pennsylvania, Ohio, and Indiana to show how faith blends with kinship ties to create a supportive and durable social system. Separate chapters on community leadership, child nurture, family patterns, occupational goals, and ceremonial habits provide a wealth of information along this line.

Of course every society experiences conflicts and tensions, too. Hostetler does not blink at the notable diversity and cleavages present among Amish groups. He surveys the difficulties which faithful members have with governmental agencies over schools, welfare programs, and military service. But beyond that he also analyzes internal dissent, the pressures of youth and secular options. Throughout that coverage, though, he does not view Amish communities as relics of an earlier era doomed to assimilation. Nor does he see them as so full of tension that members have a higher incidence of neuroses. On balance he appreciates them as flexible, revitalized groups whose deep faith allows for workable compromises without destroying tradition. This latest edition makes Hostetler's work more useful and comprehensive than before.

Douglass College, Rutgers University

HENRY WARNER BOWDEN


Samuel Rezneck's *The Saga of an American Jewish Family Since the Revolution: A History of the Family of Jonas Phillips* is a competent, workmanlike monograph, basically genealogical in emphasis. It tells the story of the Phillips family of Philadelphia (later Philadelphia and New York) and its matrilineal offshoots, the Levys and the Noahs, from the eighteenth century down to almost our own time. The family produced a number of distinguished Americans, who were also distinguished Jews. Among them were Uriah Phillips Levy (1792-1862), commodore of the United States Navy, and Manuel Mordecai Noah (1785-1851), judge, playwright, diplomat, and Zionist. Both were early fighters against anti-Semitism in America.

Rezneck feels the Phillips family deserves "a modest place in the records of the Jewish community in America." They certainly do. But whether, as he also tells us, the family "is a kind of microcosm of Jewish life in America" is not sufficiently demonstrated. And here lies the basic flaw in this book: while Rezneck informs the reader that his approach will be sociological, any overriding theory or principle that might emerge from a reading of the book is submerged under a welter of historical detail. At the end of the book one has learned more than one cares to about the Phillips family and, at the same time, not enough.

Partly the difficulty is that Rezneck is not a talented writer. His sentences cry out for reorganization, for a rational use of commas, for an occasional semicolon to mitigate the effect of too many dependent clauses wobbling over the page. There is also a great deal of redundancy. For example, on
p. 46, Rezneck writes, "N. Taylor was indeed [why "indeed?"] also the son of Isaac and his second wife, who was a Canadian woman named Miriam Trimble. A Christian, she was, however, converted to Judaism. . . ." And four pages later he writes, "His mother was a Canadian woman, Miriam Trimble, a Christian of New Brunswick, who was Isaac's first wife. She was converted to Judaism, however."

Worse, Rezneck is forever raising reader expectations only to leave them unfulfilled. "The War of 1812," he tells us, "although minor and unpopular with many people of the time, especially in New England, for some special reason, stimulated an outgrowth of patriotism among the young Jews." What this special reason is, the reader never learns. Similarly, he tells us that "In 1808 The Philadelphia Aurora named Noah as member of a 'committee of vigilance' for the city of Philadelphia, consisting of eighty democratic young men whose functions were somewhat mysterious." We learn nothing more about the functions of this committee—nor what modifies what in the sentence.

Rezneck's book will be interesting to historical and genealogical societies, but its appeal is too narrow for the general reader. The Phillips family certainly is a worthy subject, but the broadly cultural study which would truly illuminate their world and time has yet to be written.

Rutgers University

MICHAEL AARON ROCKLAND


For a decade of her life, from age twenty-two to thirty-two, Willa Cather lived in Pittsburgh. The years from 1896 to 1906 were significant in giving her practical experience in writing and in providing her with a wealth of material which she later used in some of her stories, even though she never wrote a novel with a Pittsburgh background. Cather went to Pittsburgh as editor of the Home Monthly, having graduated from the University of Nebraska the previous year. She took other jobs as newspaper reporter, freelance writer, critic and high school teacher. She left in the spring of 1906 to join the staff of McClure's Magazine in New York.

This volume, the result of twenty years of research by Kathleen Byrne, was written with the collaboration of Richard Snyder, formerly a member of the English Department at the University of Pittsburgh. The book provides detailed information about Cather's life and work in Pittsburgh. It traces her maturing as a writer, describes her activities, mentions all the places she lived, and provides detailed sketches of her friends.

Chrysalis is organized topically with chapters on Cather's contacts with George and Helen Seibel, with the pianist Ethelbert Nevin, and with Isabelle McClung in whose home she lived after 1901. The chapter on Cather's experiences as a high school teacher describes her deep interest in her pupils and her high standards of teaching.
The authors refute statements which have been made by other biographers who have conjectured on the nature of the relationship between Willa Cather and Isabelle McClung. Although Byrne and Snyder admit that the two women were inseparable companions while Cather lived in the city, they assert that "no evidence has yet been adduced that the relationship was anything other than that of close friendship." The authors assert that the precise nature of that friendship can never be conclusively determined since Cather burned her letters to Isabelle McClung when they were returned to her in 1938.

The book’s major defect is its uncritical treatment of Willa Cather. Even though she was considered one of the best writers in the 1920’s, the authors accept her role in twentieth-century American letters without question. Although the research done was exhaustive, the authors’ style is unfortunately stilted and adulatory.

The volume is most useful in giving detailed information about the articles Cather wrote for the Home Monthly, the Pittsburgh Daily Leader, where she was copy editor and music and drama reviewer, the Library, and the Pittsburgh Gazette. In addition to painting what must be the definitive portrait of Cather’s Pittsburgh years, the book also gives us Cather’s portrait of that city through generous quotations from her articles and reviews. Scholars interested in Willa Cather’s career or in Pittsburgh’s cultural history will find this a useful little volume.

Ohio Program in the Humanities

Charles C. Cole, Jr.


Over recent years, a growing band of specialists on the American Revolution and the new nation’s formative years have focused on the concept of “republicanism” as an important interpretative key to the intellectual history of this era. Republican government and ideology, they contend, “was part of a much larger configuration of beliefs about human behavior and social process.” The Elusive Republic is an exemplification of this trend and an amplification of the thesis. More specifically, the purpose of Professor McCoy’s study is “to extend and deepen our understanding of ‘republicanism’” and thus “to uncover, analyze and give unity to a ‘lost’ intellectual world of eighteenth century political economy.”

McCoy’s thesis is that over the decades following the Revolution the fate of republicanism seemed particularly perilous because of the prevalent belief that “it could succeed only in an extraordinary society of distinctly moral people.” Thus, the approach that Americans took to political economy was inextricably tied to the issue of social character. What should the nature of the latter desirably be? Americans, according to the credo of republicanism, must escape the Old World curse of idleness and poverty (which inevitably led to moral decay) and the bane of “luxury,” which was
invariably "vicious," a "devastating source of corruption." The crucial concept was popular virtue, the central issue was what type of economy and society would assure a virtuous citizenry, and the solution was a republic based on westward expansion and free trade. The decades following the Revolution can best be empathically understood, McCoy argues, by the continuing brightness of this "synthetic vision" and by the attempt "to adopt the moral and social imperatives of classical republicanism to modern commercial society."

McCoy examines the effect of this republican ideology on policy decisions in post-Revolutionary America—from the Revolution through the years following the War of 1812. He focuses on the ideas of Benjamin Franklin (as representative of the Revolutionary period) and the political thought and policies of Thomas Jefferson and most particularly James Madison (who over succeeding decades strove to actualize the republican vision of a vigorous, virtuous, and predominantly agricultural nation). McCoy's emphasis, consonantly, is on "the ideological origins and the impact upon public policy of a Jeffersonian conception of republican political economy." Such a focus is unexceptionable and common enough, but one is entitled to question the decision to ignore the somewhat different version of "republicanism" as set forth by the Jeffersonians' political antagonists, the Federalists. (The proverbial exception is a brief section devoted to a discussion of Hamilton's Report on Manufactures and the opposition it provoked on the part of Madison and other "republicans" of his stripe). The Federalists were also republicans (the familiar historical stereotype notwithstanding), though the means by which they sought to achieve a prosperous nation of virtuous citizens may have differed. To have included their vision of the new nation's proper current state and destiny would at least have provided a desirable balance.

The contention would not deserve airing if it were not for a related and more important point: the extraordinarily narrow selectivity of evidence by which the author seeks to prove his creative thesis. "My necessarily selective choice of topics for analysis," McCoy explains, "has been guided in large part by a concern for thematic continuity and unity." (Two examples must suffice to suggest the nature of such selectivity—Madison's ideas during the 1790s are based on his argument in support of a policy of commercial discrimination; Jefferson's first term as president is analyzed almost exclusively on the basis of one issue: the Louisiana Purchase). However well this may suit the author's purposes, one is obliged to wonder if the manifold issues and topics that are overlooked would also bear out McCoy's thesis.

As this review implies, McCoy's monograph is designed for scholars closely familiar with the period treated. (Indeed, it would not be meaningful to one who is not.) But this, one hastens to add, is not misplaced but entirely appropriate. Original scholarship is an end in itself, a goal that McCoy has admirably achieved.

Lafayette College

Jacob E. Cooke