

A more satisfying book is Patrick Brown's *Industrial Pioneers: Scranton, Pennsylvania, and the Transformation of America, 1840–1902*. This study grew out of a senior paper the author, who is now a high school teacher, wrote as an undergraduate at Georgetown University. Focusing on the changing role of labor in industrializing America, Brown uses Scranton as a case study to illuminate how American society, once characterized by its “personal, egalitarian” nature, transformed in the early nineteenth century to become “the rigidly institutionalized society that endures today” (2). Scranton offers the perfect laboratory for such an examination because it grew from a sleepy, backwoods settlement into an industrial community of a hundred thousand residents in just sixty years.

In the first of four chapters, Brown briefly recounts the founding of Slocum Hollow and its eventual development into Scranton, named after the brothers who brought industry to the area in the form of an iron furnace. The development of iron manufacturing, the mining of anthracite coal, and the growth of the Delaware, Lackawanna and Western Railroad contributed to the city's rapid growth, and immigrants flooded the area looking for work. With industrialization and immigration came labor disputes, the topic of the last three chapters. The riots of 1877 and the anthracite strike of 1902 loom large in Brown's narrative. He argues that the differing responses of capital and labor to those events demonstrate how the relationship between the two had deteriorated. By 1902, both had abandoned any sense of mutual support or cooperation. Workers strove for every advantage from capital; capitalists fought back, even moving their industries out of town in search of a better labor climate, as Walter Scranton did when he moved his steel company to Buffalo, New York.

*Industrial Pioneers* is grounded in substantial research and is generally well written, yet it suffers from its brevity and ambition. The topic requires, and deserves, more than a hundred pages. Nevertheless, many readers will find it a useful introduction to the labor movement in Scranton.

*East Stroudsburg University*

MARTIN W. WILSON

*Snow Hill: In the Shadows of the Ephrata Cloister*. By DENISE A. SEACHRIST. (Kent, OH: Kent State University Press, 2010. 167 pp. Illustrations, notes, bibliography, index. \$45.)

In the early 1990s, while Denise Seachrist studied the dwindling religious community of Seventh-Day German Baptists at Snow Hill, an offshoot of the better-known Ephrata Cloister, I trained under a series of scholars classified as ethnohistorians and historical anthropologists (labels meant to describe the use of anthropological methods in historical study). Seachrist's work—a combination of personal memoir and ethnography of the Snow Hill community—brought me

back to my first experiences exploring the dusty archives of religious communities to which I did not belong and to the analyses I employed in order to understand them.

Seachrist's training as an ethnomusicologist shines through her study, drawn primarily from her own "participant observation." Her decision to publish this book a decade into the twenty-first century, after the last vestiges of the Snow Hill community have disappeared and her lead informer has died, is the first hint of the complex personal narrative contained within its pages. I will confess to my unambiguous envy. George Wingert, the protagonist/informer with whom Seachrist shares her tale, seems to be a reincarnation of the Ephrata celibates I have struggled to understand through the limitations of the documentary record. Seachrist spent countless hours with Wingert, and she gained entrance to the concrete cabin in which he lived. Her description and photos of this dwelling evoke a structure similar to the mountain prayer hut built by Ezechiel Sangmeister in the Shenandoah more than two centuries before Seachrist arrived at Snow Hill. It is Seachrist's access to Wingert's world that makes for the book's most lasting impact on this reader.

As a consequence of Seachrist's methodology, we read as much about her experience of Snow Hill's decline as about what the community might have been like in its prime. Seachrist's concern that Wingert's interest in her may have gone beyond the avuncular takes over the latter half of the book's narrative at the cost of a deeper analysis of the means by which Snow Hill adapted Ephrata's theology and practice to the nineteenth and twentieth centuries. I came to the book under the mistaken impression that it would provide a view of Snow Hill similar to the perspective on Ephrata offered by Jeff Bach's historical ethnography *Voices of the Turtledoves* (2003). Seachrist's approach holds more in common with *Imagining the Past* (1989), T. H. Breen's examination of the meanings local histories bear, as captured through his own form of participant observation in East Hampton, New York.

Once you accept Snow Hill in this vein, you will be richly rewarded. Ethnomusicologists will make fruitful use of the reprinted hymns and will find the chapter on the community's music an invaluable entrée into the catalogue and collection Seachrist deposited with Juniata College at the conclusion of her work. I take this tale of one woman's attempt to mediate among the factions of a failing sect while simultaneously educating herself about its past as a lively lesson on the fraught affections between scholars and their subjects.

I do so wish I had been able to meet Mr. Wingert.

*Northwestern University*

ELIZABETH LEWIS PARDOE