

to [his] management, persistence, and commitment" (193–94). Unfortunately, the book does not discuss the controversy spawned by Latschar's decision to retire from the National Park Service and accept the position of president of the Gettysburg Foundation—a decision later reversed. This is a minor criticism, however, and should not detract from an otherwise fine study that opens our eyes to the way in which local politics, special interest groups, individual administrators, and broader world issues have impacted the management of the Civil War's most famous battlefield.

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Making Good Neighbors: Civil Rights, Liberalism, and Integration in Postwar Philadelphia. By ABIGAIL PERKISS. (Ithaca, NY: Cornell University Press, 2014. 248 pp. Illustrations, notes, bibliography, index. \$35.)

In *Making Good Neighbors*, Abigail Perkiss presents a detailed history of West Mount Airy, one of the first neighborhoods in the nation to embrace racially integrated living, and explores the self-conscious efforts of the West Mount Airy Neighbors Association (WMAN) to draw local, national, and international attention to the efforts of its well-educated and historically minded community members.

Perkiss begins her study by presenting some historical background on the relationship between race and residence in Philadelphia and other American cities from the 1910s into the 1950s, discussing Supreme Court decisions and discriminatory federal mortgage lending policies to provide context. She then moves through the efforts of George Schermer and WMAN in the 1950s to create a stable interracial community of middle-class homeowners; the regional, national, and international marketing Mount Airy in the 1960s as a model for interracial living; and the varying meanings of integration to Mount Airy's African American residents and to prominent black Philadelphians, led by NAACP chapter president Cecil B. Moore, who opposed it. She charts the struggle in the 1970s to maintain stable, integrated public schools as well as the fracturing of interracial amity during this decade as an ethos of African American empowerment, rising rates of crime, and an influx of poorer black families threatened intentional residential integration and integrated public schooling alike. Finally, Perkiss tracks the history of West Mount Airy in the 1980s, which was marked by a shift in community focus from racial integration to inclusion of gays, progressive Jewish scholars and activists, and young professionals.

To better understand this neighborhood history, Perkiss conducted oral history interviews with close to fifty current and former residents of Mount Airy and made use of oral history interviews on deposit at the Germantown Historical

Society. These she uses to good effect. She discovered, for example, that the promise of safe, affordable homes with the good schools found in an integrated neighborhood, as well as the draw of “a window into a majority white culture,” were more powerful motivations for African Americans moving to Mount Airy than its celebrated embrace of interracial living (72). The interviews enabled her to understand why early lesbian residents and young progressive professionals, many of them Jewish, moved to Mount Airy and how they have made sense of its history. Providing an insightful analysis of the political uses of oral history projects, she also explains how a community-wide historical memory project conducted by WMAN in the early 1990s “uncomplicated a very complicated story” by minimizing historical tensions within the community and by leaving out critical events, most notably the fatal shooting in 1971 of teacher Samson Freedman by a fourteen year old in a school playground that, according to Perkiss, “marked the end of any hope of an integrated educational system for many Philadelphians” (165, 118). In sum, WMAN produced a sanitized history designed to offer a model for successful community organizing.

Making Good Neighbors offers rich insights into the challenges confronted by urban residents who struggled to create and maintain stable, interracial communities as well as useful lessons for those committed to living in pluralistic communities today. This highly detailed history of West Mount Airy, however, may attract a narrow readership. The valuable and thought-provoking history found in *Making Good Neighbors* might have found a broader audience had Perkiss included some comparative analysis of other communities that undertook similar experiments, such as Cleveland’s Shaker Heights and Wynnefield in West Philadelphia. That said, Perkiss has produced a well-researched and insightful study about a community that “developed and honed a model of neighborhood organization that, when deployed effectively, fostered both interracial tolerance and economic viability” (173).

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Here and There: Reading Pennsylvania’s Working Landscapes. By BILL CONLOGUE. (University Park: Pennsylvania State University Press, 2013. 248 pp. Illustrations, notes, bibliography, index. Cloth, \$69.96; paper, \$29.95.)

In the personal essays that constitute *Here and There*, Bill Conlogue combines readings of American literature, especially poetry, with legal and environmental history, autobiography, bits of geology, mining engineering, and travelogue to explore the history of land use in and around the Lackawanna Valley of northeastern Pennsylvania. His book will help readers already familiar with the region gain additional insight into that corner of the state and the challenges it presents to its