

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

modern-day residents. Conlogue is an eloquent, heartfelt guide to the history of both the mine-scarred anthracite landscape around Scranton, where he currently teaches, and the hardscrabble dairy farms that survive in the neighboring valleys to the north, where he grew up. He pays attention both to the reality of the region and to representations of that reality.

Conlogue's six chapters trace the nineteenth-century emergence of the anthracite industry and its legacy of acid mine drainage, burning culm banks, and mine subsidence. They explore his family's long history as farmers in Wayne County and the personal struggle that resulted when he left the land to pursue academic life. They catalog modern attempts at mine reclamation through waste disposal. Throughout, Conlogue unashamedly commits himself to paying close attention to the local, because "mending the damage starts with remembering what damage has been done" (3). He takes his students to local places where poems are set, examines the mining history of his own neighborhood and campus, and ruminates on the costs to his family of his own decision to abandon farming. He does all this in the name of "making the familiar strange" (58). Like the poets he admires, he admonishes his readers to "look closely at where we are and what we do there" (58). Only this way, he claims, can we understand the environmental costs of our past actions on the landscape and avoid those that lurk in new industrial development like the widespread drilling of the Marcellus Shale.

Conlogue announces ambitions for *Here and There*, however, that are not fully realized. He claims in his introduction that his book "shows how the region connects to and shapes the world beyond home," but in fact the book is much better instead at showing how the world shaped him and his home (20). Too often the essays meander—chapter 5, "Other Places," is particularly elusive—and the connective tissue between the literature Conlogue cites and the local observations he connects it to seems forced, or tangential. With the exception of chapter 6, which explores the irony of using garbage from New York City to fill abandoned mines and occasional references to water draining into Chesapeake Bay, the book rarely invites the wider world into the confines of its landscape. Readers who don't already know the local area about which Conlogue writes will have a difficult time understanding why it should matter to them. Nevertheless, *Here and There* is well worth reading by anyone who seeks to understand the full human and environmental legacy of unrestrained industrial development in northeastern Pennsylvania.

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