

To do this, twelve scholars who work in a variety of disciplines take on a diverse range of subjects centering around the environmental history of Philadelphia. The goal of this volume is to reveal how the “ecology” of the city, by which they mean the natural and artificial “collaboration between human beings and nonhuman things,” was formed and understood (6). The environmental history of Philadelphia is therefore presented in new and surprising ways, not through the history of local parks or rivers, as has been the case in past scholarship, but rather through the complex relationships between spaces, humans, nonhumans, and objects. Organized chronologically and analyzed through the lens of the emerging discourses of “ecocriticism” and “new materialism,” topics covered include a Lenape wampum belt, images by the painter Thomas Eakins of his monkey, Bobby, W. E. B. Du Bois’s *The Philadelphia Negro*, and a recent piece by Winifred Lutz, in which she retraces a creek’s former course with paint and bungee cords.

All of these short essays are carefully researched, highly engaging, and, though academic in tone, easy to read. Authors do not always fully distinguish between ecocriticism and environmental history, but this is a minor point for a collection that is willing to challenge the anthropocentrism that dominates much writing in the humanities. *A Greene Country Towne* is a fresh look at the forces that shape urban existence and would be a valuable guide for scholars considering the development and history of other cities. Furthermore, many chapters in this volume serve as useful models for art historians and material culture specialists who want to think through the nonhuman elements that impact (or are) our objects of study.

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*Silk Stockings and Socialism: Philadelphia’s Radical Hosiery Workers from the Jazz Age to the New Deal.* By SHARON MCCONNELL-SIDORICK. (Chapel Hill, NC: University of North Carolina Press, 2017. 294 pp. Illustrations, map, notes, index. \$29.95.)

Independent scholar Sharon McConnell-Sidorick’s engaging history of a radical labor union in 1920s Philadelphia speaks to some of the most exciting developments in labor and women’s history. McConnell-Sidorick interweaves the radical history of a socialist union of hosiery workers with a close look at the neighborhood in which many of its workers lived and participated in the culture of the Jazz Age. She deftly examines how young workers negotiated the cultural changes of the era even while participating in a long tradition of labor organizing in their Kensington community.

McConnell-Sidorick’s study considers both traditional labor organizing and activities outside the factory, with an emphasis on the role of neighborhoods in sustaining solidarity and building union strength. Much like the Knights of Labor

in the nineteenth century, the American Federation of Full-Fashioned Hosiery Workers (AFFFHW) understood workers' rights within a larger context of community-based activism. The AFFFHW built relationships with other organizations in the neighborhood, supported educational and recreational activities, and pushed for demands that had few obvious connections to working conditions on the shop floor, including old-age pensions and access to birth control. Women's rights were central to the union's conception of solidarity, as was a general—if little practiced—commitment to racial equality. Such strategies, the author contends, explain the power and long-lasting influence of the hosiery union, including on the development of the CIO in the 1930s. McConnell-Sidorick makes a convincing case that the AFFFHW played an underappreciated role in the tactics and ideology embraced by the CIO during the Great Depression.

McConnell-Sidorick's narrative also contributes to a deepened literature on women's activism in the post-suffrage era. Rather than considering the 1920s as a "lost era" of women's political and social organizing, this book speaks to a growing consensus that women's activism persisted even as it took on new forms in the 1920s. Despite the waves of repression targeting radicals and unionists in the post-WWI era, McConnell-Sidorick finds, the AFFFHW embraced a labor feminism that encouraged women to speak in meetings, articulate grievances, and take on leadership roles. Moreover, bucking the common conception that flappers were nothing but frivolous consumers, McConnell-Sidorick argues that young women in the union combined consumerism and social consciousness.

Finally, McConnell-Sidorick's book offers a careful examination of a largely understudied community. In the last century, Philadelphia, once known as the "Workshop of the World," has lost much of its manufacturing base, including the factories that once housed the workers of the AFFFHW. McConnell-Sidorick suggests that this loss, coupled with McCarthy-era repressions, created a void in the historical memory that has largely erased Kensington's place in labor history. The Kensington neighborhood, she says, now exists in the popular imagination, if it does at all, as a place "where nothing but racial antagonisms and fire in abandoned factories happened" (2). Her book is a worthy start to restoring a complex and radical history of the neighborhood.

*Silk Stockings and Socialism* should be of interest to readers of not only labor history but also women's history, the history of radical organizing in the United States, and urban history.

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