

residents of Wicker Park excel—trend setting, or at least trend spotting, that can reach out to consumers in profitable ways. At first glance, providing weapons of mass consumption does not seem the sort of job most hipsters want. But these jobs offer the opportunity to do creative work for pay, often for clients like Nike or record companies that musicians and graphic artists think are cool. Moreover, since this work is temporary, and the hours are flexible, workers are free to arrange their work time so they can pursue their true, creative, non-commercial vocations.

The downside of flexibility is economic insecurity, but the creative teams nurtured and assembled in Wicker Park seem able, so far, to tolerate it. Some of them, notably the owners of new media firms, are making money. Others are still young enough, and rents are apparently still low enough, for them to thrive. Wicker Park, then, succeeds as a node in the global symbolic economy, feeding innovative labor into corporate hands. Its hip denizens are the counterpart to sweatshop labor in Vietnam and techies in Bangalore.

Lloyd's careful ethnography provides juicy quotes from the "artists and committed scene makers" (p. 113) whom he interviewed at length as well as intimate details about the scene making at neighborhood bars. If I find the latter less directly related to Wicker Park's novelty, it is because I would like to read more about the specific political economy of urban redevelopment, especially issues of entrepreneurial capital and housing displacement.

*Neo-Bohemia* is most gratifying because it expands on previous studies of cultural strategies of redevelopment, including my work on loft living and the symbolic economy, Chris Mele's on the East Village, and Michael Indergaard's on Manhattan's "Silicon Alley." It documents the continued attraction of artists' districts and the continued relevance of lowered expectations for recent college graduates entering the labor force. It also confirms the importance of consumption spaces in both forming and commercializing artists' communities. And the concentration and lifestyle of new media workers in Wicker Park compare with Silicon Alley, although Wicker Park's is a denser network and one less captive to the short-term goals of financial investors.

Lloyd has done an excellent job of fleshing out a postmodern bohemia, and he is focused enough to provide a stimulating study of a single neighborhood in Chicago during the dot-com boom. This is an insightful look at the hip neighborhoods that loom so large on the cultural radar and the role they play in the new global division of labor.

## POLITICS AND THE STATE

*The Catholic Church in State Politics: Negotiating Prophetic Demands and Political Realities*, by **David Yamane**. Lanham, MD: Rowman & Littlefield, 2005. 187 pp. \$24.95 paper. ISBN: 0742532291.

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David Yamane's main goal in *The Catholic Church in State Politics* is to emphasize the importance of the "dual structures" that characterize state Catholic conferences around the country. The conferences are, at one level, simply the formal collective bodies of the Catholic bishops who reside in a given state. The bishops comprise the membership of a given conference, and the conferences' formal statements are generally issued in the name of the bishops themselves. At another level, however, the conferences are staffed by political professionals who serve as the church's lobbyists in each state's polity. So while the bishops issue pastoral letters and the like, the secretariats perform the "lay apostolate" of actually seeking to nudge state policy in the direction of Catholic principles. Yamane argues convincingly that this structural factor is the very heart of the church's role in state politics. For example, he attributes the church's enduring political relevance in the face of the devastating clergy sex scandal to the complex, and largely unseen dynamics, created by the dual structure of the conferences. Bishops may have lost much of their moral credibility in the face of public recognition of a shocking dereliction of pastoral duty. But that doesn't mean that the

church's spadework in the political trenches of state-level law-making does not go on. Precisely because the conferences are in their day-to-day operations much more than the bishops themselves, the long-term political relationships established between lobbyists and legislators can carry on relatively unabated despite the scandal.

Some chapters in this book are real gems. "Issues: The Seamless Garment in Action," for example, is an insightful analysis of Catholic politics, and its conclusions are relevant far beyond the context of state Catholic conferences. In a tidy 20-page review, Yamane focuses on several crucial matters. First, he explains why issues like abortion seem to receive greater political attention by Catholic bishops than other issues do. The answer lies in the relatively small gap that exists between the church's teaching—abortion is always wrong—and the relevant policy position—abortion should always be illegal. On issues like social welfare spending or access to health care, in contrast, the gap between the teaching—human dignity must be protected and advanced—and *any* specific policy proposal, is much wider. More room is left in that gap for "prudential judgment," meaning more room is left in that gap for debate, dissent, and diffusion of effort.

In the same chapter, Yamane also emphasizes the degree to which the church's political priorities (though not necessarily its teachings) can be affected by the ways in which the church's enduring positions intersect with the always shifting and evolving agenda of contemporary politics. This contextual dynamic is as operative at the national level as it is in the states, and Yamane does an excellent job of illustrating how the *political* side of religion and politics is often (usually?) the driving partner in a very complex relationship. In this connection, Yamane also rightly acknowledges the positive ramifications of the fact that the bishops' agenda, again both nationally and in the states, has cut rather dramatically across the ideological spectrum. Unlike many other religious bodies one could easily name, conferences of American bishops have not been reduced to being prayerful auxiliaries of local Republican committees. Prudential judgment can only take Catholics so far, after all. Opposition to abortion and gay marriage are important planks in the church's platform, but they do not by

themselves obliterate the distance that exists today between Catholic bishops and Republican politicians on a long list of important issues.

*The Catholic Church in State Politics* is not a flawless book. At times, it drifts off into irrelevant detail, I suspect in order to satisfy some misguided notion concerning the requirements of academic rigor. Moreover, I found the references to the clergy sex scandal as the "Catholic Watergate" to be problematic. Covering up political skullduggery is not on the same level of criminality as covering up rape and child abuse, and any rhetorical device which suggests symmetry between the two is out of line, in my judgment. Also, I would have liked to see more attention paid to the ways in which Catholic bishops articulate the church's opposition to the death penalty from state to state. The commentary that is offered on this point is fascinating and suggestive, but the issue deserves more than that.

That said, however, I recommend this book enthusiastically to anyone interested in the ways in which Catholic bishops, and their lay staffs, encounter American political institutions and processes. The author quotes me in this book as calling fifteen years ago for someone to fill the gap in our knowledge of what state Catholic conferences actually do, and what political role they actually play. *The Catholic Church in State Politics* does, indeed, fill that gap admirably. But in doing so with such sensitivity and with so much insight, David Yamane has offered us in this book a good deal more. He has also provided an insightful and broadly persuasive analysis of how Catholic officials, clerical and lay, participate in the deeply divisive and highly religious politics of the United States in our time.

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*Making Whole What Has Been Smashed: On Reparations Politics*, by **John Torpey**. Cambridge, MA: Harvard University Press, 2006. 214 pp. \$35.00 cloth. ISBN: 0674019431.

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The title of John Torpey's valuable critique of recent reparations politics is rather more