The book concludes with the fifth "building block," that black Protestant faith is committed to social justice and equality for all individuals and groups in society. Many of the clergy members and laypeople interviewed expressed sentiments regarding racial oppression and racial tensions and various ways that problems might be addressed and solved, providing a running theme throughout the book of the difference between "faith" and "works." The authors conclude by saying that "we cannot expect to live in a better world if we do not become actively involved in efforts to eliminate racism, poverty, and injustice" (p. 207). This statement echoes the thoughts of many clergy and laypeople throughout the book, and exemplifies the overarching and myriad connections in black Protestant faith between the religious and social worlds.

The Global Pigeon. By Colin Jerolmack. Chicago: University of Chicago Press, 2013. Pp. viii+274. $80.00 (cloth); $27.50 (paper).

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Global Pigeon begins and ends in New York, but the intervening pages take the reader around the world. Throughout, Colin Jerolmack presents a memorable and complex portrait of the meaning actors inscribe on the pigeon and the practices they generate. In South Africa, the annual Million Dollar Pigeon Race is high stakes. In Venice, pigeon feeding is perfunctory, while London has outlawed the same practice in Trafalgar Square. The book's richest chapters, both in terms of the depth of data presented and theoretical lessons, focus on working-class men in Brooklyn and the Bronx. These, especially, promise to become staple reading for students in urban and qualitative methods classes.

Jerolmack offers several broad contributions. Foremost, the book challenges two presuppositions about human sociability, nature, and the city. First, it complicates the notion that animals are merely a symbol of or a vehicle for meaning and interaction. Rather than presenting the pigeon as an empty vessel that facilitates human interaction on rooftops, and in pet shops, gardens, and a gaming club, Jerolmack demonstrates the connections men develop with the pigeons as well as how pigeons connect men to "nature"—even in large cities. Here, Jerolmack skillfully dispenses with the notions that the pigeon is less than "natural" and that the city is devoid of nature. Second, just as the reader begins to adopt this view, Jerolmack demonstrates how the pigeon is not just "nature" or "animal" but also a vehicle for human connection and identity. For some, such as Turkish men in Berlin, the pigeon simultaneously represents nature and social identity or order. In short, the pigeon is a flexible object whose meaning is context specific.

The (novel) global focus of Jerolmack's book underlines and reveals this flexibility. *Global Pigeon* ultimately highlights how place and the cultural and demographic traits of pigeon keepers together shape how people per-

ceive and engage with pigeons, as well as with one another. In short, by examining the same cultural object—the pigeon—across a variety of contexts, Jerolmack underlines the variability of sociability and of ideas about how "wild" or "ordered" cities should be.

The depth of Jerolmack's ethnographic inquiry is most apparent in chapters on Brooklyn and the Bronx. An image arises of ethnically and racially heterogeneous clusters of men engaged with pigeons and one another. Jerolmack reveals that men who arrived in the neighborhoods in successive waves have forged close ties around the pigeon; members of groups who might otherwise compete for space or status instead engage in cooperative pursuit. Jerolmack uncovers not only this conviviality, but also its source in neighborhood cultural exchanges: namely, the transmission and adaptation of a practice not just from father to son, but also from one social group to another. Obviously, this image is not the portrait of neighborhood succession or change colored by overt conflict most would anticipate. Instead, Jerolmack presents an urban world in which disparate men interact, mostly in a caring manner. Moreover, while neighborhood change might be partially responsible for bringing the men together in a common corner of the city, that change is hardly at the center of their pigeon-based social worlds or the identities that they forge. This fact, as much as their "cosmopolitan ties," is consequential for deepening understanding of the everyday impact of succession and gentrification.

Throughout, Jerolmack's skill as an ethnographer and commitment to his craft are on display in reports of exchanges with the men that reveal trust in the ethnographer and of long hours in bitter cold on a rooftop. As a result, a valuable portrait arises of his subjects' interactions and meaning making. These take the reader well beyond the surface of what, from afar, appears to be one of the strange, small worlds that compose our cities.

Despite Jerolmack's obvious ethnographic skill and commitment, a primary feature of the study's design invites questions. Jerolmack refers to his work as a "global ethnography" but underspecifies the goals and guidelines organizing his endeavor. Does he want us to think of his cases as comparative, despite his uneven attention to the scenes he documents? Analytically, how ought one align the global data points: images of feeding in London and Venice, brief accounts of pigeon keepers in Berlin and South Africa, and, finally, extensive, complex portraits of men in Brooklyn and the Bronx? If some of the cases are not meant to be merely illustrative, what is their analytic purchase? The cases are also so heterogeneous that the reader wonders whether, for instance, we should anticipate the cosmopolitan ethos of Brooklyn and the Bronx in other neighborhoods; the book might have generated a better sense of what precisely invites cosmopolitan ties if Jerolmack's other sites were experiencing similar changes.

While Jerolmack underspecifies his design's rationale, I can imagine a reasoned logic driving his choices. Specifically, ushering the reader from casual feeding to high-stakes racing and, finally, to communities built around training pigeons, underlines the ubiquity and variability of pigeon-human interaction globally. I am left with the impression that Jerolmack's goal was

to provide a rich and varied global portrait of human engagement with pigeons. If so, he succeeds. However, I would welcome discussion of the merits of "global ethnography" and of the rationale for his design. This task seems particularly worthy, as I predict that the book will be widely read by students of ethnography.

In sum, Jerolmack has crafted a rich and beautiful story of urban dwellers and their animals in a variety of contexts. *Global Pigeon* presents a particularly vital portrait of working-class New Yorkers and how they forge identities and communities in a changing city. The book should be and surely will be read by urbanists, students of community and of human and animal interaction, and those who study culture. Foremost, it is an example of contemporary ethnographic scholarship that, like the best models of urban ethnography, provides a memorable and complex portrait of an oft-hidden facet of urban life, revealing lessons about culture, community, and cities.

One Out of Three: Immigrant New York in the Twenty-first Century. Edited by Nancy Foner. New York: Columbia University Press, 2013. Pp. x+296. $105.00 (cloth); $35.00 (paper).

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Along with many other students of immigration, I often tend to focus on the "new destinations" phenomenon, the tendency of today's immigrants to move to rural and suburban locations in the Midwest and South away from the old urban immigrant concentrations. We (or at least I) sometimes overlook the fact that some of those old concentrations are the most important gateways and centers of immigration in the 21st century. Nancy Foner's *One Out of Three* is a valuable reminder that the city of the Statue of Liberty not only played a central part in the history of immigration but continues to be a vital site for immigration today. Foner, a widely and justly admired scholar of immigration, brings together essays by top experts on New York's immigrant groups. Without exception, the chapters are well written and informative. The result is an essential reference for anyone interested in contemporary immigration in general and in New York's immigrant populations in particular.

Foner gives an excellent overview of New York as a new immigrant gateway and destination in her introduction. The opening demographic chapter, by Arun Peter Lobo and Joseph J. Salvo, uses U.S. census and New York City Planning Department data to identify the characteristics and locations of the more than one-third of New Yorkers who are foreign-born. I especially liked the maps showing immigrant populations within New York and around the metropolitan area. David Dyssegaard Kallick traces the contributions of immigration to the economic revitalization of New York since 1970. Kallick also points out that immigrants have been part of the economic polarization over the past few decades, and that although immigrants