

is in any case to look at what is new. In the present revision, the concentration has sensibly been upon a tightly focussed account of the exact differences recent developments have made in the governance of the Church; the parish structure; liturgy; faculty jurisdiction (always the most numerous cases recently in the Church of England); cathedrals. The General Synod has been busy with legislative activity, there has been a series of new cases, primary legislation such as the Human Rights Act 1998 and the Data Protection Act 1998 have considerable potential to affect the Church and its doings. It is a pity that these two Acts have not been looked at in their relation to the other two statutes with which they will form a quartet: the Investigatory Powers Act and the Freedom of Information Act. Perhaps that can be done in a third edition. The need for it is already hinted at in the brief discussion of the forthcoming revisions of clergy discipline procedures, the result of a less than happy process of consultation, and some watering-down of the principles of *Under Authority* (1996), which it is easy to foresee are likely to lead to testing of their implications on a number of fronts. They are likely to be already out of date under the 'quartet' of statutes just mentioned, if and when they gain Royal Assent.

There is a useful and substantial reference section, including the Canons of the Church of England, Statutes and Measures, Statutory Instruments, Church Representation Rules and a selection of reports of cases, now gathered together at the end.

G. R. EVANS

THROUGH OUR LONG EXILE by Kenneth Leech *Darton, Longman & Todd, London 2001, Pp.268, £15.95 pbk.*

Kenneth Leech recalls admiringly some of the clergy and layfolk who have worked, often heroically, in London's East End: Henry Scott Holland, Stewart Headlam, John Groser, Jack Boggis, Stanley Evans, Bill Sargent, George Lansbury, Mary Hughes, Ethel Upton and Edith Ramsey (p.211). Some of these names, Fr Groser's in particular, still resonated in Bethnal Green in the early 1990s. To this roll of honour, Fr Leech's own name must be added. An Anglo-Catholic priest who has dedicated the greater part of his life to Christian Socialist ministry in this area, his devoted pastoral work has expressed the incarnationalist principle upon which Headlam based the Guild of St Matthew in 1877. He exemplified that tradition of daring, prophetic ministry in the East End which has been one of the glories of the Anglican Church.

At intervals during my life, I have met him. Indeed, I was at the preliminary meeting at St Botolph's Aldgate when his appointment as community theologian was discussed—a role which has focussed the sharp-eyed analyses and sometimes revolutionary reflections in the second half of the book. It has for me a particular appeal—in a far less significant and effective way, I too have ministered 'In the shadow of the towers of commerce...where very different stories are being lived out' (Andrew Davey in *Theology* May/June 1998). These are communities strongly marked by

poverty and deprivation. Except for Hackney, Tower Hamlets is the poorest borough in London. Yet, as in Liverpool, there is great social vitality.

Nearly 40 years ago, Ken Leech began a doctoral thesis on the history of settlement and immigration in this area, particularly in the two Wards of Spitafields and St George's in the East. No one reading this book will be surprised that he never completed it. But the result is that we have, in the first half, a masterly survey of the political and social history. I have always regarded one building as symbolic of the processes which have peopled and re-peopled Spitafields—the large 18th-century *Temple* which stands on the corner of Brick Lane and Fournier Street. Built by and for Huguenot refugees, it was for a while a Methodist chapel, thereafter a synagogue and now a Bangladeshi mosque. Successive groups of immigrants arriving at the Docks found their way here, east of Aldgate, to live, work and worship. The ward is probably still the most overcrowded in Britain. Not surprisingly, as Fr Leech recounts, other wards in the borough have proved successful recruiting grounds for British fascists. He has been deeply involved in combating racism.

The excellent, uncomplicated map following the contents page illustrates the main ethnic and political character of the area. Once readers locate where Ken Leech lives and where the church is situated which has been the animating centre of his work, we understand why this unbelievably energetic priest always asked of any project: 'what's in it for the Whitechapel Road?'. He has chosen Abelard's words from *Quanta Qualia* for his title because he was not born here. He too is a pilgrim travelling through experiences of exile and displacement like so many others. His ministry and that of those with whom he has worked is not that of the 'Church Condescending' (Stanley Evans) doing good to the poor. This is a ministry as much *from* the poor as *for* the poor. It is no surprise to find that he admires the Little Brothers and Sisters of Jesus, and the Catholic Worker leaders Dorothy Day and Peter Maurin.

A pity that the index to a book as rich as this should be so inadequate: only 2 pages with 101 entries. Yet there are 32 pages of densely printed notes indicating the extraordinary scale of Fr Leech's years of research and experience. Perhaps a subsequent reprint will help us to navigate better both the notes and the main text. I am also rather unhappy with Ken Leech's passion for *messiness* in theology. He is very hard on those (unspecified culprits) seeking to do theology in a pure, academic, socially detached fashion. He believes theology must be contextual and *engagé*. Well and good. But unless theology aims systematically at coherence and universality, I fear that there will not be that fruitful interaction of contemplation and praxis which he so ardently and rightly desires. Moreover, I remain puzzled as to what political theory underlies that Socialism which is designated *Christian*. Is there also some political *messiness* here? Those caveats aside, this is a moving and impressive book. It is a milestone along the unfinished road of urban theological reflection. Ken Leech's long years of ministry with drug addicts, prostitutes, the homeless, Aids sufferers, rough sleepers, ethnic minorities and in

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dialogue with other world faiths have earned him unique authority. This is a true prophetic, gospel ministry, identifying with exiles, outcasts and the marginalised. These challenging pages gain valuable corroborative material from the author's regular visits to similar milieux in North America.

Even as this review is being written, a large part of the handsome Spitalfields fruit and vegetable market is menaced by demolition for office development. Like the notorious Docklands scheme, this would be yet another invasion of the East End by those with financial power who care little for local people or the vitality of the locality. Ken Leech's book leaves apolitical Christians nowhere to hide from issues like this. Do we not, in the words of *Our Lady*, worship the God who humbles the mighty? Fr Leech reminds us by his example and his words that Christians are called upon in solidarity with the poor to resist insufferable and insolent power.

TONY CROSS

THE CHILD IN CHRISTIAN THOUGHT edited by Marcia J Bunge, *Wm B. Eerdmans Publishing Co.*, Grand Rapids, Michigan/Cambridge, UK, 2001 Pp 513, pbk. £15.99.

This book consists of a collection of seventeen essays, and forms part of the Religion, Marriage and Family series from Eerdmans. It is prefaced by an introduction that sets in brief the current thinking on children, and then continues by justifying the publication in terms of its purpose and scope. Three general claims are made by Bunge as to what the volume attempts to encompass.

First, it contains 'Contributions to the History of Christian Thought and of Conceptions of Childhood'. This claim is more than adequately justified if one examines the list of chapters. Chapters range from the child in the New Testament, through Augustine, Aquinas, Luther, Wesley and right up to contemporary feminist theology. Other theologians are also mentioned, both in separate chapters and in a substantial index. A cursory inspection of any of the chapters will also show the thoroughness with which the subject matter is treated. Both historical and contemporary references are brought to bear on the work of the theologian in question — for example, the references as to how Mennonites might now understand the teachings of Menno Simons with regard to the breaking of a child's will refers to original sources as well as to Menno Link, an e-mail chat group.

A second claim of the book is that it aims to consider 'Perspectives on the Nature of Children'. Again, this claim is justified not just by considering the contents of each chapter, but also by reading the relevant section of the introduction. In contrast to many introductions in similar books, this introduction can also be used as a quick reference by those interested in looking up certain aspects of theology relevant to children, such as, for example, original sin. A subject index at the back of the volume covers the multitude of other topics concerning the child in theology.

The third claim is possibly of greatest interest to those who are not directly involved in theology, but may be involved in work relevant to the