

attended by both Dostoevsky and Tolstoy. Of the writers discussed only Shestov (d. 1938) is seen as establishing a real independence from the ideas of Solovyev. In him we have the Russian Kierkegaard; indeed not only a Kierkegaardian long before he had read Kierkegaard but also someone prepared to criticise Kierkegaard for not sufficiently disentangling himself from the trap of Hegel's dialectical method. By contrast the other three major writers discussed, Bulgakov (d. 1944), Berdyaev (d. 1948) and Frank (d. 1950) are all seen as very firmly in Solovyev's debt. Though the very much greater, Kantian stress on freedom in Berdyaev is noted, even here the wider context of the development of a philosophy of history comes from Solovyev, not Kant.

If one wants markers in the western European tradition, it is undoubtedly to Hegel and Schelling that one must turn. The kind of philosophy of history being developed reminds one of Hegel, while the panentheism that is used to describe God's presence in the world in some ways recalls Schelling's notion of a world soul. But, though Copleston notes such influences in passing, he is careful not to allow them to prevent the reader from assessing the Russian presentation in its own right. Indeed, he is so successful at this that one cannot fail to appreciate the relevance of some of Solovyev's leading ideas to contemporary theology.

Two in particular merit attention. The notion of Godmanhood, the coming to consciousness of union with the divine, is seen as an immanentist, evolutionary process that has its decisive, anticipatory disclosure in the Christ figure. This reminds one of modern western christologies as varied as those of John Robinson and Teilhard de Chardin. Secondly, there is the initially rather strange sounding terminology of Sophiology, Sophia being used to describe the immanent aspect of the transcendent Logos. Bulgakov in particular saw this notion as the only really effective bridge between monism and dualism: the world is caught up into God's relationship to himself through the divine nature inherent within it. Once again, the relevance for recent attempts to take the status of the natural world more seriously would seem obvious.

So, in short, we are indebted to Copleston not just for an excellent historical introduction but for one which opens up the possibility of a useful and fruitful dialogue with the recent Russia past.

DAVID BROWN

LONDON JEWRY AND LONDON POLITICS 1889–1986 by
Geoffrey Alderman. Routledge. 1989. pp.vi + 186. £25.

The political history of the religious and ethnic subcultures of modern Britain is a neglected subject, but a Roman Catholic reader of Geoffrey Alderman's fine study of Jews and London politics might be impressed by some of the parallels between British Judaism and Roman Catholicism. Both were small and predominantly affluent communities which suffered the social embarrassment of being swamped in the nineteenth century by the immigration of pauper co-religionists, Jews from eastern Europe, Roman Catholics from Ireland. Both were the victims of violent native prejudice, racial and religious; both looked first to the Liberals for emancipation against Conservative bigots, and then, towards the end of the Victorian era, evolved

beside the old Liberal alliance a minority Conservative leadership which could exploit the Liberal opposition to state funding for denominational schools. The poor majority of each community between the Wars found a natural home in the Labour Party, with a stronghold in the East End; indeed for two decades Jews and Catholics, under the aegis of the corrupt but effective 'Morry' Davis, exercised a joint dominion over the Labour Party in Stepney. 'An orthodox Jew, a Socialist, and a Zionist, Davis was also loudmouthed, precocious, intolerant, and "a crook", and while his ascendancy was threatened by Catholic anticommunism and antisemitism, and drove some Jews into the Communist Party, his Jewish-Catholic alliance lasted two decades until its leader was sent to gaol. In this century, and especially since the War, both communities have spread to richer parts of London and have risen in the social scale and undergone an erosion of their old loyalty to Labour; and in different periods in each community, there has been a devotion to a foreign state, Israel or Ireland, which has aroused old antipathies or created new ones.

Yet the differences are also striking. London was only one of the three main British centres of urban Irish settlement, while, as Dr. Alderman explains, a majority of British Jews, rich and poor, have always lived in London. This has made the transformation of British Jewry as dramatic as that of the capital itself, and it is a transformation that stands in striking contrast to the relatively impoverished and Socialist-dominated Irish Catholic areas of northern England and western Scotland. Catholics are still most likely to vote Labour, but metropolitan Jews have more than shared in the rampant prosperity of the capital, and have defected by a large majority to Mrs. Thatcher, who on her election to parliament in 1959, put down the antisemitic Conservative element in her own constituency of Finchley, and enjoys having Jews around her. While Catholic Bishops criticize government policy, the moral grounding of Thatcherism in the ethic of work is endorsed by the Chief Rabbi. Moreover, the political attitudes of British Jews were decisively influenced after 1981 by the anti-Zionism of Ken Livingstone's London Labour Party in the GLC. The trauma of Jews at the hands of a new Socialist leadership which called all Zionists 'racists' does not make pretty reading. On the equation of Zionism and racism, it seems that Livingstone has now changed his mind. But most Jews have shown little interest in the grievances of the black minorities, and the author is obviously unhappy with the general Jewish acquiescence in a situation which has left London without independent local government, under an all-powerful central administration which is (despite its recent criticism of Israel) pro-Jewish today but might be anti-Jewish tomorrow.

This is only one of the many sharp points in a work critical of the weaknesses and divisions in British Judaism, which Dr. Alderman documents from such sources as the hitherto confidential files of the Defence Committee of the Board of Deputies of British Jews. Indeed the religious and social divisions of London Jews have been almost as complex as those among Christians, and have meant the lack of a united front to outside attack. After 1918, Conservative Jews and even some Socialist ones offered no resistance to the discrimination practised by the Tory Municipal Reformers on the London County Council against Jewish aliens in education, housing and employment, and while Jews have been prominent

in the trade unions, antisemitism in the East End was also fuelled by the anti-unionist activities of Jewish employers. Under antisemitic Catholic pressure, Davis allowed the British Fascists to meet in the Limehouse Town Hall, and his own more picturesque excesses were never reproved by the main institutions of British Jewry. More recently, the anti-Zionist ultra-orthodox have been prepared to accept large sums of money from the Ethnic Minorities Unit of Livingstone's GLC, which also funded Sinn Féiners.

Dr. Alderman has skilfully integrated all this colourful material into a history in outline of local government in the city. It is a pity that Catholic scholars have yet to attempt to write as critical a history of Roman Catholic politics in London.

SHERIDAN GILLEY

ANOTHER KIND OF LOVE: HOMOSEXUALITY AND SPIRITUALITY
by Richard Woods OP. *Knoll, Ft. Wayne, 1988, Pp. 196.*

This is the third, substantially re-written and enlarged edition of a book that first appeared in 1977. It is written for an American audience and so has American conditions particularly in mind. Nevertheless much of what Woods says is relevant and useful in any situation.

One of the book's great virtues is that it recognises how *ordinary* gay people are, and how ordinary it is to be gay. For Woods, gay people are not warped nor suffering from a special condition, not problematic, just a little different from other people in a limited number of ways. (Partly for this reason, he rightly warns both gays and others against taking the gay identity too seriously). While he recognises many of the problems gay people—especially gay Catholics—face, he does not make a problem out of being gay itself. He takes the existence of gay people for granted and treats the value of gay love and its sexual expression as self-evident, without neglecting official Church teaching.

It is impossible to write a book about homosexuality these days without mentioning Aids. Woods recognises it as a problem, and a serious one, for gay people and their communities, just as it is a serious (though here largely unrecognised) problem for heterosexual people. But he does not let it dominate his treatment, devoting much time to the positive aspects of being gay.

He has sensible advice on coming out, not only for gay people themselves but also for those who are close to them, such as this: 'If your child or parent, spouse or friend wishes to tell you that he or she is gay, be aware that this is an expression of confidence and trust from a person whose felt needs and vulnerability are at least as acute as yours, and who needs your respect, love and support more than anything in the world at that moment' (p. 88).

The Church is often a problem as well as a source of strength for the gay Christian. The chapters on *Living with the Church* and *Gay Spirituality* can be a help here. As important, the chapter on *Resistance* stresses the importance of rejecting and providing a Christian alternative to some of the sinful, dehumanising aspects of the gay world.

GARETH MOORE OP