

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.

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