

why these may be regarded as authentic, and gives an exegesis. Although this is not the first time it has been done (Perrin acknowledges his debt to Bultmann and Jeremias), it is refreshing to see again Jesus's parables and forceful sayings in all their vividness when they are replaced in their original *Sitz im Leben*; one example which was particularly striking was the recreation of the atmosphere of conflict in which the Kingdom was coming (pp. 67, 77). Chap. 3 has some interesting work on faith, contrasting the demand for faith in the miracle stories with the lack of such a demand in hellenistic and rabbinic miracle stories. Perhaps the most interesting discussion is on the Son of man in Chap. 4; here Perrin has used extensively Colbe's still unpublished article for TWNT, and certainly has a lot of good material. He insists that, though Jewish apocalyptic freely used the imagery of Dan. 7, a transcendent Son of man coming on earth is a total novelty; but the innovation is not Jesus's, for Perrin traces it back to Christian *pesher* on the Qumran model, which understood the resurrection as an exaltation in the terms of Dan. 7 and Ps. 110, and the crucifixion in terms of Zech. 12:10 (here a complicated and improbable punning process is required). This does seem putting the cart before the horse; some adequate reason is required for the development of these *pesharim*, and none could be more adequate than Jesus's use of the term; but Perrin maintains that 'the Son of man sayings in the tradition all reveal themselves to be products of the early Church' (p. 198), without sufficient grounds. There are countless instances of such sweeping conclusions on what seems to me insufficient evidence; frankly, I find the book learned and stimulating, but do not trust the author's

judgment. To take examples just from pp. 26-27: an explosive generalization like 'no ancient texts reflect the attitudes characteristic of the modern world' throws doubt on an author's reliability. He belittles Paul's historical value as witness for the last supper by claiming that he received his tradition from the risen Lord of the Damascus road experience, neglecting to mention that the verses where he gives this tradition are couched in un-Pauline language which suggests that he learnt this tradition by heart from earlier links in a chain of witnesses (similarly 1 Cor. 15:3-7). Perrin dismisses Luke's appeal to eye-witnesses (Lk. 1:2) by saying that the word 'is paralleled in meaning' by the word for the witnessing function entrusted to Paul by Ananias (Acts 24:15); but the words *autoptai* and *martus* have clearly different senses.

The historical survey of *Leben Jesu Forschung* (for until recently it was a predominantly German concern) in the last chapter guides the reader with great skill through that battlefield strewn with corpses and still-live mines, pointing out those who led assaults and the consequences of these. It was interesting to find that the Catholic Church had advanced almost to its present position as early as 1838 (led by J. E. Kuhn) before the modernist bomb sent us scurrying for the trenches. The question of the historical Jesus, and his relation to the Christ of the gospels, is a less burning one for Catholics, whose assent to the inspired quality of the tradition is more real; but the desire always remains to come nearer to grasping the magic of the Lord as he was. To this quest Perrin's book has a stimulating contribution to make.

HENRY WANSBROUGH, O.S.B.

WHO IS MY BROTHER? by Theo Westow. *Sheed and Ward*. 1966. 118 pp. 13s. 6d.

'This book is addressed, not to a particular section of the public, but to anyone who thinks that his or her fellow human beings are important' (p. vii). This remark in the Foreword to Theo Westow's lively and valuable little book, *Who is my Brother?*, gives a clear indication of the whole direction of his thought. This book is an effort to find a much-needed identity for Christians at the present moment, an identity which is in complete accord with the Gospel and at the same time relevant to us now, which not only gives internal cohesion to the Christian community but which also indicates its commitment to the transformation of the world.

It is both Christian and revolutionary because these two things are inextricably bound up together.

The book falls naturally into two sections. The first two chapters seek to provide a theoretical substructure to the notion of universal brotherhood. The remaining five chapters deal with the concrete situation of the Christian, both historically and at the present time. It is in these chapters that we see the theme of the universal brotherhood of man worked out. The three great sacral institutions of man, the Church, the State and the Family, are exposed, enabling all to see their inherent

dangers. Although there is no absolute rejection of these institutions we are clearly shown the threats which they offer to universal human brotherhood. These three institutions can, and often do, make demands upon their members which, if accepted, make a man deny the humanity of his fellow men because they are not members of his exclusive institution. Theo Westow points out that the Christian's duty lies in frustrating any attempts to fix him in these institutions, and to protest and prophesy against such barriers to human brotherhood wherever they may be found, to protest against nationalism and war, against racial and religious discrimination, against exploitation, to protest for humanity.

The first part of the book is less satisfactory. It is a theological and philosophical examination of the basis of Christian brotherhood, and there are some serious weaknesses in both the theology and the philosophy. Given that the traditional Catholic understanding of 'the Faith' as a set of propositions to which assent had to be given *in toto* is not what was understood as faith in the New Testament, that it often led to the setting up of barriers between man and man for trivial reasons, and that the New Testament writers saw as the important dimension of their faith their personal response to God who is personal, we must not forget, as Theo Westow seems to do, that the New Testament contains many credal statements.

From the first, Christians were not just people who responded personally to God's promise, but they were also people who articulated that response in statements of what they believed. This does not mean, of course, that Christians should make their credal positions occasions of rejecting their brothers.

Theo Westow's view of man, as expressed in Chapter Two, is also somewhat unsatisfactory. He puts forward very strongly the notion of an ontologically predetermined human nature in opposition to Sartre's position that there is no such thing as human nature. But in order to counter the excessive individualism of Sartre it is not necessary to put forward a view of man as having an ontologically predetermined nature, and we should not reject the insights of Existentialist thinkers into man's freedom to determine himself. Humanity is not given at birth, but is acquired in the experience of community. The possibilities of being human are given, but humanity and its correlative, brotherhood, must be achieved. Any knowledge of history, either ancient or modern, will show that they are not always achieved.

Fortunately the weaknesses of the theoretical parts of this book do not mar the much more important sections in which our situation is analysed in terms of brotherhood, and an authentic path is outlined along which the Christian can proceed.

CHARLES MALTMAN

A STUDY OF SPARKBROOK, by J. Rex and R. Moore. Published for the Institute of Race Relations by the *Oxford University Press*. 50s.

Most studies of racial prejudice tend to treat it as a psychological phenomenon, a result of a disturbed mind's efforts to compensate for its sense of inadequacy. While doing research among the Irish, Pakistani and West Indian immigrants in the Sparkbrook area of Birmingham, John Rex and Robert Moore realized that before effective steps can be taken against prejudice it must be treated as the sociological phenomenon that it is, a community's reaction to its shortcomings, the primary one in Birmingham being a dearth of housing. Only when adequate housing is made available by political action on a national level, can there be any hope for eliminating ghettos in Britain. Because this conclusion arises organically out of a detailed and analytical study, it is convincing.

As the authors say, the Birmingham City Council has officially denied exercising a dis-

criminating policy, but there is ample evidence in the book to prove the contrary. For a start, there was a waiting list of 30,000 for council houses in Birmingham before large-scale coloured immigration began in the 1950s. Nevertheless, immigrants, and coloured immigrants in particular, have been scapegoats for the inadequacy in the city's housing policy.

For example, the five-year residential period necessary before being considered to be put on the waiting list for council housing results in immigrants being forced to seek accommodation in lodging houses. Even this is hampered by the exercise of the special powers of the Birmingham Council to restrict the spread of lodging houses throughout the city.

Consequently, immigrants are confined to areas like Sparkbrook, crowded together in decaying Victorian houses, virtually creating future slums. These 'twilight zones' become