

and when the religion of that society attaches importance to millenarian ideas, and (c) when an individual or group of individuals obsessed with salvationist fantasies succeeds in establishing charismatic leadership over a social movement' (p. 585). This is a fair statement; although it might have been expected on the strength of general knowledge of the subject, factual demonstration proved most useful.

The conclusions of other cases under study are, however, rather disappointing; the fact that religion may supply a sense of national identity, that it becomes a symbol of self-assertion against the colonial regime, is a home truth to anyone who has some rudimentary knowledge of European history. Ireland, Poland and the Balkans are well-known examples. Similarly, the further conclusion, that leaders of religious bodies with a developed ecclesiastical organisation support a revolutionary upheaval because either they are sympathetic with the aims of the revolution or because they are protecting the interests of the religious institution is no revelation. The question *why* they may be sympathetic with the aim of revolution is answered in the fourth point of Professor Lewy's conclusions, i.e. that individual theologians or laymen support a revolutionary movement to give a concrete social and political meaning to the transcendental elements of their faith. Here, and only here, Professor Lewy almost touches the nerve of the issue. However, he stops short before tackling it fully.

It seems that the reason for his stopping short is not so much his scholarly inhibition in dealing with the essence of transcendental questions as his definition of revolution and consequently his selection of the cases under study. Lewy conceives revolution in political terms, i.e. as an abrupt, though not necessarily violent, change in the poli-

tical system, including change in the nature of rulership or constitution and the principles of legitimacy upon which these rest (p. 6). Although this definition might have been helpful in limiting the problem to a manageable size, it prevents the author from fully evaluating the possibly revolutionary role of religion. Lyford Evans, considering both the rise of Christianity and Reformation in his *Natural History of Revolution*, opened a more relevant field of enquiry.

Almost all Professor Lewy's examples deal either with marginal cases (such as Anabaptists, Fifth Monarchy Men, African Sects and Cargo Cults) or with instances when the particular religion was, in view of its integrative role in the society, already on the decline and consequently on the defensive (all examples concerning the Catholic Church, Buddhism and Islam). Only militant Jewish Messianism and Taoist revolutionary involvement are instances given where the respective religions were in their prime. The case can best be illustrated by the Catholic Left in Latin America. Here, as Lewy rightly points out, 'emphasis on changing the structure of society, while drawing much of its impetus from a radical Christian message, logically leads to a secular outlook on politics. Instead of promoting change through clerical or lay groups that are consciously Christian, the Catholic Left works in and through secular organisations and seeks a genuinely humanistic society rather than a revived Christian civilisation' (p. 535). In neglecting the great breakthroughs in world history such as the rise of Buddhism in India, of Christianity in the Graeco-Roman world and of Islam in the Arabic world, Professor Lewy fails to use the best testing ground for studying the innovating role of religion with revolutionary consequences.

JAROSLAV KREJCI

**SILENT MUSIC, the science of meditation, by William Johnston. Collins, London, 1974. 190 pp. £2.50. Fontana edition 1976, £1.50.**

This book (now in paperback) will be welcomed by those who know *The Still Point*, which I found very useful, and *Christian Zen*, but it addresses a wider readership—namely all concerned with scientific enquiry into conditions of consciousness. The author's experience of Buddhist meditation has been gained not in America, but in Japan, where he has spent most of his

adult working life. In the Japanese universities the matter is of interest not only to monks or to Buddhists, but to all concerned with the methods whereby Samurai maintained their concentration and skill in combat. Business tycoons hope to use these not for prestige but for success, and doctors and psychiatrists for healing. The possibilities of debasement through the

commercial use of techniques for success are immense, and Fr Johnston, an Irish Jesuit with a very wide knowledge of Christian mystical literature, is well aware of this. He could be described as a disciple of Father Poulain. He writes: 'Poulain was clearly a man in advance of his times. If I were asked to define his role, I would call him not a scientist but a mystical theologian open to dialogue with science and with the world of his day. . . . His first interest was the working of grace and of God's self-communication to man. But he was also keenly aware of the vital importance of what we now call neurophysiology and psychophysiology'.

Fr Johnston can sympathise 'with those who reacted negatively to experiments in the neurophysiology of meditation. After all, it would be pretty sad if churches and meditation halls were turned into laboratories for experimentation on the human mind'. But the

prospect of a scientific investigation 'respecting the area of mystery which science cannot enter and which is the special field of the religionist and the mystical theologian', may be better where more religions than one are involved together, including some that are unfamiliar to the investigator, and better at present in Japan than in England or America, because the Japanese are more accustomed to this situation, more aware of variety in Buddhism, and less blinded by stereotypes in their approach to Christian experience.

In the last part of the book Teilhard is acutely criticised. Fr Johnston's cares and concerns are close to his, and he cannot but be in a sense his disciple, but he is a better theologian, another and a more mature Merton. There are things in this book that I do not understand, but I closed it full of gratitude.

GEORGE EVERY

**THE CORE OF THE FOURTH GOSPEL**, by Sydney Temple. *Mowbrays*, London & Oxford, 1975. 383 pp. £12.

Professor Temple has set out to identify the origins of the Fourth Gospel and the process of its composition. Thus he joins a great company of scholars, many of whom he has read. Like a number of the more recent of them, he believes that this Gospel goes a great deal closer to the Palestinian foundations of the Church than was formerly believed in academic circles. The questions are: 'How close?' and 'By what connections?' Some would be content with silence or the most tentative of suggestions, especially about the earlier stages of the process which ended with the composition of our Gospel. Others are prepared to identify 'germs' (traditional sayings and stories, not unlike those found in the other gospels), around which the Johannine community or a literary member of it developed in the course of time the episodes which make up the Gospel. Still others have identified the contents of collections of stories or discourses which the Johannine writer combined into a uniform and continuous work.

Professor Temple has affinities with this last approach but is bolder than most in binding it up with specific views concerning Palestinian origins. There was, he believes, a core of narrative - cum - discourse concerning

Jesus, and it was written by a scribe, moved by Jesus's teaching, on the basis of memories and contemporary notes. A reconstruction of this core is printed on pp. 255-82. In an appendix, its author is identified with Nicodemus, who is identified with the beloved disciple. But whoever the Judean scribe was, his work was amplified into the Gospel by the evangelist in A.D. 80-90. (A prefatory note announces conversion—at the hands of Bishop J. A. T. Robinson—to the belief that he may have been John, the son of Zebedee, and that the date should possibly be brought forward to A.D. 35-65.)

The book begins with a survey of the leading aspects of recent study of the Fourth Gospel, and shows how they point to an underlying source and to the presence of very early material. With the ground thus prepared, Professor Temple works through the Gospel, section by section, identifying the core. This discloses, in effect, a travel narrative: it was written by one who accompanied Jesus and his disciples on their visits to the Temple for the feasts.

Such far-reaching and manifold hypothesis is hard to meet. So the case may be: but why precisely, when it comes to it, should it be so? Nevertheless, putting forward hypo-