

Blackfriars

teach the lower race first principles, the truths of Christianity. Thereafter, the higher race must be the servant of the lower, helping it to develop its characteristic potentialities.

One point in this lecture that is worthy of praise is the plea that Governments should consider the good of native races rather than the best means of exploiting them for the benefit of white settlers. Thus stands condemned the beautiful model towards which we are to train 'backward' peoples! Man, eternally afflicted with a sense of his own impotence, looks a little further for support than to the League of Nations. Thus numbers of people to-day, knowing nothing of the Church, or of grace, and forgetting entirely the fall, call upon the League, or the British Empire, naming them each 'The greatest Christianising influence in history.' And of course, in due time, it will be the Church that has to fight the battles of the black man against these 'Christians.'

What the black man needs is the knowledge that the Church can bring him, and the support of her sacraments. Then with the help of the white man, he can develop such institutions as suit himself in his own particular environment.

N.H.

HALF HOURS WITH ST. JOHN'S GOSPEL. By Charles F. Blount, S.J. Two vols. (Burns, Oates & Washbourne; 3/6 each.)

Everyone knows the advantage gained by reading some well known work in a different translation or in another language. Such reading brings many new points to light. The late Fr. Blount's two little volumes contain a paraphrase of St. John's Gospel, placed in parallel columns with the Douai text. The whole is divided into one hundred sections, each of which concludes with a 'Reflection.' The result is very helpful. Perhaps the modern mind lacks that true knowledge of human nature which made it possible to write a Life of Our Lord in the compass of a C.T.S. Pamphlet; or perhaps our power of appreciation has been spoiled by modern psycho-analytic literature. At any rate, such a development of the text as the author has accomplished helps considerably to make the Gospel story vivid. Some theological points have been very effectually expanded. The author modestly remarks in his Preface that he knows the text might be paraphrased quite differently. We wish he had lived to comment in like manner upon the other three Gospels. The aim of any book on the Bible must be to send us back to the Bible, and this is certainly the effect of this paraphrase.

N.H.