accepting the refugees, there was a growing reluctance to let them stay in Britain after the war. The real and deeply distressing issue that Webster points out, however, was that, as the war dragged on, the attitudes of the British people towards foreigners started to change, a process that the authorities were able to track by means of early forms of polling such as Mass Observation, and also through the Postal Censorship. For instance, Poles who had been welcomed and feted in the early days were being exhorted by the end of the war both by the Government and a sizeable proportion of the population to “go home,” even though in many cases they had no “home” to go to, the Eastern part of Poland having been formally annexed by the USSR in 1939. However, a special effort was made to allow the Poles to stay, culminating in the Polish Resettlement Act of 1947.

While the British Government wanted at all costs to maintain the image of a united Empire fighting the Nazis and the Japanese, and not offend the colored Empire troops, it was reluctant to allow them to remain in the UK after demobilization. Meanwhile white American attitudes towards black people had had a deleterious effect on race relations and had caused a number of racial incidents, and although Britons deplored this behavior, it did slowly affect their own attitudes towards black people. These changes were evident too in the growing discrimination in both employment and housing against foreign workers and former soldiers from allied armies, brought to Britain after the war to fill labor shortages.

It is clear that Webster believes two things: (a) that we owe an enormous debt of gratitude to those men and women who risked all in the allied cause and (b) that Britain is a very different and arguably better place thanks to these people’s presence, however transitory it might have been. She applauds the attempts that have been made in recent years to highlight and memorialize the contributions of the many nationalities who helped Britain to be part of the war-winning coalition. Interestingly, while focusing on the European War and hardly mentioning the war in the Far East, she highlights, and indeed movingly ends the book on the subject of Chinese merchant seaman, who are often sadly forgotten.

While not explicitly joining in the Brexit debate, Wendy Webster has made a quiet case against those who loudly rail against malign foreign influences. They would do well to read her book.

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In *Aquinas and the Theology of the Body: The Thomistic Foundation of John Paul II’s Anthropology*, Thomas Petri, O.P. demonstrates that the theology of the body developed by Karol Wojtyła/John Paul II and popularized in his weekly catechesis is a project of personalism which relies on the metaphysical tradition of Thomas
Aquinas rather than that of the manualists, who departed from the Angelic Doctor. Petri’s analysis manages the developing thought of Wojtyła by using the birth control debate as a catalyst, recognizing the dual priestly concerns of Wojtyła, that of an effective ministerial pastoral sensitivity (especially to the youth) and faithfulness to the dogmatic-doctrinal Tradition of the Catholic Church.

Petri does not utilize a linear chronology to illuminate both how and why John Paul II developed his theology of the body. He begins in chapter 1 by demonstrating how the manualists departed from Thomas as well as parsing differences in scholasticism and neo-scholasticism. Chapter 2 presents the rise of personalism, that is the analysis and application of the acting person in moral and ethical thought, and its effect on the contraception debate. The two chapters taken together show—broadly—how telos-driven moral and ethical systems which emphasize factors external to human decision-making are incongruent with personalism, which emphasizes human interiority. Chapter 3 presents “The Moral Theology of Karol Wojtyła,” in which Wojtyła attempted to utilize phenomenology without abandoning Traditional Catholic ontological categories. Chapter 4 focuses on Wojtyła’s sexual ethics, and chapter 5 presents the spousal meaning of the body.

Succinctly, the body—understood hylomorphically—is the means by which the rational person chooses to engage and is engaged by the world. It is the medium for expression for human beings, the highest form of which is self-gift, both to others and to God. Proper self-giving creates connected relationships; improper self-giving creates alienation, even self-alienation. For Wojtyła, adultery and use of contraceptives, respectively, improperly offer or prevent the gift. After considering Wojtyła’s theology of the body, Petri presents the anthropology of Thomas Aquinas (chapter 6), Thomas’s understanding of love in the Summa Theologica (chapter 7), and Thomas’s understanding of marriage and the conjugal act (chapter 8). These final chapters clearly show how the manualists did not follow Thomas, and how elements of Thomas’s thought are found in Wojtyła’s theology of the body. Perhaps the most important congruity is that Thomas’s understanding of the marriage debt is not unlike the self-gift of which Wojtyła speaks (p. 308). Overall, Petri does not—and rightfully does not intend to—settle whether or not Wojtyła succeeded in combining phenomenology with Thomism, since the Pope contradicted himself on that very point (pp. 313–314). Additionally, Petri recognizes but does not engage critiques from theologians such as Lisa Sowle Cahill, David Matzko McCarthy, and Charles Curran. Engagement with these thinkers would be satisfying, but would admittedly be tangential to his aim of explicating the theological anthropology of John Paul II. Overall, this is a masterful presentation of the topic.

Although the book can serve as a primer of the history of Catholic moral theology in many ways, its use of technical terms—such as substance, accidents, and hylomorphism—requires some knowledge of metaphysics. That being said, it provides the necessary philosophical background to make Wojtyła’s work understandable for those not read in phenomenology or scholasticism. However, it appears that the author did not read Wojtyła’s work in Polish, but in translation (pp. 9–10, 104, 321–22).
Correlatively, the author does not make direct links to the life experience of Wojtyła, which were important motivators for his philosophical project. However, Petri recognizes the effects that World War II and communist rule in Poland had on him. In regard to the birth control debate, Petri discusses the response to *Humanae Vitae* in the United States but not Poland (pp. 87–90). His chapter conclusion follows immediately, beginning with the statement, “This was the highly charged arena in which Karol Wojtyła began to develop his own personalist approach to defending *Humanae Vitae*” (p. 90). It is an odd juxtaposition. In spite of this disjuncture and the aforementioned minor flaws, the work is useful beyond the field of theology. It can, for example, serve as a useful and even necessary supplement to existing biographical work of John Paul II. For historians interested in the life of John Paul II, the book is of utmost importance.

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In September 1939, Germany and the Soviet Union invaded Poland. They divided and occupied its territory, terrorized the Polish population, and tried to mold the clay of citizenry into the shape of obedient subjects. In essence, they wanted them to be slaves. To achieve this, both aggressors used numerous tactics. One of the most destructive among them were deportations. The Germans forced out about one million Polish citizens. They were taken from territories, that were incorporated directly into the Reich, to the colony of the General Government. The Soviets, on the other hand, deported hundreds of thousands of Polish citizens: mostly to Siberia and Northern European Russia. There is extensive scholarly literature devoted to the Soviet enforced exile, but topics covered are often uneven. A list of books and articles about the deported children is disgracefully short. To add to this, the bibliography of scholarly works focusing on the education of the displaced children contains only several titles. Luckily, Henry Radecki’s impressive text fills this lacuna.

This is an unusual book—a scholarly thesis supported by personal recollections. The author is a sociologist who has taught at York University, University of Toronto, Lakehead University, and Laurentian University. He published extensively on the Polish immigrants and those with Polish ethnicity in Canada. He also both established and curated the Northeastern Ontario Labour Industrial Archives, and even found time to be an active member in several Polish and Canadian veteran organizations. And, most relevant to this book, during the Second World War, he was one of those children tragically ripped from his home. The scope of this