author nowhere quotes any Catholic author who uses the term or even expresses the idea, which is that secular aberrations are often accepted by the Church as "natural law" but only "relative," and is thus able to accommodate itself to them or not, as policy dictates.

This book is a good example of the apriorism of much modern sociological writing, which, it is true, sometimes turns up some useful generalizations, but more often than not flies in the face of fact and logic. There is a good index, but the publisher has adopted the objectionable practice of putting the footnotes at the back of the book.

_Catholic University of America_  
_Wilfrid Parsons, S.J._

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