

fifty books were selected from nearly six hundred entries produced by 149 publishers and printers. A duplicate exhibition of the winning fifty books is being displayed in England. *A House Dividing* was produced by R. R. Donnelley & Sons Company, The Lakeside Press, Chicago and Crawfordsville, Indiana. The book was designed by Michael Stancik.

R. Gerald McMurtry

Catholics and the Civil War. Essays by the Reverend Benjamin J. Blied. (Privately printed, Milwaukee, Wisconsin, 1945, pp. 162. Bibliography and Index. \$2.50.)

The author tells us that this book had its origin in a study which he earlier prepared on the attitude of the Catholic bishops of the North toward the Civil War. This has become Chapter III of his *Catholics and the Civil War* and with it begins the real study.

During the Civil War Catholics were not politically or numerically strong and for the most part their contributions as a church and as individuals have been neglected by the general historian. Father Blied in his Essays, as he calls them, has helped complete the picture of the Civil War by his researches into the church's part in the war. His chapter on the Catholic Press analyzing contemporary Catholic opinion is a real contribution, though smaller in scope than Madeleine Rice's *American Catholic Opinion in the Slavery Controversy*.

The bishops of the Catholic church were almost as divided in their opinions on slavery and secession as were the Protestant clergy. A Southern bishop's argument that "the law of Moses, not only did not prohibit slavery, but sanctioned it, regulated it, and specified the rights of masters, and the duties of slaves" (p. 62) could have come from many a Protestant minister in the South. In the main the loyal northern bishop's concern was in preserving the Union rather than in destroying slavery. Catholic representatives, North and South, agreed in blaming the Protestant clergy for making slavery a political issue.

By dealing primarily with the church as an organization, this study has scratched the surface of a broad subject, Catholics and the Civil War. The national origins of the

people making up the Catholic population in the United States had much to do with their attitude. The feelings of the Irish Catholics on Civil War issues were undoubtedly influenced by their hatred of England, and the author rightly includes a chapter on the Fenian Brotherhood, though it is not well integrated with the rest of the book. Much more could be written on this subject, and on the importance of free land to the immigrant, so many of whom were Catholics. How important was the Catholic immigrants' fear of slave labor competition, and how did they react to the Northern draft law? Catholics fighting for the North must have been aware that there was more anti-Catholic sentiment among Northerners than among the people of the South. What, if any, frontier influences were shaping Catholic thinking in the Civil War period? The chapter on Wisconsin Catholics made a good start on this. Many of these questions have been posed by the author and some of them touched upon; they are all subjects which could with profit be further pursued by one who would write the history of the Catholics and the Civil War.

Laura Mick Moore

Names on the Land. By George R. Stewart. (Random House, New York, 1945, pp. ix, 418. Index, Maps, and Author's postscript. \$3.00.)

The author of *Storm*, George R. Stewart, has again written an original and informative narrative in *Names on the Land*. Subtitled *A Historical Account of Place Naming in the United States*, Stewart's latest work is nevertheless an exciting narrative of the romance, tragedy, idealism and humor that characterized the namings in American history. Stewart describes the four centuries of place naming from the days of Ponce de Leon to the activities of the Post Office Department and the Board on Geographic Names created by President Harrison in 1890.

First were the Indians and Spaniards, whose namings were often lost, ignored, or vulgarized by the English who followed. The first English namers, Captain John Smith and Gabriel Archer, represented the extremes of practicality and high-flown fancy. They named for the royal family, for their fellow explorers and for their patrons, thus Cape Henry,