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want to read this book. As a whole, it is thoroughly praiseworthy. Perhaps it may be said in criticism that in some instances the many details included get a little bit encyclopedic.

The book is available in both paper and cloth binding. The pages and print make for comparatively easy reading.

NICHOLAS P. MITCHELL

Furman University

The United States and Civilization. BY JOHN U. NEF. (Chicago: The University of Chicago Press. 1942. Pp. xviii, 421. \$3.00.)

A battle is shaping among academic thinkers, the lines of which are still difficult to locate. One group of writers and teachers is beginning to deny the secular axioms of the social sciences, while the traditional group insists that the postulates of scientific method are all that we need to solve the problems of the modern world. Professor Nef suggests that the lack of concern among social scientists for the right, the good, and the beautiful has not only made them dangerous allies for democracy, but has assisted in the destruction of the true barrier against totalitarianism—Christian humanism (pp. 100-101). A social scientist is on the side of civilization if he asks what is right and why it is so; otherwise his writing and teaching are agencies of disintegration.

The volume under review is a singular combination of the data of economic history and the propositions of moral philosophy. It is the kind of book that only a philosophical economic historian could write. After surveying some of the larger aspects of the development of modern industrial society, the author argues for the permanent place of moral values in civilization, though he does not assume that righteousness alone will provide us with a continued and expanding prosperity. The wisdom of the great thinkers of the past is not outmoded in the study of human relations; we may turn again to Plato, Aristotle, Dante, Aquinas, and others for guidance on the stand we should take in the present hour. On the basis of this discussion, a program for action is outlined, in which primarily education united with

moral philosophy will seek to shape the of men.

America faces the end of an epoch, argued in which the economy will no longer expand the past and in which the materialistic theory of progress can hardly be satisfied time we are confronted by a breakdown principles, moral and intellectual, which passive movement in the material sphere may even be said to have made it possible another connection, he says: "Whether we resources, at statistics of population growth conditions governing demand, we are led to the after five centuries of more or less continued the rate of industrial expansion, the West entering an age in which the rate is a diminish." (P. 61.) Thus we must turn values, to those principles which constitute moral meaning of man, and out of which institutionalism and social creativeness have

As a basis for any program for the future be a recognition that some minds are better in dealing with essential questions, whether art or religion. The mere bureaucrat cannot on moral, intellectual, and aesthetic questions. With a trained authority in such matters religion, moral philosophy, and art can be lasting ends of civilized existence. (P. reason, there can be no religion. There can be no art. Ultimately there can (Pp. 337-338.) One basic element in the the endowment of non-economic institutions churches, the present endowed universities craft centers by the federal government. (The author makes clear by implication that his in the civilizing mission of American society (Pp. 346-347.)

For the social scientist who wants to the axioms of his own thinking and to this volume repays well the time spent in

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Values and Civilization. BY JOHN U. NEF.
University of Chicago Press. 1942. Pp.
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America faces the end of an epoch, argues Nef, a period
in which the economy will no longer expand as it has in
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theory of progress can hardly be satisfied. "At the same
time we are confronted by a breakdown in the guiding
principles, moral and intellectual, which made that ex-
pansive movement in the material sphere orderly—which
may even be said to have made it possible." (P. 30.) In
another connection, he says: "Whether we look at natural
resources, at statistics of population growth, or at the con-
ditions governing demand, we are led to the conclusion that,
after five centuries of more or less continuous increase in
the rate of industrial expansion, the Western peoples are
entering an age in which the rate is almost certain to
diminish." (P. 61.) Thus we must turn again to our
values, to those principles which constitute the permanent
moral meaning of man, and out of which democratic con-
stitutionalism and social creativeness have grown.

As a basis for any program for the future there must
be a recognition that some minds are better than others
in dealing with essential questions, whether in economics,
art or religion. The mere bureaucrat cannot be the arbiter
on moral, intellectual, and aesthetic questions. (P. 114.)
With a trained authority in such matters, it may be that
religion, moral philosophy, and art can be justified as the
lasting ends of civilized existence. (P. 127.) "Without
reason, there can be no religion. There can be no ethics.
There can be no art. Ultimately there can be no science."
(Pp. 337-338.) One basic element in Nef's program is
the endowment of non-economic institutions, such as
churches, the present endowed universities, and art and
craft centers by the federal government. (Pp. 342 ff.) The
author makes clear by implication that he has little faith
in the civilizing mission of American state universities.
(Pp. 346-347.)

For the social scientist who wants to be conscious of
the axioms of his own thinking and to re-examine them,
this volume repays well the time spent in reading it.

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