

of prices were piecemeal, designed to meet day-to-day emergencies as they arose. However, the situation was not so bad as it might seem to have been. Much of the community was self-sufficient; merchants and artisans were able to effect their own adjustments. Local groups showed independence of action in an inflation which "would have bankrupted a modern economy" by carrying through private transactions and not involving monetary exchange. Thus at a time when the problem of the changing value of money was omnipresent for producers, middlemen, and consumers, individual leadership found a way out of what must otherwise have seemed an economic disaster. Complex as eighteenth century American society undoubtedly was, native shrewdness and local initiative were not swept aside by the economic avalanches the twentieth would know.

This study is of considerable historical value. Replete with documentation, tables, and graphs, its appeal will be to the historian and economist rather than to the general reader.

—JOHN C. CAIRNS.

**LINCOLN IN MARBLE AND BRONZE.** By F. Lauriston Bullard. Rutgers University Press. \$7.50. The sun never sets on Abraham Lincoln. There are Lincoln statues as far north (and east) as Edinburgh, as far south as Puerto Rico, as far west as Hawaii. There are Lincoln statues in twenty-two states, including the District of Columbia. The first was erected in San Francisco in 1866; the two most recent were unveiled in a single community—Decatur, Illinois—in 1946 and 1948. Mr. Bullard here considers in detail eighty-seven likenesses, sixty-seven of them originals and twenty replicas—the work of fifty-five sculptors of varying talents. The roster is as complete as zest for the chase and knowledge of the game have been able to make it. This is an oddly fascinating book and, of course, essential Lincolniana. At first glance, one might expect only a repetitive formula of names, dates, descriptions, dedication rituals. But each

#### LITERARY I.Q. ANSWERS

1. "Wandering Willie's Tale," by Sir Walter Scott. 2. "Enoch Soames," by Max Beerbohm. 3. "Screw-tape Letters," by C. S. Lewis. 4. "Paradise Lost," by John Milton. 5. "The Revolt of the Angels," by Anatole France. 6. "Faust," by Wolfgang von Goethe. 7. "The Devil and Daniel Webster," by Stephen Vincent Benét. 8. "The Devil and Tom Walker," by Washington Irving. 9. "Divine Comedy," by Dante Alighieri. 10. "Don Juan in Hell," by George Bernard Shaw.

statue and each story turns out to be highly individualized. Many of the statues have been sharply criticized; several have become the foci of bitter controversy; some have vanished for longer or shorter periods; certain of the sculptors have been men of mystery. Mr. Bullard gives the history of each statue in detail, and accompanies his narratives with a comprehensive album of reproductions. His is the sort of book which is certain to draw information out of hiding, and one may reasonably look for a later edition with supplementary data.

Meanwhile, "Lincoln in Marble and Bronze" will serve as a monograph of high readability and a worthy addendum to the Lincoln saga. Here are the Lincolns that millions of men and women and children see and consider every day, the Lincolns that perpetuate the Lincoln story more continuously than words printed or spoken.

—JOHN T. WINTERICH.

**WOMAN AT WORK.** By Mary Anderson with the help of Mary Winslow. University of Minnesota Press. \$3.50. Mary Anderson was a sixteen-year-old farm girl when she arrived in this country from Sweden in 1889. The first job she held was that of a dishwasher in a lumberjacks' boardinghouse, where she was paid the princely sum of two dollars for a seventy-hour week. When she retired in 1945 at the age of seventy-two, Miss Anderson was still as healthy as a sequoia, and had been head of the Women's Bureau in the U.S. Department of Labor for 25 years. Before she went to Washington, she had spent a valuable eighteen years in Chicago in the Women's Trade Union League and in the Boot and Shoe Workers Union as an indefatigable organizer, arbitrator, and general handywoman for the cause of equal rights for women in industry. She carried on her fight for nationwide and worldwide equal rights in Washington, and it is safe to say that she has done as much or more toward getting the ladies out of the sweatshops than any living woman. Mary Winslow has helped Miss Anderson write her autobiography, and it is a shame that she could not somehow have gotten more flesh and blood into the book. The wooden character that emerges from "Woman at Work" cannot be very close to Mary Anderson herself. As a result, her memoir will soon be the dusty property of the student of labor and not of the wide audience which Miss Anderson certainly deserves.

—WHITNEY BALLIETT.

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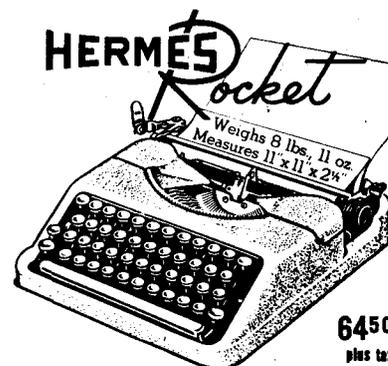
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**Ideas & Studies.** *Late in the nineteenth century and in the first decades of the twentieth, men of learning were fond of dividing knowledge into neat and arbitrary compartments. Now a reaction is well under way, with scientists becoming philosophers on occasion, philosophers historians, and historians conscious literary artists. Thus Herbert J. Muller, who is a professor of English, undertakes an examination of the work of Toynbee, Spengler, Wells, and other speculative historians to reach some conclusions about "The Uses of the Past," in the book which is reviewed on page 51. Karl von Frisch's "Bees: Their Language, Chemical Senses, and Language" (page 52) will fascinate natural scientists, of course, but his absorbing material should provide food for thought for anthropologists, sociologists, and even philosophers. Speaking of philosophy, one of the most original, provocative, and moot books published this year is W. T. Stace's "Time and Eternity," reviewed below.*

## The Death of Time

**TIME AND ETERNITY.** By W. T. Stace. Princeton, N. J.: Princeton University, Press. 169 pp. \$3.

By JUSTIN WROE NIXON

**O**URS is a time when converts to religion make the headlines in newspapers, turn out best sellers, and may be sure of an audience for what they have to say. It will be understandable, accordingly, if a considerable number of readers prove to be interested in Professor Stace's new book, which he announces as "a defense of religion." For Professor Stace is identified in many minds with an article he wrote for the *Atlantic Monthly* of September 1948, "Man Against Darkness," in which he described the passing of religion as a live option for intelligent modern men. "For my part," he said in the article, "I believe in no religion at all." Apparently Professor Stace now believes in some kind of religion and a reader is likely to be curious as to what kind it is.

The argument of "Time and Eternity" is essentially this. There are two orders in which man is involved—a temporal or natural order and an eternal or divine order. These orders intersect in the consciousness of the saint, but none the less actually, though for the most part unconsciously, in the experience of all human beings.

Man makes contact with the natu-

ral order through all his bodily and mental powers. He makes contact with the divine order through mystic experience. A prevailing characteristic of this experience is that it operates without concepts. Man finds God in it, but he cannot tell what he has found in any explicit or literalistic way. He has to use symbols or metaphors, the pictorial language of myth, or analogies from his experience in the natural order. Hence arises the idea found in the works of many important religious thinkers that God is non-Being as well as Being.

Professor Stace is aware that this negative aspect of the divine is more characteristic of Hinduism than it is of Christianity. Nevertheless, it is present in the Christian's sense of the mystery and incomprehensibility of God.

It is because the experience of God is non-conceptual that intelligent men accustomed and compelled to use concepts in dealing with the natural order can make so little of this experience. As far as the grasping of God by concepts is concerned atheism is truth. On this Professor Stace is positive.

Because of its emphasis on the negative aspect of the divine, Profes-

sor Stace's book reads in considerable part like an interpretation of his *Atlantic* article. But there is another line of thought in the book which does not harmonize easily with the article. Man does know God, not by concepts, but by intuition, in which the sense of subject and object, and with it the sense of the otherness of God, disappears. The great mystics, and the plain people, speak of the experience of the presence of God as an experience of "supreme blessedness." And the God they find in this experience is one of goodness and righteousness, love and peace. Professor Stace believes there is a convergence of testimony from the great religious to this effect.

Moreover he believes that this experience of "supreme blessedness" in the presence of a God of love and peace is a tap-root of the idealism of the human race, and of its preference for the higher values of mind and spirit. Here Stace is in agreement with his master in philosophy, Immanuel Kant. Kant pivots religion on the moral consciousness while Stace pivots it on the mystic consciousness, but in both writers the moral benefits of religion are clear.

There are a number of other ideas in the book that may be contrasted with emphases in Stace's article. The conception of religion is different. The treatment of idealistic philosophy is more sympathetic. In the article man is urged to grasp the real world without its religious halo, and to give up his childish religious dreams. In the book religion appears as "of the essence of man quite as much as his reason."

What shall we make of these contrasts. In the preface to his book Stace says, "I do not in this book retract naturalism by a jot or tittle. . . . But I endeavor to add to it that other half of the truth which I *now* think naturalism misses." (*Italics mine*) Everything depends on how much emphasis should be given to the *now*. How much has Stace's thinking really changed?

In any case, this is a challenging book and worthy of the attention of all who are interested in the fate of the human spirit in our time.



*Justin Wroe Nixon is professor of Christian theology and Ethics at Colgate-Rochester Divinity School and the author of "The Moral Crisis in Christianity."*