

The authoress says in the preface: "My object has been to show the originals of my sketches, not classically attired on far-away pinnacles, but in their habit as they lived; to make them known as friends and familiars of the household. Some of them rendered help to their country which was rather essential than secondary; others only gave it the contribution of a high example. But it is well to remember that Italy was not made by two or three individuals of eminent talent; Italy came into being as a nation because in every province, in every city, there were Italians who preferred the wormwood of martyrdom to the bread of servitude."

She concludes: "My book, whatever are its shortcomings, was written *come amore spira*: a love not new, that will last while I live." P. C.

UPLIFT THE MASSES.

AN ANSWER TO THE QUESTION, "HOW WOULD YOU UPLIFT THE MASSES?"

I would uplift the masses to a life
 Of greater happiness, by giving them
 Better protection by the Law's strong hand,
 Speedier justice when they suffer wrong,
 Help in misfortune, sorrow, and distress;
 More of the precious knowledge that is power;
 More of the training that fits brain and hand
 To master Life's hard tasks and conquer peace.

And crowning all, I would uplift the mass
 Of the world's toilers, by the mighty power
 Of Faith and Duty realised in Deeds
 That make the lowliest toilers heroes true,
 As those whose fame-wreathed foreheads touch the stars.

CHARLES CARROLL BONNEY.

A NEW CATECHISM.¹

Mr. Mangasarian is the speaker of the Independent Religious Society of Chicago, and whatever flaws we may find in the details of his work we must sympathise with his radicalism and courage. The spirit of the book is characterised in the motto, which reads as follows: "We baptise the twentieth century in the name of Peace, Liberty, and Progress! We christen her—the People's Century. We ask of the new century a Religion without superstition; Politics without war; Science and the arts without materialism; and Wealth without misery or wrong!" Mr. Mangasarian quotes from Locke the following sentiment: "How a rational man that should inquire and know for himself can content himself with a faith or belief taken upon trust, or with such a servile submission of his understanding as to admit all and nothing else but what fashion makes passable among men, is to me astonishing."

The publication of the book is justified in the preface by the statement that

¹*A New Catechism.* By M. M. Mangasarian, Lecturer of the Independent Religious Society of Chicago. Published for the Independent Religious Society of Chicago by The Open Court Publishing Co. 1902. Pages, 188. Price, cloth, 75 cents. Paper, 50 cents.

"the old Catechisms which were imposed upon us in our youth—when our intelligence could not defend itself against them—no longer command our respect.

"They have become mildewed with neglect. The times in which they were conceived and composed are dead—quite dead!

"A New Catechism to express the thoughts of men and woman and children living in these new times is needed," and adds the author: "This is a modest effort in that direction."

To characterise the work, we point out a few passages at random, which may at the same time show in what respect the new *Catechism* needs amendment:

"*Q.* What is man?—*A.* A rational animal.—*Q.* How old is man?—*A.* Hundreds of thousands of years old.—*Q.* Who were his ancestors?—*A.* The mammalia."

We agree perfectly with the idea which Mr. Mangasarian means to convey, but it goes without saying that while man *is* a mammal, there are many mammalia which are not man's ancestors, and there are other creatures among the lower classes which are. The statement lacks precision.

"*Q.* What is Christian Science?

"*A.* The belief that a certain New England woman has recently received a special revelation from God."

While the *Catechism* is devoted more than is necessary to polemics, by stating why the Christian and Jewish faiths are unacceptable, it is by no means void of positive ideals, and with a reference to Giordano Bruno and De Tocqueville Mr. Mangasarian concludes his new *Catechism* as follows:

"*Q.* What, then, is the chief end of man?

"*A.* To seek the supreme wisdom by the reason, and practise the sovereign good by the will, and for the good of humanity."

It is not easy to write a catechism, for questions that should be simple need a good deal of maturation. That the present work answers to a great want in the circles for which it is written is best proved by the fact that within a few weeks after its appearance the book reached its second edition.

We hope that the *Catechism* will be more and more adapted to the needs of the Independent Religious Society, and that future editions will gradually remove the shortcomings of the first and second.

P. C.

THE SHAPE OF THE CROSS OF JESUS.

Crosses (*viz*, the martyr-instruments) were of all conceivable shapes,¹ but mostly simple poles or stakes. As a matter of fact all the Greek words for cross (*στανρός*, *σκόλοψ*, *σκινδάλαμος*) mean pole or stake (*viz*, simple beams), and the New Testament uses also the word "wood," *ξύλον*, obviously translating the Hebrew term for cross (צלב) which means "tree" or "wood." There is no positive evidence in the New Testament as to the shape of Christ's cross and almost all the Christian authors from the second century down to the present time in forming their opinion are swayed by mystic or dogmatical considerations.

Tertullian regards belief in any other form of the cross (save that of two intersecting lines) as heretical and deems it essential that Christ should have been cru-

¹ Josephus's description (in *Ant.*, XIII., 14, 2; *Bell. Jud.*, IX., 2 ff., V., 11, 1) will be remembered: further the passages in Seneca, *Consolations*, 20; Plautus, *Mostell.*, I., 1, 54, and II., 1, 13; Herodotus on Polycrates, III., 115, and on Persian crucifixions, III., 159; cf. also VII., 194, and IX., 112; Horace, *Epist.*, I., 16, 48; Propertius, III., 21, 37.