Rev. Alfred W. Martin, Minister of the Seattle Society for Universal Religion, has written a thoughtful essay on *Immortality and Modern Thought*, in which he dwells on old and new conceptions of immortality, in four chapters: (1) Foundation for the Faith in Immortality; (2) Do We Earn Immortality? (3) Popular Abuses of the Faith in Immortality and Its Supreme Use; (4) Life Here in the Light of Life Hereafter.

J. C. Hinrichs of Leipsic has just published *The Songs of an Egyptian Peasant*, collected and translated into German by Heinrich Schaefer, into English by Frances Hart Breasted. The English edition that lies before us contains one hundred and thirty-four poems of Mahmud Mohammed el-Ilr, a fellah of the higher type who serves as a watchman of the Administration of the Antiquities in the Desert of Saqqara. The book is illustrated, (though not printed on good paper), the frontispiece being the Fellah-poet sitting before his tent, gun in hand. The other illustrations picture scenes in Egypt, landscapes, popular types, etc. Most of the poems are of a religious character, but the collection contains also songs of love, philosophy, and kindred topics.

Bill Hickman, the Danite chief of Utah, has written his confessions in a book with explanatory notes by J. H. Beadle, which was first published in 1872; and the Shepard Publishing Co., 22 State St., Salt Lake City, Utah, have republished the book at the price of $1.00 per bound copy, and 50 cents in paper.

We are in receipt of a fine tribute paid to Muriel Strode by a member of Rabbi Hirsch's congregation, Mr. Walter Scott Rosenbaum, son of Mr. J. Rosenbaum, well known in Chicago business circles. It is interesting to notice how Miss Strode's *Little Book of Prayer* has been approved of by thinking men representing so different, and indeed opposed views as those of a Christian clergyman and one of the leaders of the Freethought movement. Jews belong to a third class in which progressiveness is combined with a conservative spirit. Mr. Rosenbaum writes as follows:

"My *Little Book of Prayer* is an heirloom—the original possessors were the old inspired prophets. Sacredly it has come down through the centuries, embedded in and ascending with the soul of man. It is the spirit of truth—
divine legacy immanent in the human soul, endlessly reverberated from one
generation to another, expanding and enriched in its infinite course.

"My Little Book of Prayer is the Aolian harp, the soul of emancipated
man, a literature of feeling rather than of thought, of heart-beats rather than
cerebrations: It is, in a measure, as strikingly the ripened heritage of the
ages as Shakespeare's soul or Darwin's mind. Nations, not individuals, be-
get genius: Miss Strode's book is an incontrovertible evidence of the con-
tinuous evolution of nations—and man.

"The prayers are timely. Through man's upward struggle the essence
of prayer has been changed, and the prayers of yesterday are gone with its
snows. Anthropomorphism, with all it implies, and self-mortification, have
become anachronistic. Prayer to-day earns its holy name only in proportion
as it incorporates truth—Modern prayer is winged to the God within. (Quot-
ing Miss Strode) 'I am the suppliant and I am the God that answers prayer,
I prayed for deliverance and to prove the efficacy of prayer, I became my own
deliverer.'

"Though there may be 'A destiny that shapes our ends, rough-hew them
as we will,' yet Miss Strode's invigorating philosophy impels the thought that
the ends themselves are of our own choosing. The book is a revelation to
the individual of the worlds that are his—not for the asking but for the try-
ing—and it not only stimulates but inspires him to make the trial."

Count Leo Tolstoy has communicated to the Parisian Journal Le Matin
his views concerning the present condition of Russia. He declares that the
possibility of a great national revolution is excluded. Judging from Russia's
past he would expect only a palace-revolution. He himself would not have
advocated the convening of the Zemstvo Sabor although he approves of it.
This institution, however, would help the Czar only to learn of the wishes of
the people, or more especially of the peasants, but he does not believe that
any man coming from the higher circles of life will venture to discuss any
matters of importance at its meeting. For every one knows that in that
country there is some one upon whose humor it depends whether or not
everything that is said there is to be ignored. Thus the result will be that
the Zemstvo Sabor will be incapable of bringing about any reform. Never-
theless, according to Tolstoy reforms are inevitable, and he feels convinced
that before the year closes many features of the physiognomy of Russia will
be thoroughly changed. It is especially noticeable that Tolstoy in the pre-
cipitation regrets nothing more than the irreconcilable hatred of the
two parties which are at present pitted against each other. The crimes of the
government are the main cause of this intolerable situation. 'And yet,' adds
the great reformer, 'there is a book, the doctrines of which can procure the
happiness of all. It is the Gospel, the best of all socialistic works, and in the
Gospel we read, 'There shall be famines and pestilences and earthquakes in
divers places....And because iniquity shall abound, the love of many shall
wax cold.' The condition of happiness lies in the communal possession of
the earth."

We have asked Professor Carruth to write an article on "Schiller's Re-
ligion," which will presumably appear in the next number of The Open Court.