something to be done, in the way of missionary effort, for the thinkers. There are
a great many men and women who bear the reputation of being irreligious, simply
on account of scrupulous intellectual honesty. They do not attend church and are
in danger of being entirely lost to religion. At the bottom man is a religious being,
and the intellectual are not less religious than the ignorant. The ignorant and
vicious classes have their missionaries, their mission halls and their "Gospel Meet-
ings," and a great many Christian people are nobly devoting themselves, in increas-
ing numbers, to the study of the problems which these classes present. But the
thinkers, those who seem to repudiate religion, or repudiate the point of view of
the "orthodox" Churches in whole or in part, are the subjects of no organised
special effort at clarifying the religious problem. Here is a great field, demanding
real piety and trained intellect.

Since you have originated the idea, the credit of it belongs, of course, to you.
The work begun by the Parliament of Religions ought not to stop. Cannot some
sort of systematised effort be set on foot? I would like to see at least one Lay
Church established in every large city of the country. I doubt if anything can be
done in the rural districts, at least, for a long time, but if the movement is set on
foot in the centers of population, the thought will get into the air, and cannot but
be beneficial to all who are interested in the betterment of the people. No higher
theme than Religion can engage human thought, and I find, in my pastoral works,
a great many men who never go to church, and yet are guided to some extent by
religious ideas. And it is a mistake to assume that only the "cultured" members
of society think profoundly on these themes. I have seen evidences of real interest
in high matters among rough laboring men. The refusal of a worker in a lumber-
ing camp to accept what is fondly called "the plan of salvation" is not always due
to depravity of heart but often to a partially awakened intellect.

The foundation of lay churches will in my opinion not only serve the needs of
those who are dissatisfied with religion and will quicken their interest in the deepest
problems of life, but will also prove beneficial to the churches themselves.

OLIVER H. P. SMITH.

TOLSTOY'S NAME.

To the Editor of The Open Court:

I have read Mr. Aylmer Maude's admirable criticism on Frau Seuron and
Mrs. Evans with interest and appreciation. He shows himself to be animated by
the genuine love of Truth—fair and impartial—just as I should have expected from
him.

He makes one statement, however, which is not strictly accurate. In the first
paragraph he asserts that the spelling Tolstoi is wrong. "Wrong" is not the ap-

appropriate adjective. The last letter of the novelist's name in Russian is a "soft

semi-vowel" forming a diphthong with the vowel which precedes it: transliterated
into English it is fairly represented by ĭ or y or ǐ. The ĭ with the dieresis most
nearly corresponds with ĭ's kratkoĭ as it is called in Russian; you find the same
in troika, and several other words that have been anglicised. As the public of
France and England and America had become familiarised with the perfectly cor-
rect form Tolstoi, it seems to me unfortunate to have introduced the y, which will
not be elsewhere used to represent the same Russian letter. The rules for trans-

literation recommended by the American Library Association are a safe guide.

NATHAN HASKELL DOLE.