

# The Jewish Mark Twain.

INTERVIEW FOR JEWISH CHRONICLE WITH  
"SHALOM ALEICHEM."

AT the last Zionist Congress, one event aroused widespread interest and attention. This was the Hebrew session which showed what great progress the Hebrew language has made during recent years, and what excellent prospects it has of becoming once more the national tongue of the people of Israel. Its claims in this respect are not altogether unchallenged, and notably the representatives of the Poalei Zion urged at the Congress, that as a fact, Yiddish was far more the national language of the Jews to-day. This view derives strength from the fact—recently referred to by Heinrich Loewe in his work on "Die Sprachen der Juden"—that nearly four-fifths of the Jewish population of the world use Yiddish as their vernacular. In reference to this question, it will be of interest to hear the views of the most popular of modern Jewish writers, Shalom Rabinowitz, better known under the pseudonym of "Shalom Aleichem," who has been good enough to grant an interview to a representative of the JEWISH CHRONICLE.

It is hardly necessary to say who Shalom Aleichem is. His fame is perhaps best characterised by the following anecdote. Mark Twain was once introduced to him, and as he shook hands he said: "I am the American Shalom Aleichem." Pat came the retort, "And I am the Yiddish Mark Twain." Shalom Aleichem spent last summer in Badenweiler, a lovely resort in the Black Forest, and went to Basle with his family for the festivals. The local community did all it could to show honour to the distinguished guest, and a special seat was reserved for him in the synagogue. On the day after New Year, our representative writes, I met him in his hotel, writing as he usually is.

## Shalom Aleichem's Latest Work.

What are you writing now? I asked.

"I always write sketches for Yiddish papers appropriate to the festivals, and I am overwhelmed with requests for work of this sort. For the last twenty years, on every Yomtov that God gives us, I have discharged this honourable task. I always describe pictures from Jewish life *apropos* of the particular festival. I am now at work on sketches for Succoth which I have to finish this week. For the ימים נוראים this year I described various types of the מנהיגה prayer. I stored up so many and such varied experiences in my childhood that if I devote my whole life to the task I shall never be able to describe them all. Besides I shan't live long."

Oh, why not? I interrupted. You are looking very well.

"Yes, but I don't put much trust in life. However, during the time that is vouchsafed to me I work industriously according to a fixed plan which I drew up. I write steadily every day. I have made short sketches in a note-book of what I want to write, and I have more material there than will suffice for my life."

"Recently," Shalom Aleichem went on, "I completed a larger work entitled 'Wandering Stars,' which extends to fifty sheets and to which I have devoted two years' work. It will first appear in America and constitutes the third part of my trilogy. 'Ruchele,' the first part, had a musician as hero. It is a tale of a youth who cannot let go of his bow and fiddle and wins everyone's heart by his playing. It is partly autobiographical. The second part, 'Nightingales,' apotheosises the Chazonim, and now the third part describes the milieu of Jewish artists. In 'Wandering Stars' there are thirty-six heroes, each with his own sorrows and idiosyncrasies. My types seem, it is true, always somewhat ridiculous, but they nevertheless arouse the sympathies of the reader, and that is the chief thing."

## Future Plans.

What are your projects for the future?

"I am a permanent contributor to Yiddish papers in Russia and New York, and this alone absorbs a considerable portion of my activity. Then, in the near future I intend writing a comedy which will depict the different extremes of Jewish education. Yiddish literature has made great progress in the last decade. It has been statistically proved that the number of readers has grown enormously; hence the Jewish public is able to stand the most notable writers בכבוד."

Tell me something about your youth. How long have you been writing?

"When I was a boy I was a very good pupil, and it was said of me that I should become a גדול ב"שאל. But that never came off! I cannot remember a time when I wasn't writing. Even in the cheder as a fourteen-year-old boy I wrote an alphabetical vocabulary of the words that I had learnt in the Bible and Talmud. It was as much to me as though I had discovered America, for I had never seen an encyclopaedia or dictionary in my life. When I had finished the work I showed it to my father. But he said to me כבר קרמנוך אחרים. In a passion I threw the manuscript away."

## A Jewish Robinson Crusoe.

What was your next literary effort?

"A little later on I wrote the history of a Jewish Robinson Crusoe, a pious Jew who had lost his way in the desert. It was a colossal piece of stupidity, and I am happy that it never saw the light of print. When I was eighteen I began to write for Hebrew papers and I soon perceived that humorous writing was my forte. When, at the age of twenty-three, I came to the conclusion that I must write in the language that the whole people understands, in Yiddish, כאשר יבר איש אל רעווי. I did not dare, out of consideration for my father, to write Yiddish under my real name. I, therefore, sought a pseudonym, and what was simpler than to append to my name of Shalom the little word Aleichem?"

How did your writing tend to the humorous?

"The language itself is humorous and lively. There is something in it that provokes laughter. No other language possesses this characteristic. And the situations that occur in Jewish life in Russia present as many humorous sides

as the language. Whoever really learns to know Jewish life in the diaspora must laugh and cry at the same time."

Do you also write serious things?

"But my humour is serious. It is possible to treat serious things and humorous things seriously. Jewish humour has this peculiar quality of being dashed with tears."

## A Curious Correspondence.

Shalom Aleichem told me what enthusiastic greetings he receives from emigrants passing through Basle when they heard he was in the town, and he had to promise them that he would write them about their experiences.

"It is remarkable," he continued, "that I correspond not only with friends, but with a large number of Jews who are strangers to me. The letters that I receive are real curiosities. A girl writes to me that she shall get married; a girl wants to know whether she should go to Russia, or go to Palestine. Another correspondent asks whether I know of a girl in his town (the name of which I had never previously heard of) who is as characteristically fitted exactly. Another seeks my opinion on a question: 'הי'ש אלהים בארץ?' And the worst of it is that to every letter he has another שאלה."

What do you think of the relation of the Yiddish language to Hebrew?

"You think that Hebrew will gradually take the place of Yiddish? I am no Yiddish Chauvinist, like the men of Czernowitz. In my opinion that Yiddish is at present the only national language—true, but a class language—but one which, with its history extending over centuries, has a certain justification. It must never think of contesting the place of Hebrew, the original vernacular, the use of which has been maintained by force of circumstances. But we must reckon with these things. Everywhere, where Jews live together, Yiddish is spoken, and in the future will, I think, subsist for centuries to come. How persistent is Yiddish in showing its vitality in England and America, particularly in New York, is a prospect. Only the intelligent Jew will learn Hebrew and be able to use it as a vernacular. Hebrew certainly has a future, but chiefly in the future. Hebrew may in the future be recognised as an official language, but already write letters to their Hebrew addresses. It is ridiculous now to go to Palestine knowing Hebrew. Only the intelligent Jew would tend that there would be a difference between Hebrew and Yiddish, that Hebrew is making progress implies a return to Jewish life as formerly only a few Jews now a great many do so, and the number is palpably increasing all to the good."

## Some Translations.

Do you write your works in Yiddish?

"Chiefly. But I also write in Russian and German, and Russian. A considerable portion of my works has been translated into Hebrew by my son-in-law. With all other translations my writings suffers, but in the case with Hebrew. My works were even translated into Esperanto by Dr. Zamenhof of the language. He found Yiddish could be translated into Esperanto to a certain language."

Shalom Aleichem has always avoided using the word 'Kiev' because, he said, the term 'Kiev' is not justice be applied to Yiddish on to speak about the murder in the Congress in which Shalom Aleichem part with great interest. He asked him whether he was satisfied with the results of the Congress, but the time would come when the forgiveness would be sought from him.

We then spoke

of the assassination, which deeply affected Shalom Aleichem, as he had known the murderer very well, he said: "I knew the family of the murderer very well, he said: 'I was years ago and were great friends. The grandfather of the murderer had been baptised. The father, however, a lawyer by profession, was of the Jewish fold. But he took no interest in Jewish affairs. The children were given Jewish religious instruction, nor ever spoke a word about Jewish matters. Jews are made responsible for such occurrences. That the murderer was a little boy. I have the greatest sympathy with the parents, who are honest people. The news of the speedy trial and execution affected me. I firmly believe that Bogroff was forced by the revolutionaries to commit the deed in order to rehabilitate himself, this furnishes once more a proof of the old Yiddish saying: 'With one hand and heals with the other.' We were all stunned when the murderer was born a Jew. It is a piece of good fortune that the secret police, and was a provocateur of Azeff's party, so that he received this blow from the Russian police itself."

Do you believe that there will be any evil consequences?

"No. A pogrom at this moment would be a death-blow to the Jewish people in Europe would be convinced that the Tsar is at the head of the revolution. Every excess would be regarded as an act of revolution. A revolution might easily be produced."

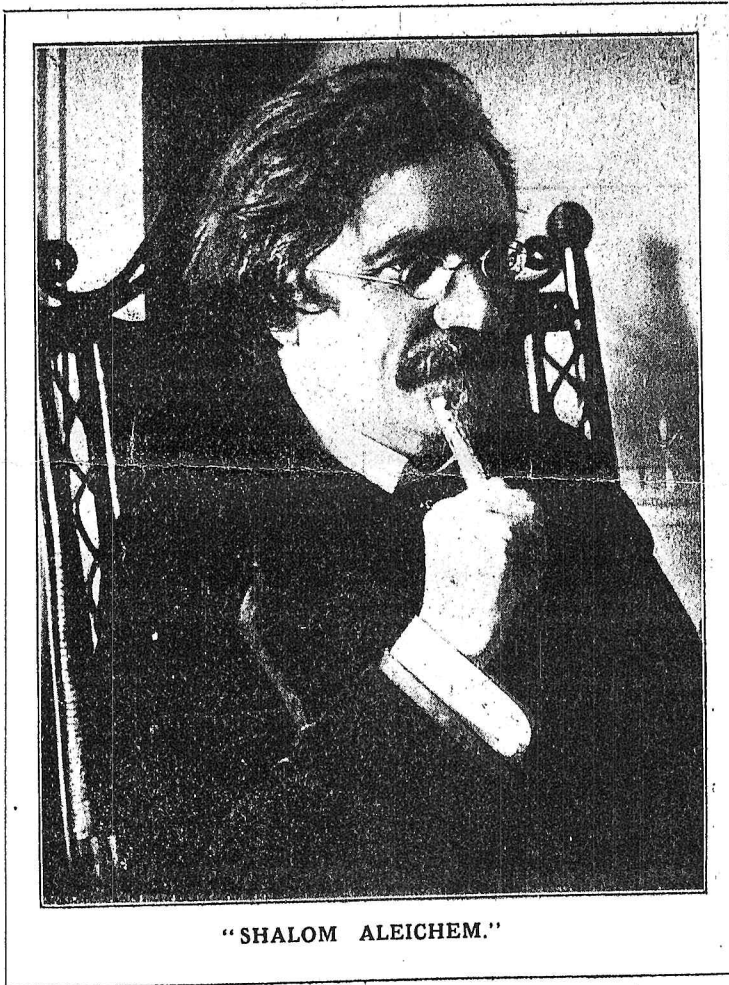
Did you read that a student had been beaten by the anti-Semites in Kieff?

"Yes, it is quite a harmless affair, but there we see the iron fist of the student. He is called Lipschitz. He is a fellow-student of mine. The joke of it is that he is no Jew at all. His father was baptised. He blessed the son with an extra large-sized Jewish nose. He was taken for a Jew and been beaten. He forgot to leave his nose at home."

## The Present Situation in Russia.

What do you think of the present situation in Russia?

"It is worse now than ever before. The Government has reached a benevolent conclusion that passive pogroms are much better



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as the language. Whoever really learns to know Jewish life and the Jewish diaspora must laugh and cry at the same time."

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"It is remarkable," he continued, "that I correspond not only with colleagues and friends, but with a large number of Jews who are strangers to me. The letters that I receive are real curiosities. A girl writes to me, to ask whether I shall get married; a girl wants to know whether she should study medicine in Russia, or go to Palestine. Another correspondent asks whether I mean to go to his town (the name of which I had never previously heard of) in one of my stories, as the characterisation fitted exactly. Another seeks my opinion on the question: 'היש אלהים בארץ?' And the worst of it is that to every answer I give him he has another question."

What do you think of the relation of the Yiddish language to Hebrew? Do you think that Hebrew will gradually take the place of Yiddish?

"I am no Yiddish Chauvinist, like the men of Czernowitz. But I am of opinion that Yiddish is at present the only national language—true, only a lower class language—but one which, with its history extending over 1,000 years, has a certain justification. It must never think of contesting the superior claims of Hebrew, the original vernacular, the use of which has become lost to us by force of circumstances. But we must reckon with these circumstances. Everywhere, where Jews live together, Yiddish is spoken, and this state of affairs will, I think, subsist for centuries to come. How persistently the clinging to Yiddish is shown by the emigrants in England and America. In America, particularly, Hebrew has no prospects. Only the intelligent Jews learn Hebrew and be able to use it as a vernacular. Hebrew certainly has a future, but chiefly in Palestine. Hebrew may in the near future be recognised as an official language. I already write letters to Palestine in Hebrew addresses. It is more ridiculous now to go to Palestine not knowing Hebrew. Only fools could pretend that there would be any competition between Hebrew and Yiddish. The fact that Hebrew is making such great progress implies a return to Judaism, as formerly only a few read Hebrew now a great many do so, and that number is palpably increasing. And that is all to the good."

Some Translations.

Do you write your works in Yiddish or in Hebrew and Russian?

"Chiefly. But I also write in Hebrew and Russian. A considerable part of my works has been translated into Hebrew by my son-in-law, Ben-Zion. With all other translations the human element in my writings suffers, but it is not the case with Hebrew. A short time ago my works were even translated into Esperanto by Dr. Zamenhof, the creator of the language. He told me that he found Yiddish could be better translated into Esperanto than any other language."

Shalom Aleichem always has avoided using the word 'Jew' because, he said, the term could not be applied to Yiddish. When he was asked to speak about the last Zion Congress in which Shalom Aleichem took part with great interest. When he was asked him whether he was satisfied with the results of the Congress, he said he was sure the time would come when Jewish forgiveness would be sought.

We then spoke of the assassination, which deeply affected Shalom Aleichem, as he himself came from Kieff.

"I know the family of the murderer very well," he said; "we lived together years ago and were great friends. The grandfather of the murderer had been baptised. The father, however, a lawyer by profession, returned to the Jewish fold. But he took no interest in Jewish affairs. The children never received Jewish religious instruction, nor ever spoke a word about Jewish matters. Jews are made responsible for such occurrences. That the murderer was a Jew I had never heard; I knew the other sons were. I remember having been told as a little boy. I have the greatest sympathy with the parents, who were honest people. The news of the speedy trial and execution of the murderer affected me. I firmly believe that Bogroff was forced by the revolutionaries to commit the deed in order to rehabilitate himself. This furnishes once more a proof of the old Yiddish saying: 'God punishes with one hand and heals with the other.' We were all stunned by the news that the murderer was born a Jew. It is a piece of good fortune that he was not received this blow from the Russian police itself."

Do you believe that there will be any evil consequences? "No. A pogrom at this moment would be a death-blow to the Government. Europe would be convinced that the Tsar is at the head of the pogrom. Every excess would be regarded as an act of revolution. A pogrom would certainly be in the interests of the revolutionaries, because out of the chaos a revolution might easily be produced."

Did you read that a student had been beaten by the anti-Jews in Kieff?

"Yes, it is quite a harmless affair, but there we see the irony of fate. This student. He is called Lipschitz. He is a fellow-student of my son. The joke of it is that he is no Jew at all. His father was baptised. But God blessed the son with an extra large-sized Jewish nose. So he has been taken for a Jew and been beaten. He forgot to leave his nose at home."

The Present Situation in Russia.

What do you think of the present situation in Russia? "It is worse now than ever before. The Government has reached a benevolent conclusion that passive pogroms are much better than active ones."

more than the others which attract the eyes of the world. Why do you not make a noise to kill anyone when they can annihilate him quietly. In the pogroms it was possible to protest and appeal to the conscience of the world on Russian finance. This is now impossible."

Do you think the situation will improve under the new Government? "I don't care for these political pipulim. But I will say this: I will vote for the new Premier. He is an educated man and no pronounced anti-Semite. He is also opposed to the latest plan of Stolypin to nationalise the capital. The chief thing is to convince the Government that they must do everything with the aid of the Black Hundreds. I have a slight hope of a change of régime. God grant that I am not mistaken."

What do you think of the anti-Jewish disturbances in Wales? "The news profoundly disquieted me, and I believe Zangwill was right in saying that this occurrence would cost England dearer than the Jewish pogrom. I am ashamed, and I wish the world could forget this day."

Russian Writers and the Blood Libel.

"And now," said Shalom Aleichem, "I have something pleasant to tell you. I know that the horrible blood libel has wrought so much mischief and is spreading in Kieff and elsewhere. It is also to occupy the attention of the Duma during next session. It is very difficult for Jews themselves to approach the greatest Christian writers and publicists in Russia, to secure from them a protest against the shameful blood-libel. I therefore asked Gorki and Amphitheatroff, who are the most prominent, to secure from them a protest against the shameful blood-libel. I have secured a united and public manifesto proving historically and scientifically the falseness of this attack on the Jews. They agreed to my proposal and have already dealt with the matter in the Press. The protest will appear in the next issue of the paper and will be published widespread so as to enlighten the lower classes of the people. I am sure that this will be very useful."

How long have you left Russia?

"The pogrom period of 1905 I spent in Kieff. Then I undertook a tour of the British Isles, England and America. Three years ago I was taken ill and spent a winter in the South and the summer in the Black Forest. My health is now restored. I shall spend this winter in Montreux. In the spring I shall visit Palestine in order to give some Hebrew recitals there. In connection with the 25th anniversary of the opening of my career as a writer, I have received so many expressions of goodwill from near and far, that I have contributed not a little to my recovery. I am very pleased to have the opportunity of conveying my greetings to my numerous friends in England. Now I am over fifty years old," he concluded sadly.

"I am content," said Shalom Aleichem.

WILLS.

£30,000 FOR CHARITIES.

Mrs. Charlotte Maude Barnato, of 74, Royal Parade, Eastbourne, Upper Hamilton Terrace, who died on July 22nd last, leaving a net estate of value of £37,908. Probate of her will has been granted to the Rev. J. Phillips, of 10, St. Petersburg Place, Bayswater; the Rev. J. Jacobs, of 66, Middle Street, Brighton; and Mr. Alphonse Barnato, of Upper Hamilton Terrace, to each of whom for the executorships she has bequeathed £100 each to Mrs. Humphrey Phillips and her husband; £200 to Mrs. Hugo Warner, and £100 to each of her children, Ethel, and Ernest; £100 each to the wife and the unmarried daughter, Mrs. Abraham Charles Jacobs; £200 each to Edie Abrahams and her husband; £50 each to Jackie, Alfred, Edward, and Morris, sons of the late Mr. Barnato; and two diamond brooches to Mrs. S. G. Asher. Testaments: £1,000 to the London Hospital for the Women's Ward; £1,000 to the Jewish Association for the Protection of Girls and Women; £500 to the Cancer Hospital for the Women's Ward; £500 to the St. Mary's Hospital, Paddington, for the Women's Ward; £500 to the Samaritan Women's Hospital, Marylebone Road; £500 to the Children's Hospital, Paddington Green; £500 to the Middlesex Hospital for the Children's Ward; £500 to the Little Sisters of the Poor, Nazareth House, Hammersmith; £500 to the Foundling Hospital, Guilford Street; £500 to the Hospital for Sick Children, Great Ormond Street; £500 to the Jewish Hospital and Orphan Asylum; £500 to the Hospital for Women, Soho Square; £500 to the synagogue at St. Petersburg Place, Bayswater, to be used for the purchase of a Sepher Torah and silver bells; £500 to the Rev. Abraham Charles Jacobs, for a like purchase; £500 to the Rev. Abraham Charles Jacobs, to be applied by him, in whole or in part, for the benefit of Jewish poor at Brighton; £500 to the Jewish Society of the Promoters of Charity; £500 to the Sick Room Helps Society, Whitechapel; £500 to the Home for Aged Jews.

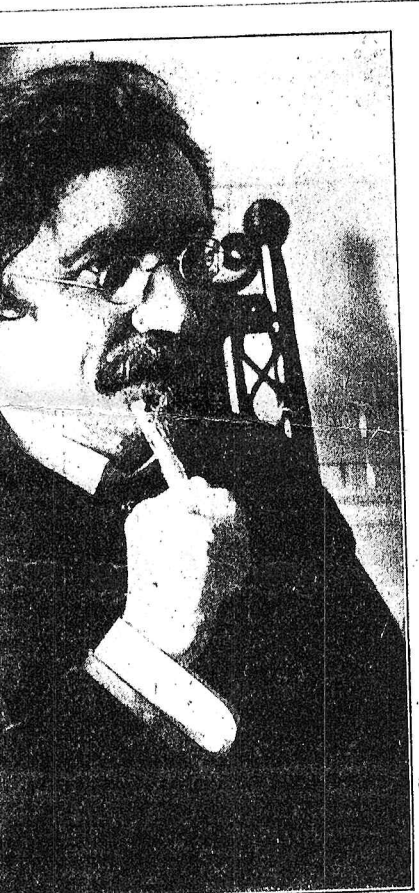
All the above legacies are free of duty, and subject to these provisions the residue of her property, amounting to over £20,000, "upon the same in equal or unequal proportions, at the absolute discretion of the trustees amongst any charitable institutions wherever situate and existing, for the benefit of women and children."

The will of the late Mr. Harry Isaacs Barnato, of 23, Upper Hamilton Terrace, who died on November 30th, 1908, leaving property sworn to be worth £1,500,000 at least, Mrs. Barnato inherited the leasehold property at Upper Hamilton Terrace, and all his effects there, together with a life annuity of £10,000 per annum.

ALEXANDER.—Miss Sarah Lindo Alexander, of 10, Hanover Square, who left estate of the gross value of £16,059, gave £25 each to the Board of Deputies, out of regard for her brother, who is its President; £100 to the Jewish Home for Incurables; Jewish Hospital for the Incurables at Norwood; Spanish and Portuguese Synagogue, Bevis Marks; £10 to the Jewish Religious Education Board; £10 to her former servant, and £5 to each servant of one year's service.

HAST.—The Rev. Marcus Hast, of Pyrland Road, Canonbury, died on the 10th inst., leaving property valued at £642.

THE JEWISH WORKING SCHOOL AND ALEXANDRA ORPHANAGE.—Miss Stern has promised to preside at the 153rd anniversary dinner of the school to be held on Wednesday, the 15th November, at the Savoy Hotel. As she has issued, Sir Edward states: In this great coronation year the funds of this splendid institution may be put on a firm basis. Contributions may be secured, so that legacies, which have hitherto been left to the school in future be funded, gradually building up a sure source of income. £25,000 has to be collected each year to meet current expenditure. Many children who are entirely maintained and given a good education have no parents, some have only one; there is no other form of support so much to our feelings. Only think, poor little helpless children, the many of the world.



SHALOM ALEICHEM."

A Sermon

[Specially written for the occasion]

JUDAISM

"On the eighth day he set up his tent joyful and glad into their tents joyful and glad David his servant and to Israel"

"Joyful and glad of the festive strike the keynote of the Festival days, and not of that celebratory Jewish religion. They give thanks that have made the Jew what he is that present themselves to the eyes as loves to dwell on the dark side of disappointment, the sense of loss as the predominant experience with sadness. Its attention is attracted. But there are others to whom the treasure, whose hearts rejoice in the possession. For them the world of living so far transcends its material part, and that whole is favourable is the optimistic view of the world stands at the foundation of Jewish philosophy. Schopenhauer, the pessimist of thought, was given to remarks that the fundamental error of monotheism or polytheism is pessimism. And he added that the New Testament and the Old Testament is concerned with the Festival, when, having completed shall open the Bible again. God saw all that He had done, and the philosophy of optimism is taken up, persists all through the Old Testament (Ecclesiastes). Psalms as rare as they are in mind that there can be a word upon it through the medium of the Lord for He is good for all loving-kindnesses of the Father. He hath bestowed on me

This predominant note of the Bible, is the outcome of nothing if it be not the ordering of all things for a purpose, of which we have features of life we call the Festival. He should slay me, yet the Israelite's expression have been able to shake the expiring breath of his torment. In the midst of bereavement calamities have surged and of misfortune have passed. "Blessed be the right offspring of this faith in mankind had gradually golden age had been such the prophets of Israel future. Without shutting the good was destined towards that end, that themselves, that by its empire over the corner of the globe earth be filled with the despair of the future of God Himself. That is be wrapped in gloom, be cloud. "And may the daily prayer, his affirming passing waters of adversity a Sabbath of Comfort, things. He could not out depending to it soon

We sometimes have the idea of what it should be. It is said that little prayer. That is the best sense of the word is thanksgiving. Our We feel that, as our Saviour the Lord, and to praise when it behaves us to for forgiveness, our introspection. It rather "serve the Lord with a mourner's prayer is a column touched upon promised in the Moslem prosperity. The rain

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than the others which attract the eyes of the world. Why need they not to kill anyone when they can annihilate him quietly. Against the possibility it was possible to protest and appeal to the conscience of Europe, or Russian finance. This is now impossible." "I don't think the situation will improve under the new Government? I don't care for these political *pitulim*. But I will say this: We may have a new Premier. He is an educated man and no pronounced anti-Jew. He is opposed to the latest plan of Stolypin to nationalise the capital of the country. The chief thing is to convince the Government that they cannot do without the aid of the Black Hundreds. I have a slight hope in a coming year. God grant that I am not mistaken." "Do you think of the anti-Jewish disturbances in Wales?" "The news profoundly disquieted me, and I believe Zangwill was right when he said this occurrence would cost England dearer than the Jews. I am disappointed, and I wish the world could forget this day."

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WILLS.

£30,000 FOR CHARITIES.

Charlotte Maude Barnato, of 74, Royal Parade, Eastbourne, formerly of Upper Hamilton Terrace, who died on July 22nd last, left estate of £37,908. Probate of her will has been granted to Mr. J. Phillips, of 10, St. Petersburg Place, Bayswater; the Rev. Abraham Jacobs, of 66, Middle Street, Brighton; and Mr. Alphonse Abrahams, of Upper Hamilton Terrace, to each of whom for the executorships she left £100. She bequeathed £100 each to Mrs. Humphrey Phillips and her daughters, Maude; £200 to Mrs. Hugo Warner, and £100 to each of her children, Ethel, and Ernest; £100 each to the wife and the unmarried daughters, Abraham Charles Jacobs; £200 each to Edie Abrahams and Gertie; £50 each to Jackie, Alfred, Edward, and Morris, sons of the said Gertie; and two diamond brooches to Mrs. S. G. Asher. Testator also left legacies to the London Hospital for the Women's Ward; to the Jewish Association for the Protection of Girls and Women; to the Cancer Hospital for the Women's Ward; to the St. Mary's Hospital, Paddington, for the Women's Ward; to the Samaritan Women's Hospital, Marylebone Road; to the Children's Hospital, Paddington Green; to the Middlesex Hospital for the Children's Ward; to the Little Sisters of the Poor, Nazareth House, Hammersmith; to the Foundling Hospital, Guilford Street; to the Hospital for Sick Children, Great Ormond Street; to the Jewish Hospital and Orphan Asylum; to the Hospital for Women, Soho Square; to the synagogue at St. Petersburg Place, Bayswater; to be applied in the purchase of a Sopher Torah and silver bells; to the Rev. Abraham Charles Jacobs, for a like purchase; to the Rev. Abraham Charles Jacobs, to be applied by him, in his discretion, for the benefit of Jewish poor at Brighton; to the Jewish Society of the Promoters of Charity; to the Sick Room Helps Society, Whitechapel; and to the Home for Aged Jews.

The above legacies are free of duty, and subject to these provisions Mrs. Barnato's residue of her property, amounting to over £20,000, "upon trust, to be divided in equal or unequal proportions, at the absolute discretion of my executors amongst any charitable institutions wherever situate and wherever established for the benefit of women and children."

will of the late Mr. Harry Isaacs Barnato, of 23, Upper Hamilton Terrace, who died on November 30th, 1908, leaving property sworn "as of the value of £400,000 at least," Mrs. Barnato inherited the leasehold house, 23, Upper Hamilton Terrace, and all his effects there, together with a life annuity of £1,000 per annum.

WILL.—Miss Sarah Lindo Alexander, of 10, Hanover Terrace, who left estate of the gross value of £16,059, gave £25 each to the Rev. Deputies, out of regard for her brother, who is its President; £10 each to the Guardians; Jewish Home for Incurables; Jewish Hospital and Dispensary at Norwood; Spanish and Portuguese Synagogue, Bevis Marks; £10 to the Jewish Religious Education Board; £10 to her former servant, Marian; and £5 to each servant of one year's service.

The Rev. Marcus Hast, of Pyrland Road, Canonbury, died intestate, leaving property valued at £642.

WORKING SCHOOL AND ALEXANDRA ORPHANAGE.—Sir Edward has promised to preside at the 153rd anniversary dinner of this institution to be held on Wednesday, the 15th November, at the Savoy Hotel. In the course of his address, Sir Edward states: In this great coronation year it is fitting that this splendid institution may be put on a firm basis, and that its future be funded, gradually building up a sure source of income. At present £20,000 has to be collected each year to meet current expenditure. There are 100 children who are entirely maintained and given a good elementary education. There are no parents, some have only one; there is no other form of charity to help them. It is much to our feelings. Only think, poor little helpless children cast out into the world.